# Book on Yoga-Celibacy

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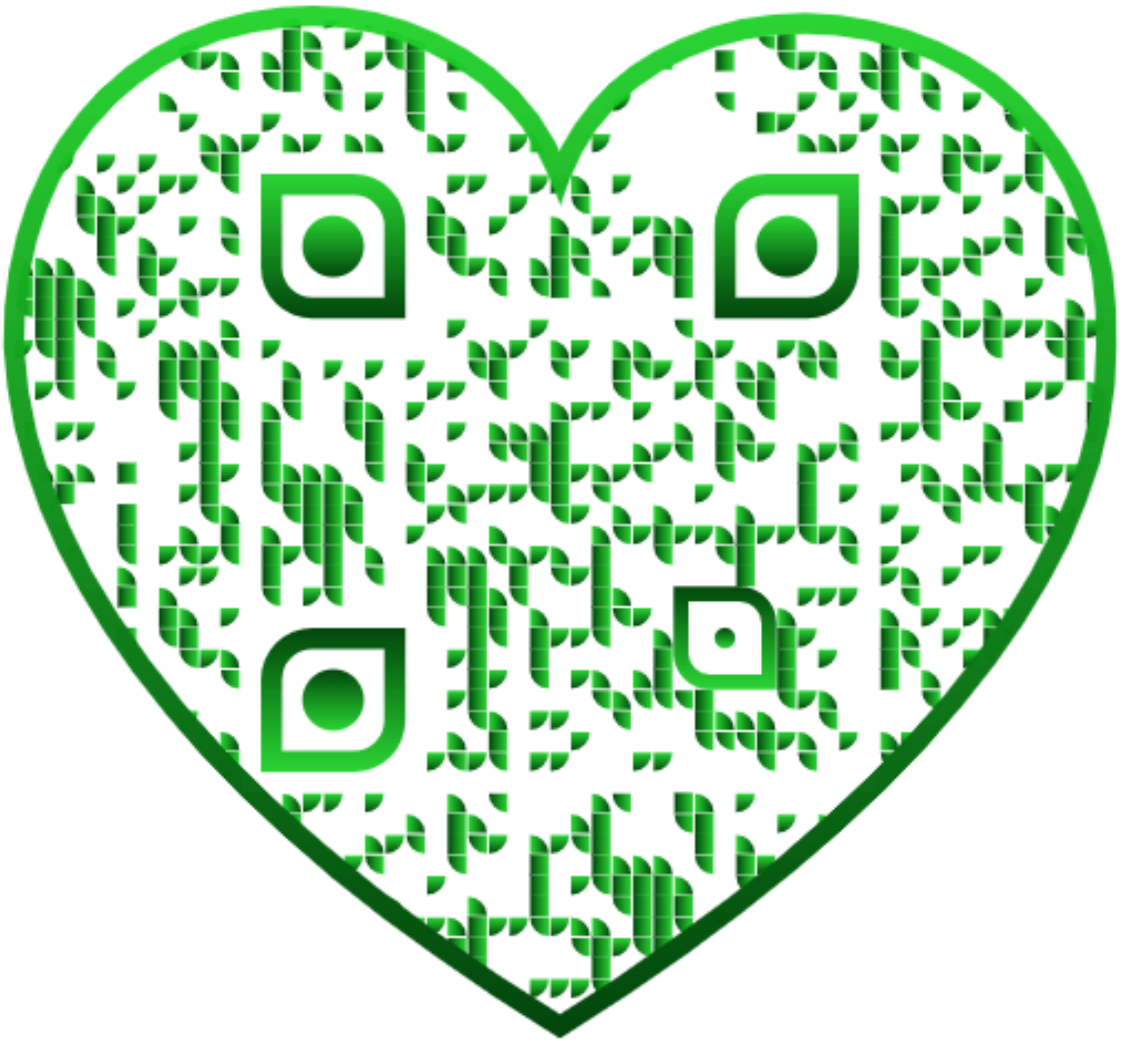

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# 1 - Greatly inspiring brahmacharya (celibacy) quotes

## I. Introduction

Hi friends,

This post explains what is known as "legendary 12-point brahmacharya formula" to successfully practise brahmacharya and also gives a comprehensive collection of greatly inspiring brahmacharya (celibacy) quotes. Because lust is present in even deeper layers of our subconscious mind and hence, we need to wash our mind daily with the water of brahmacharya quotes so that the dirt of lust gets removed from the mind and our brahmacharya sanskara becomes fully strong – this is equivalent to holy company (satsang). This rule is most important in the first 12 years of brahmacharya practice as during first 12 years, everyone faces great chances for downfall.

### 12 years' unbroken brahmacharya (celibacy) and kundalini awakening

Since **akhand brahmacharya** (unbroken celibacy) for minimum 12 years at-a-stretch is a sine-qua-non (an absolute must) for awakening kundalini and realizing Self-bliss, every spiritual aspirant needs to use all tricks of mind to achieve this state. Brahmacharya was quite challenging even in old times when there were no glossy newspaper, magazines, television, movies and internet, so what to say of present times. The problem becomes particularly tricky in light of huge bombardment of mind in today's world with all kinds of lust-exciting images – combine that with mind's automatic fascination with any intense sense-pleasure and you get a perfect recipe for Action-thriller movie like Spiderman/Rambo playing inside the mind of every spiritual aspirant, where the hero faces overwhelmingly tricky situations and obstacles, which he/she must surmount at all costs to realize the eventual goal of Self-bliss.

### Why at least 12 years of unbroken brahmacharya/celibacy rule?

Because, nature requires a fixed quantum of energy for any major change. For example, water has a tendency to flow downward. If it gets heated, it does not boil unless and until heat energy increases water's temperature to 100 degree centigrade. And once that happens, water starts boiling and getting converted into vapor. Now, see the contrast between water and vapor: water flows downward, whereas vapor flows upward; water is liquid and visible to eyes, whereas vapor is gaseous and becomes invisible after merging into atmosphere. Exactly the same happen with pranic energy – when it manifests at the level of lust, the tendency of this energy is to move outward and downward, degrading our consciousness level to animal level – this state is comparable to the water state. But, when after gathering pranic energy for (at least) 12 years without any break in celibacy is achieved, the pranic energy manifests at higher levels of creativity and spiritual bliss, moving more inward and upward – compare this state to the vapor state. And compare the 12 years' practice of unbroken celibacy to gathering enough heat to make water temperature 100 degree centrigade in order to convert it into the vapor state.

Now, the only issue is – in spiritual life, bliss comparable to (in fact, superior to, as per our yogis) lustful pleasure arises after 12 years' unbroken, continuous celibacy, when kundalini reaches the higher centers of Ajna/Sahasrar Chakras – of course, once this happens, mind loses all interest in lustful pleasure as one would naturally prefer to enjoy more intense and permanent spiritual

bliss over momentary and spiritually degrading lustful pleasure. Thereafter, one becomes firmly established in effortless, natural celibacy. But, till this happens, the mind continues to feel some attraction towards lustful pleasure and is always prone to an unfortunate break in brahmacharya practice – a downfall which makes one start all over again the process of 12 years' akhand brahamacharya practice.

In fact, the role of brahmacharya is so important that it is proper to understood it with as much clarity as possible. **For this, let us have a broad understanding of the science of kundalini:**

- Kundalini is the most refined form of vital energy (maha-prana) present in every being. It guides the physical, mental and spiritual evolution of all beings. Its activity is guided by nature in case of all beings except humans. In case of humans, there is freedom to guide the activity of kundalini because with humans conscious evolution through self-effort becomes possible.

- When kundalini resides in the lower 2 chakras (Muladhara and Swadhistana), the mind is primarily **tamasic** in nature.

- When kundalini resides in the 3rd chakra (Manipura – navel center), the mind is **tamasic plus rajasic**.

- When kundalini resides in the 4th chakra (anahata – heart center), the mind is **sattvic plus rajasic**.

- When kundalini comes to the 5th chakra (Vishuddhi – throat center), the mind is pure **sattvic**.

- The 6th chakra (Ajna) is also pure sattvic. Here, the duality of subject and object begins and hence, when kundalini reaches this centre, one is almost completely free from all forms of duality, including male-female duality. But, 100% freedom happens only when kundalini reaches the 7th chakra (Sahasrar).

- And when kundalini reaches the 7th chakra (Sahasrar), mind dissolves into pure consciousness and experience of samadhi (absolute oneness or pure silence) happens.

Kundalini gets activated through deep concentration of mind on any creative activities – be it art, music, games, mathematics, technology, etc. But, this activation is only partial and does not lead to enlightenment or samadhi. For samadhi, the whole science of yoga has been designed.

With regular yoga practice and keeping mind sattvic (and gradually and steadily eliminating all rajasic and tamasic thoughts, speech and actions from one's life) through conscious self-effort and self-awareness, kundalini gets activated. **Perfect brahmacharya is possible only when kundalini rises to the 6th center, Ajna Chakra or the final stage of Sahasrar. In this state, the trouble of lust is over and one is established in natural brahmacharya. One remains aware even during sleep stage now – this is the right marker to know whether kundalini has reached Ajna Chakra. This is a very very high spiritual state and not even 1 in a million are in this state.** Now, the person is fully sattvic (and always remains peaceful and blissful in all kinds of trying situations). Swami Vivekananda remarked that he did not meet more than 20 sattvic people in his life despite travelling half the globe. There is a story in Hindu mythology: "Once Lord Shiva was in deep meditation, giving up all his work. Since this resulted into imbalance in the world, gods sent Kamdeva, the god of kama or sex, to disturb his penance. Kamdev shoots arrow of lust towards Lord Shiva. Lord Shiva opens up his third eye (Ajna Chakra) and shoots fire from it to burn Kamdev to ashes." The essence of this mythological story is that when kundalini reaches Ajna Chakra, only then lust is burnt down completely. Before this state, the aspirants should maintain full caution, else disaster will fall upon them.

BUT, the great disaster is: till the 4th center (a selfless kindness for everyone is the peculiar mark of a person whose kundalini is in 4th center, whereas in lower 3 centers/chakras, one is mostly selfish with almost everyone), kundalini keeps on moving from 4th to lower and from lower to 4th center regularly, depending on one's brahmacharya level. If brahmacharya gets broken, kundalini falls down to lower chakras and then after some yoga-practice, it again ascends back to 4th center.

And to make kundalini reach 5th or higher center requires something which is a himalayana task – it requires absolute brahmacharya practice at the level of body (with the exception of loss through night fall and monthly period) and mind as well as strong yoga-practice for at least 12 years continuously. And the whole animal heritage of millions of past lives has to be faced during this process, which tries to disrupt brahmacharya practice in some way or the other. Many sincere spiritual aspirants also get trapped and get deceived by their own minds. But, this battle, which was extremely difficult for all past great ones and will continue to be difficult for all future great ones, has to be fought persistently and won ultimately by every spiritual aspirant. A good combination of caution,right strategy, will-power, honest self-analysis and regular yoga-practice is an absolute necessity to win this battle. I hope, I will be able to win it for myself and at the end of life, give a detailed guidance to others based on personal victory. Till that happens, I can offer ideas from what I learnt in various yoga books in a friendly sense without claiming any personal moral authority.

**Stages in brahmacharya practice**

It is very helpful for spiritual aspirants to know various stages in brahmacharya practice. This will give them clarity while facing any troubles of lust.

There are 3 minor milestones and 3 major milestones in brahmacharya practice – please consider these milestones in terms of time-period of continuous physical celibacy practice and good mental and visual celibacy practice:

1. **1 month – the first minor milestone.** During the first month of continuous celibacy practice, mind cooperates 40% and non-cooperates 60%, that too, if one uses good yogic techniques. If one does not use good yogic techniques, even 1 month's continuous celibacy becomes impossible for people who are otherwise known as strong-willed and highly sincere in academics or professional fields. So, the first month requires extreme caution and tenacity of will, apart from steady application of good yogic techniques – I have covered all good yogic techniques in 12-point brahmacharya formula in this article.

2. **3 months – the second minor milestone.** From the first month onward till 3 months of continuous celibacy practice, mind cooperates 50% and non-cooperates 50%. So, this phase is also quite troublesome.

3. **6 months – the third minor milestone.** From the 3rd month onward till 6 months of continuous celibacy practice, mind cooperates 60% and non-cooperates 40%. So, again lots of caution and tenacity of will required.

4. **1 year – the first major milestone.** From 6 months till 1 year of continuous celibacy practice, mind cooperates 70% and non-cooperates 30%. So, this is much better than first 3 milestones. That's why 1 year of continuous celibacy practice is the first major milestone.

5. **3 years – the second major milestone.** From 1 year till 3 years' continuous celibacy practice, mind cooperates 80% and non-cooperates 20%. After the first year of continuous celibacy, unless one does some real foolishness vis-a-vis environmental factors due to pride or over-confidence,

the chance for downfall is NIL. After 3 years of continuous celibacy practice, kundalini awakening begins (can begin even earlier in exceptional cases). It is at this stage that one experiences great joy during meditation. This joy is so intoxicating that addiction to less intense joy of sexuality is easily overcome by the aspirant. So, one can give a celebratory party to all his/her friends once one reaches 3 years of continuous celibacy practice.

6. **Full awakening of Ajna chakra (also called the third eye) – the third major milestone.** After 3 years of continuous celibacy practice, mind cooperates 90% and non-cooperates 10%. This stage continues till kundalini awakens and reaches the 2nd highest chakra, Ajna chakra. Once that stage is reached, mind cooperates 100% and the trouble of downfall is exactly NIL irrespective of environmental factors. Medha Nadi is awakened fully in this stage and the person develops an amazing brain-power in terms of memory, concentration, thinking and visualization. This is too advanced stage (just one stage prior to Self-Realization) in which one is fully aware even during deep sleep. This stage may come any time after 3 years' continuous celibacy practice – Nisagardatt Maharaj of Mumbai being one example of 3 years, Buddha being the example of 6 years and Mahavira being the example of 12 years – all these sages reached even higher than Ajna chakra stage, i.e., full Self-Realization. But, generally this stage is reached in a vast majority of cases after at least 12 years of continuous celibacy practice.

## II. Comprehensive guidance on how to practice unbroken brahmacharya (celibacy)

**So, let us come to the point how to do away with such chances for brahamacharya break?**

**The comprehensive set of techniques for successful practice of brahmacharya is called 12-point brahmacharya formula and is explained in full details below.**

**Brahmacharya is the movement from passion to peace and then, from peace to bliss.**

Brahmacharya hai satya ka dwaar.

Isme milta hai anand apaar.

English meaning: Brahmacharya (celibacy) is the gateway to supreme truth: one enjoys infinite bliss through brahmacharya (celibacy).

As we all know (much to our chagrin) that 21st century is the worst century for brahmacharya aspirants among all the centuries since time began, i.e., since BIG BANG (before BIG BANG, there was no time and space.) The time of Gandhiji and Swami Vivekananda required just 5-6 points. "What the heck was I doing in the last birth when developing intellectual and spiritual powers through celibacy was 10-times easier than 21st century?" is a painful question that nags all of us (including me). It seems anything less than 12-point brahmacharya formula is completely insufficient in this century. Anyone who can give 100% workable direction to celibacy aspirants – advice like do not use internet, do not interact with opposite gender, go to a Himalaya cave for 12 years and so on so forth are not workable at all for those who want to lead a life involved with society rather than away from society – will be considered a great spiritual benefactor by thousands of spiritual people who unfortunately did not try for celibacy in previous birth and are forced to try it in the most challenging times of entire history (Sigh!)

I will try my best to make 12-point brahmacharya formula 100% workable. I have to do at least this much for suffering humanity – hehe.

**(1) Have a spiritual attitude towards opposite gender.**

Consider every person of opposite gender as mother, sister or daughter (father, brother or son for female aspirants) depending on the age or consider every person as Self or Consciousness. If you are already married and have children, consider the spouse as just a friend, sleep separately and practice complete brahmacharya despite being a family-person – that is a must if you want to have a decent chance for the ultimate spiritual success of Self-Realization or the good-enough spiritual success of kundalini reaching 6th centre (Ajna Chakra).

**(2) Wake up during brahmamuhurtha.**

Waking up at 3 am or latest by 4 am (3 am – 7 am is most suited for reaching more joyous state during thoughtless awareness practice, as the entire atmosphere is free from thought vibrations and hence peaceful/sattvic, thus naturally deeper and more joyous state of thoughtless awareness – which is 100% peace/sattva – is realized during this period.") and doing thoughtless awareness practice for as many hours as possible. Since lust is a rajasic (passionate) quality, with more increase in sattva, brahmacharya automatically becomes more easy and natural. Sushumna awakens automatically during this period and kundalini automatically ascends up the spine, resulting into a natural, fast-paced evolution of our awareness. Anyone aiming at full celibacy should develop the solid routine of waking up between 3 am – 4 am and utilizing time till 7 am in yoga, meditation (thoughtless awareness) and other creative activities like self-study, etc. If attained, this alone will solve most difficulties one faces in the practise of full celibacy. No wonder, all our true sannyasins wake up during 3 am to 4 am. So, this rule is exceptionally important for all sadhaks. Swami Sivananda's first instruction in "20 Important Spiritual Instructions" is: "Get up at 4 a.m. daily. This is Brahmamuhurta which is extremely favourable for Sadhana. Do all your morning spiritual Sadhana during this period from 4 a.m. to 6:30 or 7 a.m. Such Sadhana gives quick and maximum progress." I wrote "wake up daily during 3 am to 4 am" because some effect of brahmamuhurtha is present even before 4 am and even after 6 am (Brahmamuhurtha has different definitions on internet, but one can consider 4 am to 6 am as the reasonably accurate brahmamuhurtha period). For detailed tips on how to develop early morning routine, please read **"How to wake by 4 am everyday?". Please note that even if you fail to develop "wake up by 4 am" routine, you can maintain perfect celibacy by sincerely following the rest part of legendary 12-point brahmacharya formula – do you get the point now why we call it legendary 12-point brahmacharya formula? But, over a period of many months/years, you should definitely bring suitable change in your lifestyle and improve your wake up time from 6 am or later to 5:30 am, 5 am, 4:30 am and finally 4 am or earlier. This will give you a lot of meditational joy and thus, you will enjoy your spiritual journey much more than otherwise.**

**(3) Practise brahmacharya (celibacy) at mental level also by using these means.**

[People suffering from cervical spondylosis, high intracranial pressure, vertigo, high blood pressure or heart disease should avoid all internal or external breath-retention techniques in below list.] Whenever brahmacharya-unfriendly thoughts manifest in mind, apply one or more of the following techniques (none give effective results in case of severe and continuous attack of lust which we term as bad days – for bad days, "give up next 1 or more meals" is the only technique which can be our saviour as explained in point (10) Brahmacharya practice – dealing with bad days of 12-point brahmacharya formula):

1. **Either of "whole-hearted welcome, chant and listen to the sound of chanting" or "external**

**breath-retention cum Om-chanting" techniques.** Please note that these two are the only recommended techniques to deal with brahmacharya-unfriendly thoughts – rest techniques after this one are given just for the sake of completeness. This is because these techniques produces equal or better results than all below techniques while taking the least amount of time and effort – the first one can be done by everyone irrespective of physical or health situation. Since both are meditational techniques (the first one is purely meditational and the second one is pranayam cum meditational technique), they directly and deeply links up with the mind and hence, their effectiveness increases with more and more usage unlike asana and pranayama techniques which are not subtle and deeply linked with mind. So, ***the use of these techniques makes mental celibacy easier with time***. Even for this reason, these techniques is the best.

1. **"Whole-hearted welcome, chant and listen to the sound of chanting"** involves below 2 steps:

   1. **Whenever any brahmacharya-unfriendly thought comes to the mind, say 3-4 times "Welcome" to whole-heartedly welcome this thought.** This step will ensure that you do not indulge in fighting the lustful thought directly because these thoughts will occur thousands of time and not just a couple of times till you get established in perfect celibacy. So, direct fighting is plain foolishness – what is needed is indirect, subtle diversion or conversion of the energy of lust into spiritual energy of ojas through this technique.

   2. **Now, chant a mantra verbally and not mentally** (I recommend "Gayatri mantra" or "Hare Krishna" (ISKCON) mantra unless you have some other preference or a Guru-mantra) **at a medium speed** (no need to make it too slow or too fast as too slow is not effective to deal with powerful passions and too fast just fuels wrong attitude of fighting rather than diverting/transforming the current state of mind) **and listen to the sound of this mantra. Listening to the sound is indispensable for concentration of mind on sound – only with this concentration, lustful thought vanishes due to lack of attention from the mind**. So, do not neglect this all important thing. Listen to the sound as you listen to any song played on player or youtube. Do this as long as needed to free the mind from brahmacharya-unfriendly thought.

   3. This is a most amazing technique. Its "slow chanting" version should also be used for inducing a good sleep at night as explained in this article – **"Sound and quick sleep" technique**. This techniques works quite well on all days except when it is a clear case of "bad days" (climactic state of lust) for which the appropriate technique has been described in **"Brahmacharya practice – dealing with bad days"**.

2. **"External breath-retention cum Om-chanting" technique**

   1. Throw out entire breath and hold yourself in the state of external breath-retention as long as possible. Once you are in the state of external breath-retention, chant Om loudly at medium or high speed and during chanting process, focus your entire attention on listening to its sound – this listening to the sound of chanting is an absolute must to get real effect of this technique as it concentrates the mind on the sound of chanting and withdraws the attention from lustful thoughts quite effectively. To add to the effect of this technique try to make your entire body as still/motionless as possible while using this technique because the stillness of body induces the stillness of mind.

   2. Whenever you feel like inhaling, inhale fully and then again throw out the breath, repeating this technique. Keep on repeating this till your mind gets completely free from brahmacharya-unfriendly thoughts.

   3. In the state of external breath-retention due to a very high relaxation of entire nervous

system, brahmacharya-unfriendly thoughts automatically come down to a very faint level of intensity and then die out with repetition of this technique few times.

4. Om is the most powerful yogic mantra. It is said to be the symbol of Ajna chakra, the 2nd highest chakra. So, you are dealing with the trouble of Muladhara chakra (the lowest chakra where sexual energy is generated) with the power of Ajna chakra (the 2nd highest). What a beautiful technique it is!

5. If you feel out of breath due to continuously doing many rounds of external breath-retention in above technique, do one round full internal breath-retention to gain some energy and repeat above technique again.

2. Use **"internal breath-retention cum whole-hearted welcome" technique.** [[[Please do not do this technique in last couple of hours before sleep because by increasing energy level, internal breath-retention makes it difficult to fall asleep. Use "external breath-retention cum whole-hearted welcome" technique described below in such case.]]] In the main variation of this technique, you whole-heartedly welcome the brahmacharya-unfriendly thoughts in below manner: "**Inhale fully and hold yourself in the state of internal breath-retention as long as possible. Once you are in the state of internal breath-retention, say 2-3 times WELCOME to welcome brahmacharya-unfriendly thoughts and then in the state of internal breath-retention, try to continue doing your current work whether it is study, walking, etc. (any work which does not require the use of mouth may be done in the state of internal breath-retention) – to add to the effect of this technique try to make your entire body as still/motionless as possible while using this technique. Whenever you feel like exhaling, exhale fully and then again inhale fully, repeating this technique. Keep on repeating this till your mind gets completely free from brahmacharya-unfriendly thoughts and focussed on your present task.**" This technique is very effective as you are not trying to remove brahmacharya-unfriendly thoughts from mind directly – rather you are welcoming these brahmacharya-unfriendly thoughts. This makes the mind flexible because of your welcoming attitude, but **in the state of internal breath-retention, thinking process of mind gets reduced in intensity completely because in this state prana/"vital energy" becomes quite still which in turn makes the mind still - to add to the effect of this technique try to make your entire body as still/motionless as possible while using this technique because making the body still/motionless also helps making the mind still/thoughtless**. Hence, with few times' repetition of this technique, your mind gets completely free from all brahmacharya-unfriendly thoughts. This technique uses the psychology of "your mind wants to do what you tell it not to do" combined with the power of internal breath-retention to completely free the mind from brahmacharya-unfriendly thoughts. **This technique in my opinion is much more powerful than "external breath-retention cum whole-hearted welcome" described below primarily because internal breath-retention can be easily done for more than 20 seconds again and again for 5-10 minutes whereas external breath-retention cannot be due to it making us feel out of breath.** That's why this technique has been placed in number 1 position. The main variation is the best because we need not lose precious time away from our current work while using it. But, there are two more variations which can be used when main variation does not prove to be effective enough which can happen when brahmacharya-unfriendly thoughts manifest with more than mild intensity.

1. One variation to this technique is: **"Inhale fully and hold yourself in the state of internal breath-retention as long as possible. Once you are in the state of internal breath-retention, say 2-3 times WELCOME to welcome brahmacharya-unfriendly thoughts and then in the state of internal breath-retention, try to watch the fantasies with a non-judgmental attitude (this attitude is also known as choiceless awareness or witnessing and under this, you do not apply label of good/bad, pleasant/unpleasant, virtuous/vicious, etc. to the**

**thoughts in mind) – to add to the effect of this technique try to make your entire body as still/motionless as possible while using this technique. Whenever you feel like exhaling, exhale fully and then again inhale fully, repeating this technique. Keep on repeating this till your mind gets completely free from brahmacharya-unfriendly thoughts."**

2. One more variation to this technique is: **"Inhale fully and hold yourself in the state of internal breath-retention as long as possible. Once you are in the state of internal breath-retention, say 2-3 times WELCOME to welcome brahmacharya-unfriendly thoughts and then in the state of internal breath-retention, focus your attention on the midpoint between two eyebrows and chant Om or some other mantra, preferably a small one, repeatedly - to add to the effect of this technique try to make your entire body as still/motionless as possible while using this technique. Whenever you feel like exhaling, exhale fully and then again inhale fully, repeating this technique. Keep on repeating this till your mind gets completely free from brahmacharya-unfriendly thoughts."** This variation is also equally effective and will be liked by many people because the vibration of Om-chanting is very soothing."

3. Use **"external breath-retention cum whole-hearted welcome"** technique. In the main variation of this technique, you whole-heartedly welcome the brahmacharya-unfriendly thoughts in below manner: "**Throw out entire breath and hold yourself in the state of external breath-retention as long as possible. Once you are in the state of external breath-retention, say 2-3 times WELCOME to welcome brahmacharya-unfriendly thoughts and then in the state of external breath-retention, try to continue doing your current work whether it is study, walking, etc. (any work which does not require the use of mouth may be done in the state of external breath-retention) - to add to the effect of this technique try to make your entire body as still/motionless as possible while using this technique because making the body still/motionless also helps making the mind still/thoughtless. Whenever you feel like inhaling, inhale fully and then again throw out the breath, repeating this technique. Keep on repeating this till your mind gets completely free from brahmacharya-unfriendly thoughts." This technique is very effective as you are not trying to remove brahmacharya-unfriendly thoughts from mind directly – rather you are welcoming these brahmacharya-unfriendly thoughts. This makes the mind flexible because of your welcoming attitude, but in the state of external breath-retention due to a very high relaxation of entire nervous system, brahmacharya-unfriendly thoughts automatically come down to a very faint level of intensity which dies off completely with few times repetition of this technique and thus, your mind gets completely free from all brahmacharya-unfriendly thoughts.** This technique uses the psychology of "your mind wants to do what you tell it not to do" combined with the power of external breath-retention to completely free the mind from brahmacharya-unfriendly thoughts. The main variation is the best because we need not lose precious time away from our current work while using it. But, there are two more variations which can be used when main variation does not prove to be effective enough which can happen when brahmacharya-unfriendly thoughts manifest with more than mild intensity.

1. One variation to this technique is: **"Throw out entire breath and hold yourself in the state of external breath-retention as long as possible. Once you are in the state of external breath-retention, say 2-3 times WELCOME to welcome brahmacharya-unfriendly thoughts and then in the state of external breath-retention, try to watch the fantasies with a non-judgmental attitude (this attitude is also known as choiceless awareness or witnessing and under this, you do not apply label of good/bad, pleasant/unpleasant, virtuous/vicious, etc. to the thoughts in mind) - to add to the effect of this technique try to make your entire body as still/motionless as possible while using this technique because making the body still/motionless also helps making the mind still/thoughtless.**

**Whenever you feel like inhaling, inhale fully and then again throw out the breath, repeating this technique. Keep on repeating this till your mind gets completely free from brahmacharya-unfriendly thoughts."**

4. 5-10 min **maha bandha** (or uddiyana bandha) continuously. During maha bandha, one can vigorously chant some mantra also and focus the mind on the sound of mantra by trying to listen the sound – then, the effect will be more. Instead of chanting mantra, you can also give some affirmation like "I am a lifelong celibate and will always remain so" or "If this illusion/maya can give this level of joy, what a level of joy one will get by established in the Reality behind this illusion/maya?" (Set up some alarm or timer of 5-10 min so that you can focus 100% on technique.) This will transform the excess energy of lust into intellectual energy by pulling up the nerve currents up the spine towards brain centres, thus giving us more mental powers of thinking, concentration and memory. **This is definitely one of the most effective techniques for dealing instantly with strong bouts of lust as it directly pulls up the nerve currents up the spine thereby calming excitation in lower centers and automatically makes the mind blank and hence free from lustful thoughts due to the natural effect of external breath-retention. So, this is one of our top recommendations for dealing with lustful thoughts.**

5. Practise some thoughtless awareness technique to remove such thoughts from mind. When there is no thought in mind, that is the state of thoughtlessness or void (shoonya). One can be in thoughtless state without awareness, for example when one is in a dreamless sleep or in a coma. When the state of thoughtlessness or void (shoonya) is coupled with "conscious attention"/awareness of this state, it is called thoughtless awareness. Thus, thoughtless awareness is the combination of a thoughtless mind and awareness (conscious attention) of this thoughtless state. As per yoga, this is considered to be the highest stage of meditation. Adi Guru Shankaracharya proclaimed, "Achintaiva parama dhyana" – to be in thoughtless awareness is the highest stage of meditation. Jesus says, "Be still and know that I am God." This state is considered to be 100% or pure sattva/goodness as per yoga and sankhya philosophy.

6. Watch some brahmacharya-friendly comedy movies/shows or read some comedy materials like jokes etc. for 10-15 minutes. This sattvic laughter caused by comedy will sublimate rajasic lust quite effectively.

7. Rigorous physical exercises like running fast, jogging, dand-baithak, muscle building exercises, etc. till you feel quite tired. (Excess energy of lust will get spent usefully in physical work then.)

8. Indulge in your dearest hobbies like music, swimming, dancing, painting, writing blogs/articles, etc. (Excess energy of lust will get spent usefully in enjoying your hobbies then)

9. Indulge in mental work on most interesting topics (Excess energy of lust will get spent usefully in enjoying the process of learning and development then)

10. Talk aloud for 10-15 min or so till you become completely exhausted – this talk can be in the form of reading a good book/magazine aloud or practising oratory skill by giving long lectures on some topics so till you are fully exhausted. (Excess energy of lust will get spent usefully in practice of reading or oratory then. )

11. **As a last resort, give up next 1 or more meals**. A foolproof method is required to deal with such bad days – and such foolproof method is already there in various writings of our sages. My article is just to bring spotlight on that method. This foolproof method is described clearly in below quotes of **Dadasri** (an enlightened sage from Gujarat):

**"If ever there is an occasion for a severe testing of your resolve of brahmacharya, if there is strong sexual attraction and inclination, then one should fast two to three times. When**

**the force of unfolding karma is very strong, fasting can stop them. Fasting does not destroy these sexual passions completely."**

He is basically saying, give up next 2 or 3 meals (giving up next 3 meals mean 24 hours fasting). Well, if you have developed the firm habit of waking up during brahmamuhurta and doing yoga and meditation on daily basis for 40-50 minutes or more, giving up next 1 meal will suffice for you on a majority of bad days. Sometimes, you may need to go for "give up next 2 meals" and very, very rarely, you will need to go to the extent of "give up next 3 meals". Go for "give up next 2 meals" if in last 7 days (including today), you already have a bad day and go for "give up next 3 meals" if in last 7 days (including today), you already have two or more bad days. Such crazy times do come sometimes for brahmacharya practitioners when the frequency of bad days increases so much that they will have to use "give up next 2 or 3 meals" technique.

The technique is a bit harsh, but it is foolproof. Unfortunately, I do not know of any easy technique – cold bath and other well-known techniques of yoga, auto-suggestion, etc. do not work well on bad days and if you rely on those techniques, you may end up breaking your celibacy practice in sheer desperation that always arises on such bad days. So, go for the foolproof technique of "giving up next 1 or more meals". It is a bit harsh, but then every sage has said, "Celibacy is the highest austerity, but it also yields the highest level of benefits at physical, mental and spiritual levels." However much strategic intelligence one may apply to successfully practice celibacy on most days, on bads days one will need austere technique of "giving up next 1 or more meals", otherwise disasters may happen!

**But, try 20-30 min "Nadi Shodhana Basic (NSB)" at a stretch (you should study during NSB practice to use time more efficiently) once or more in a day before accepting it as a bad day – you should read brahmacharya quotes during some or entire duration of NSB practice unless you have some time-constraint in which case you can continue doing your original work. This technique will remove boundary line cases of bad days and thus ensure that bad days frequency is small enough such that it does not look much embarrassing and demoralizing :).** This recommendation removes boundary line cases of bad days by opening up Shushumna channel (central channel in astral body) and making prana ascends up it from lower sexual centres and thus calming lust through changing the pranic flow upward. 20 min is the minimum at-a-stretch NSB that will be needed in general, but feel free to go for more like 30 min or so as well. **Also, you should do 20-30 min NSB even when you accept a particular do as a bad day and fast for next meal as this additional practice of 20-30 min NSB will still prove to be useful and that too quickly enough in reducing the intensity of lust in mind helping you focus on the work at hand. Fasting for next meal will do the final job along with supplementary role of 20-30 min NSB.**

But, I have few good advices for you to make your fasting period easier:

1. Drink lots of water during this fasting period – water dilutes the hydrochloric acid present in gastric juices (which has a role in making you feel hungry) and will make you feel less hungry.

2. You may practice internal breath retention to charge up yourself – with the extra pranic energy gained through internal breath retention, you will feel less need for energy from food and hence, your physical system will produce less feeling of hunger in the body. (Warning: Internal breath retention should not be used if one has some problems of blood pressure or heart disease.)

3. Focus on easy and interesting tasks during this period as far as possible.

4. If your fasting period involves giving up dinner, then you will have some difficulty in

falling asleep due to body and brain's reactions to hunger. The best technique to ensure that you get sleep in time in this case is to schedule a 30-45 minute walk – the physical and mental tiredness due to walk will induce sleep at the desired time. If that is not possible due to some reason, use 30-45 minute before sleep in mantra chanting, meditation and relaxing pranayama like bhramari, nadi shodhan without internal breath retention, etc. This will help ensure that your sleep rhythm does not get disturbed that day.

5. You may give your mind awards like your favourite sweets or snacks at the completion of the fasting period. I give myself around Rs. 100 for having all my favourite sweets and snacks and my mind feels very positive and cheerful (read greedy) after giving up next 1 meal on such bad days. You should also do the same because the carrot should also be hanged before mind when it accepts some stick ("carrot and stick policy), otherwise too much harshness makes mind revolt against the discipline.

6. If there is too much gap between your meals like 9-10 hrs, you can go for the modified version like, "fast for next 6 or 8 hours" also – just experiment to see how many hours of fasting are enough for you.

7. You may also maintain some table called "Brahmacharya practice – bad day table" to keep a tab on the date of bad days, the gap between two consecutive bad days and lessons for future, in case some external trigger led to a particular bad day.

1. One of my worst failures of 20s has been to understand this technique of "giving up next 1-2 meals" very late in 2012 only. The main reason behind this is that this technique has not been prominently described in the teachings of Ramakrishna Paramahansa, Swami Vivekananda, Ramana Maharshi and even Swami Sivananda. Swami Sivananda wrote somewhere, "Resort to fasting whenever passion troubles us." But, that would mean fasting 2-3 times every week because a mild level of troubles due to passion happens with that frequency to most of us. He did not mention that this technique is to be used for only extreme case of troubles. I found this technique properly mentioned in the writings of only Dadasri (a Gujarati sage) in 2007 itself, but since I am more hooked by Ramakrishna Paramahansa, Swami Vivekananda, Ramana Maharshi and Swami Sivananda, I did not give any weightage to it that time – alas! what a blunder I committed! But, I recognized its importance fully in 2012 and thereafter I have incorporated as one of the most crucial points in 12-point formula.

2. This has given me a foolproof and mind-blowing result. Even the most extreme level of passions on bad days get fully calmed down by this most simple technique of giving up next meal – you have to try it before you can believe me. Thanks Heavens for this foolproof technique to save brahmacharya aspirants on bad days.

Please note that this fasting is total fasting – you may only drink water during your fasting period. Fruit juices, fruits, milk and every type of meal has to be avoided during your fasting period, otherwise you will not derive the desired benefit. No self-fooling here – it is the real fasting!

**Why is this technique a foolproof technique?** I think, the main reason is as follows. When we fast, we have less bio-energy or prana in the body from food than normal and various organs of the body feel the need for energy. So, our system withdraws energy (prana) from excess sexual energy that troubles us on bad days so that this can be used to supply the need of various organs. Thus, this energy withdrawal from sexual centre happens and fully calms down our internal turbulence from sexual energy climax/build-up. And we are saved from downfall. Apart from this main reason, other reasons can be as follows.

When one fasts, the pranas are free from the process of digestion, they get calmer and reduce the lustful agitations in body and mind. Also, one's mind experiences some type of shock due to fasting – this shock makes it more reflective and introspective, thereby naturally weakening its dissipative (rajasic) tendencies. So, fasting reduces the agitations of lust at the levels of body, prana (vital energy) and mind, all three. It becomes thus a great antidote and saves the aspirant from the possibilities of downfall on such bad days.

So, please successfully deal with bad days in celibacy practice (expected to be once or twice every month) by using "give up next 1 or more meals" rule.

Bad days may be triggered totally internally as well as externally. If the trigger is completely internal, nothing can be or needs to be done. But, if the trigger is external, you should carefully note down (better in writing in some type of brahmacharya diary/document) possible external situations which led to bad days and figure our means and ways to avoid such external situations in future. Such external situations may be reading a so-called romantic story/novel or adult material, watching a so-called romantic movie/serial or adult movie/serial, interacting with or observing intentionally a member of opposite gender who looks attractive to you or listening to or indulging in lustful conversations with friends – basically these external situations are all about employing your eyes, ears and mouth in some lust-triggering activities.

Also, food does play a very big role in celibacy practice – certain types of food are considered tamasic (alcohol, tobacco and other intoxicants) or rajasic (meat, oily food, tea/coffee, chocolate, etc.) – taking them makes celibacy too difficult. So, avoid these types of food as they also trigger bad days frequently. You definitely will have to eliminate these external situations/inputs or at least keep them in control as far as possible because too much frequency of bad days will defeat your vow of celibacy sooner or later as one cannot keep fasting every day. That's the reason it is said that only a person who controls all his/her 5 senses of touch, smell, sight, hearing and talking can maintain the vow of celibacy. Stay motivated as the eventual rewards of heightened intellectual and spiritual energies will more than make up for your struggle in maintaining self-discipline for celibacy.

12. My guess is above things can be used to channel excess energy of anger also into constructive channels – like I feel great anger on something, I can give lecture for next 10-15 min or so on that issue aloud till I get exhausted or do physical exercises or indulge in hobbies or mental work on interesting areas. Both, lust and anger are excess energy in us which if not given a constructive channel, drag us to the sewer of crudeness and beastliness. But, when they are given a constructive channel, they will get utilized effectively in positive work.

**(4) Have greatly inspiring goals to channel your energies.**

This is one of the most important and rather the most important thing for a brahmacharya aspirant. Brahmacharya practice is a great tapasya (penance) – to succeed at it, one needs to have greatly inspiring goals in both short-term as well as long-term. Otherwise one will not be able to motivate oneself for brahmacharya practice. Such inspiring goals can be artistic, intellectual, spiritual or social. Even if one's goal is not lifelong celibacy, but celibacy for 1-2 years or so, one will still not do without some greatly inspiring goals. So much energy left with oneself due to celibacy needs to be channelized with perfect focus and dedication towards great goals. As a corollary to this insight, even in one's daily routine, one should show extreme perseverance.

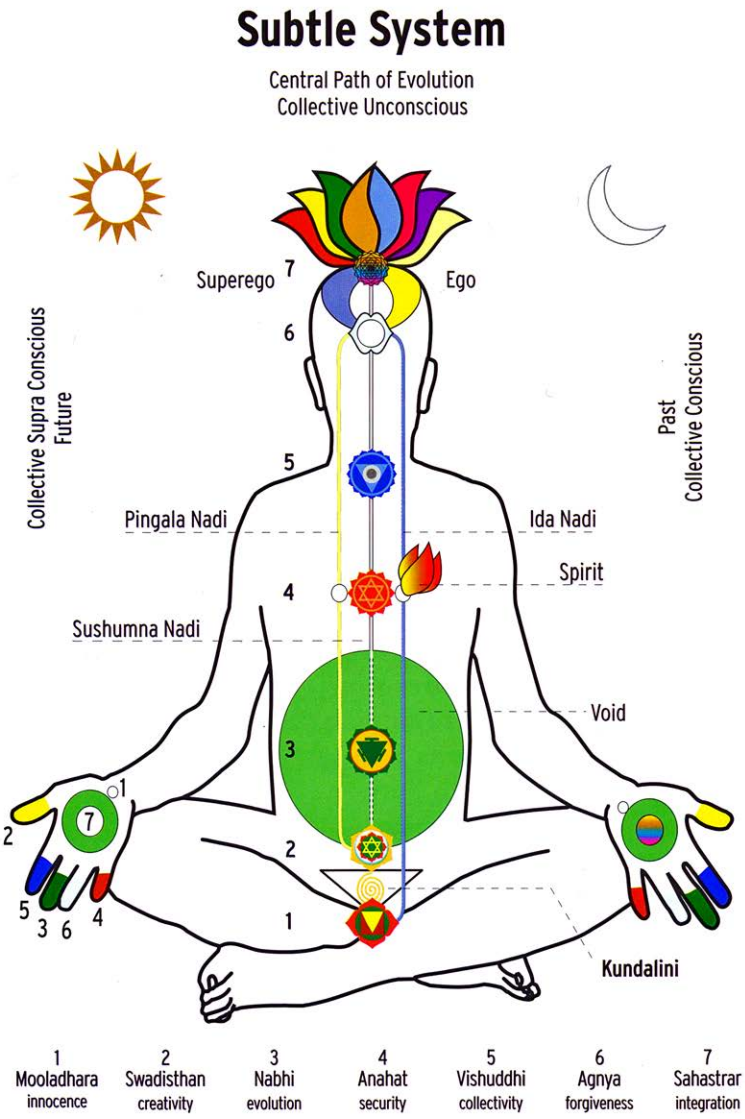
For instance, I have the intellectual goal to develop a phenomenal memory and spiritual goal to awaken Ajna Chakra fully by 2025 (if not full Self-Realization). Apart from these long-term goals, I also keep on maintaining greatly inspiring goals in short run. Thus, my mind gets ready

for lifelong celibacy, otherwise I am not born with any high spiritual power for undertaking the giant task of lifelong celibacy.

So, please develop such greatly inspiring goals in both short-term and long-term to succeed at brahmacharya practice.

**(5) Practise visual celibacy with full sincerity and "better safe than sorry" approach till kundalini ascends to Ajna/Sahasrar chakra.**

Avoid looking at sensually exciting images in books, magazines, internet and videos. Eye should be kept in brahmacharya state, only then success in brahmacharya practice is possible for anyone. **All precautions should be taken by following "better safe than sorry" approach with respect to environmental factors till kundalini ascends to Ajna/Sahasrar chakra. This is because Maya is so treacherous that any over-confident step in dealing with environmental factors can destroy the whole brahmacharya penance even after many decades of continuous brahmacharya practice. Generally, if one has been practising celibacy for many years, one will not experience downfall in the first or second instance of getting exposed to wrong environment. This produces a nasty self-confidence in the spiritual aspirant and then he/she**



**gladly exposes him/herself to wrong environment again thinking that he/she has reached a high stage and would not suffer from downfall. And then, Maya strikes hard and destroys the celibacy practice of the aspirant and aspirant is left to cry over how it can happen to him/her.** In the parlance of Cricket, we can say, if spiritual aspirant is a batsman, Maya first throws 5 outswinging balls due to which batsman develops gap between bat and pad. Thereafter, Maya throws an inswinging ball which strikes down the wicket through gap between bat and pad. Thus, the great Bowler Maya cleans bold spiritual aspirant by playing very cunning tricks upon him/her. In the parlance of Tennis, we can say, Maya first have a long rally with spiritual aspirant and when spiritual aspirant is before baseline and confident that next shot from Maya will also be a forehand/backhand, Maya plays a drop-shot and the spiritual aspirant loses the rally. And this can happen even after decades of celibacy practice. So, **spiritual aspirants should play safe till kundalini ascends to Ajna/Sahasrar chakra vis-a-vis brahmacharya-unfriendly environment. The only safety is when kundalini reaches Ajna Chakra or Sahasrar leading to full Self-Realization. In this stage, one remains aware even during sleep – so, this is the real marker to gauge whether one has reached the environment-proof stage in brahmacharya. Foolish exposure to wrong environments, before reaching either of these two stages of kundalini reaching Ajna or Sahasrar, will bring a nasty downfall only. So, beware!**

One of the most important techniques for successful visual celibacy is giving daily "Perfect visual celibacy" vow auto-suggestion in "write and read aloud repeatedly" mode for 2-3 rounds in the morning (and if needed, in first few months of celibacy practice, one may additionally give it in the evening also):

1. **Auto-suggestion**

    1. **"Perfect visual celibacy"** vow: In the waking state and even in my dreams and fantasies, I always avoid **intentionally** talking to or looking at beautiful girls or their pictures and videos to keep my eyes in fully pure (sattvic) and chaste state.

    2. Female aspirants should replace "beautiful girls" by "handsome boys/men" and use the resulting auto-suggestion for themselves.

2. Few points to be carefully noted here.

    1. Writing an auto-suggestion and then reading it aloud involves touch (due to use of pen), eyes and ears – all three powerful senses and thus makes the auto-suggestion very effective in influencing the mind (the more senses are involved in learning process, the deeper and more lasting is the learning for our mind). So, use this particular method rather than normal method of mental auto-suggestion.

    2. All the efforts that you put in using this auto-suggestion daily will get added in effect and will come to your aid like a powerful army when you will face troublesome situation vis-a-vis visual celibacy. This is the great significance of giving daily auto-suggestion. **When such troublesome situation arises, you should give 2-3 rounds of above auto-suggestion to help you get back to the track at the earliest.**

    3. **After successful completion of the first year of continuous physical celibacy, all downfalls happen only and only due to mistakes in visual celibacy – please mark the word "all". Even if you do not want to give "Perfect visual celibacy" vow auto-suggestion whole life, do it at least till kundalini ascends to Ajna/Sahasrar chakra. This is my absolute recommendation and do not blame me if you experience ill-effects of ignoring this recommendation as I have clearly warned you about them.**

    4. The "Perfect visual celibacy" vow auto-suggestion is so direct. That is the key. No left

and right, ambiguous words. Our eyes naturally get attracted to good-looking members of opposite gender whether it is a picture on internet, videos, picture on walls/TV or actual persons present before us. If our eyes fall naturally upon such a person or picture/video, still we should not continue indulging in looking at that because then that becomes doing it "intentionally" to seek rajasic (passionate) pleasure which goes against "Perfect visual celibacy" vow.

5. Directly use the auto-suggestion given above – you may translate it into your own language if possible, but do not change the content because every word has been carefully chosen to maximise impact on our mind and its behaviour.

6. In current times, environmental factors are much worse than they have been in last 1 million years. Internet, electronic media, movies, TV, magazines, advertisements and dress sense of young people – all are attacking visual celibacy most ruthlessly which eventually hampers even physical and mental celibacy. But, **we cannot change this world completely. We should definitely use all kinds of intelligent techniques of "better safe than sorry" approach to deal with these environmental factors (12-point brahmacharya formula contains such techniques on all major issues), but still we cannot do it perfectly because this world has substantial degree of rajas (passion) by its intrinsic nature. So, we need to develop our inner discipline over eyes to the fullest possible extent. And this "Perfect visual celibacy" vow auto-suggestion technique is directly designed to help us achieve such a self-discipline over eyes in a most effective manner.**

7. If your spouse is herself/himself a temptation for eyes, even that is not an issue if you sincerely understand and follow what I am explaining now. Householders should have 1-2 kids (techniques to have very good kids given here: **The need to revive Rishi tradition (brahmacharya in married life)**) and then they will realize that appreciating spouse's beauty is tinged with passion (rajas) whereas appreciating kids' beauty is full of purity (sattva). So, by focussing their energy in appreciating the beauty and cuteness quotient of their kids, householder aspirants will be able to thin out rajasic (passionate) attraction for their spouse. **Satisfactory success in brahmacharya, despite living with spouse and kids, will be definitely possible with sincere application of this approach, apart from the approach of avoiding any private meeting with the spouse – once you take the vow of lifelong celibacy after having 1-2 kids, meet the spouse only and only in presence of kids or some other person or in public space.**

8. Please note that there is no suggestion here to avoid useful and important male-female interaction here in student life and thereafter. The issue is just to keep the eyes in fully pure (sattvic) and chaste state as part of "Perfect visual celibacy" vow by never indulging in such interaction intentionally to seek passionate (rajasic) class pleasure. Only then mental and physical celibacy can be kept intact.

9. An exception to this visual celibacy principle can be made for the phase in 20s when we are actively looking for life-partners or are in the process of making a family because my philosophy is all for marriages (including love marriages – love marriages fail only when we do not practise celibacy seriously even as a bachelor because then our vibes are themselves of lower quality and in a confused state making the possibility of finding the right life-partner through love-affairs out of question) and then celibacy from 29-30 or 32-33 onward. **(Though 32-33 is the age which Swami Sivananda has given in his writings, lifelong celibacy from 29-30 onward is the best as per my opinion and recommended to all aspirants of next generation and is also in tune with Swami Vivekananda's monastic age-limit rule for Ramakrishna Mission and the age when Buddha and Mahavira also started lifelong celibacy practice.)**

**As a most-important application of visual celibacy principle, in case you are a regular internet user, use internet filter – take no risk till kundalini ascends to Ajna/Sahasrar chakra.** Make internet "brahmacharya-friendly" by installing suitable internet filters on your computer. Please watch this site **http://internet-filter-review.toptenreviews.com** or search for "internet filter reviews" in your favorite search engine or in CNet and do a thorough review. **Take no risk till kundalini ascends to Ajna/Sahasrar chakra as even advanced yogis have a nasty downfall even after decades of brahmacharya/celibacy practice if they expose themselves to wrong environment. Since no filter is 100% proof, I strongly recommend you to use two good filters together on every internet enabled device if technically that can be done. This will ensure that when one filter fails or stops working due to some bug, the other is there to filter the internet till you take care of the one which is failing or not working. This will slow down the internet speed a bit, but it is quite manageable.**

When using any filter, use search engine for "best setting for <filter>" and "getting the most out of <filter>" to find out the most powerful settings to create a brahmacharya-friendly internet environment. But, before you decide to buy a filter, do trial with a couple of them (trial is often free for 15 or 30 days) and then, buy whichever appears to be the most effective filter.

**One good free filter that can be used is "K9 Web Protection" – it is available on Windows and Mac PCs as well as on iPhone and android smartphones.** Funamo filter (download from Google Play Store) is available for android smartphones/tablets. (The senses are very strong in teens, 20s, 30s and 40s, but their capacity and craving for enjoyment subsides in 50s and later – that's why vanaprastha ashram begins after 50. So, someone aiming at brahmacharya for some time or whole life should be extra-cautious during teens, 20s, 30s and 40s because even those who know the path of spirituality well can be dragged down badly by turbulent senses if they lose their caution due to over-confidence or pride.) Some more important notes below:

1. **You should create a very difficult password (so that you cannot bypass the filter) and make any of your friend or filter.gye@gmail.com (ref: to http://www.guardyoureyes.org/?p=24) or sarvodaya.mission@gmail.com as the administrator for the filter. If you need any change in filter settings, ask your friend to make it for you through remote administrator login or on your device rather than risking your downfall by asking him/her password for making the change yourself – using two filters is very useful if due to lack of remote administrator login, you can make change in your filter settings only on the device because during those few minutes of changing filter settings for a filter, the other filter will stay up to protect you.**

2. **Additional Note:** In case you visit a cyber-cafe, it may not have installed any such filter to earn more money by getting more customers to visit internet for adult content. The best thing for you to do then is to pick a publicly visible place in the cyber-cafe for your internet surfing.

**(6) Regularly read greatly inspiring brahmacharya quotes to strengthen the brahmacharya sanskara (impression of subconscious mind) and resolve for whole life.**

This will inspire you a lot and intensify your motivation. A low motivation is not enough for brahmacharya practice. Only a fully motivated person succeeds in maintaining unbroken celibacy ("akhand brahmacharya").

Regarding regularly reading greatly inspiring brahmacharya quotes, one may choose any pattern of reading depending on one's success level of brahmacharya practice in the past. But, I think spending some time at least once every week (do set reminder in your mobile if you decide to go for once or twice a week rather than daily reading) is good for every spiritual aspirant till his/

her kundalini reaches Ajna chakra. Do practise "Nadi Shodhana Basic" also while doing this brahmacharya reading (or for that matter, any type of spiritual reading) to "kill 2 birds with the same arrow" like any intelligent person should definitely do.

**Since the first year is the most challenging year from physical celibacy perspective (after the first year, physical celibacy practice is much easier), in the first year, one can do such 5-10 min brahmacharya quotes reading multiple times in the day. Multiple times should be decided based on the timings when lust troubles you most vigorously. For many people, lust troubles increase a lot at night when they are free after hectic day-work. In such a case, one can do 5-10 min brahmacharya quotes reading in the morning to set the tone for the day and then in the evening also to take care of night time (more minutes to be used for evening brahmacharya quotes reading if the trouble of lust is much at night). OR, one can simply do such reading only in the evening to save time and rely on morning meditation and hectic day routine to help during the day. To save time, one may go for such reading during meal time also.**

**(7) Eat only sattvic food.**

This is very important for transforming the mind into sattvic state where celibacy becomes fully natural to us. Food has a direct and intimate connection with the mind and plays a vital part in the make-up of the mind. Food has been classified into 3 categories: good (sattvic), passionate (rajasic) and ignorant (tamasic), based on whether it induces good (sattvic), passionate (rajasic) or ignorant (tamasic) states of mind.

1. **Good diet (also known as sattvic diet in yoga)**: milk, cream, cheese, butter, curd, ghee, fruits, figs, vegetables, cereals like wheat, rice, barley, etc., peas, sugar-candy, gram, pulse, ginger, myrobalan, lemon, honey.

2. **Passionate diet (also known as rajasic diet in yoga)**: fish, eggs, meat, salt, chillies, chutney, asafetida, pickles, tamarind, mustard, sour things, hot, pungent things, tea, coffee, cocoa, ovaltine, white sugar, carrots, turnips, spices.

3. **Ignorant diet (also known as tamasic diet)**: garlic, tobacco, rotten things, stale things, unclean things, twice cooked things, all intoxicants, all liquors, all drugs.

Good diet (sattvic diet) calms the mind. Passionate diet (rajasic diet) excites the mind. Ignorant diet (tamasic diet) makes the mind dull and lethargic. Mark the difference in nature between a tiger which lives on flesh and a cow which lives on grass. Food exercises important influence on the mind. One should try one's best to eat good diet (sattvic diet) only. **Also, even good diet (sattvic diet) becomes passionate diet (rajasic diet) if it is eaten too quickly, without chewing it properly. And even good and passionate diets (sattvic and rajasic diets) become ignorant diets (tamasic diet) if they are taken in excess quantity.**

**(8) Balance male and female energies in order to awaken sushumna channel and have a natural, blissful state of brahmacharya.**

A question arises in the mind of everyone why celibacy is such a big challenge (at least in the first 12 years). The truth is that sexual energy is really overpowering. It needs an outlet. Most people find out an external outlet, but that does more harm than good by dissipating the physical and mental strength, apart from lowering one's consciousness level. The problem is if one does not give an external outlet to sexual energy, it needs an internal outlet.

Our inner system has 3 main channels: Ida, Pingala and Sushmna. The qualities of these 3 channels are described below:

| Qualities represented by Ida | Qualities represented by Pingala | Qualities represented by Sushumna |
|---|---|---|
| negative | positive | neutral |
| feminine | masculine | neutral |
| yin | yang | tao |
| moon | sun | - |
| night | day | - |
| cold | hot | temperate |
| mental | vital | supramental |
| chitta | prana | kundalini shakti |
| desire | action | knowledge |
| passive | aggressive | centred |
| parasympathetic | sympathetic | cerebrospinal |
| subjectivity | objectivity | - |
| Yamuna | Ganga | Saraswati |
| vishwa (universal creation) | tejas (fire) | pragya (intuition) |
| A | U | M |

At a given time, one of these channels is dominant.

- When ida channel is dominant, our right brain (which has faculties of creative imagination, emotion, intuition, big picture thinking) is more active and the breath flows predominantly in our left nostril.

- When pingala channel is dominant, our left brain (which has faculties of logic, analysis, details oriented thinking) is more active and the breath flows predominantly in our right nostril.

- When sushumna channel is active, both our left and right brains act simultaneously and the breath flows evenly in both left and right nostrils. This is the time of the highest creativity. Most creative ideas dawn in the mind as flashes of intuition when sushumna channel is active. This is the time when mind feels natural state of peace and rest while being fully aware. This is the moment when it is so easy to practise concentration and thoughtless awareness meditation. This is the state in which kundalini energy automatically starts ascending up the spine – this movement leads to a very deep and abiding experience of joy.

The extra energy that a celibate has needs an internal outlet through sushumna channel. So, unless sushumna channel is made open properly by balancing male and female energies, the celibacy is well-nigh impossible to practise. Complete opening of sushumna channel takes at least 12 years of spiritual efforts. **The key techniques for opening up sushumna are: practising nadi shodhana pranayama, thoughtless awareness meditation (or other types of meditation), waking up during brahmamuhurtha to practise yoga and other creative activities and practising maha bandha.** But, all techniques described in this post are important to save us from downfall by cleaning the mind of all lustful sanskara till our sushumna channel is completely active. Oh! What a joy one feels when prana moves upward in sushumna! Then, one realizes what a foolishness it is to fritter our vital energies in enervating and fleeting pleasures when one has the choice to get a deep, continuous joy by opening sushumna channel and making vital

energies rise up the sushumna channel. All the attraction for opposite gender exists because male and female energies are not balanced within and the sushumna channel is closed. Once sushumna is fully open after practising full brahmacharya and yoga for 12 years, one forgets all about lust and always experience a natural, blissful state of brahmacharya.

**(9) Good techniques to make dreams brahmacharya-friendly**

The techniques are described in a separate article here. I will improve them with further experimentation.

**(10) Brahmacharya practice – dealing with bad days**

Bad days means the days when lust troubles are so intense that despite applying all our normal yoga techniques, the current of lust continues for hours and not just for seconds and minutes. Bad days are the most dangerous days when many aspirants become so desperate that they may experience actual break in celibacy. But, fortunately there is a very foolproof technique of "giving up next 1 or more meals" to deal with such bad days. Please read full details on this here. This technique will completely save brahmacharya aspirants on bad days and instill confidence in them that full brahmacharya practice is within their range. But, **try 20-30 min "Nadi Shodhana Basic (NSB)" at a stretch (you should study during NSB practice to use time more efficiently) once or more in a day before accepting it as a bad day. This technique will remove boundary line cases of bad days and thus ensure that bad days frequency is small enough such that it does not look much embarrassing and demoralizing.** This recommendation removes boundary line cases of bad days by opening up Shushumna channel (central channel in astral body) and making prana ascends up it from lower sexual centres and thus calming lust through changing the pranic flow upward. 20 min is the minimum at-a-stretch NSB that will be needed in general, but feel free to go for more like 30 min or so as well.

**(11) Use reward system of brahmacharya-friendly sense pleasures to keep the mind happy in the initial phase (first 6 years) of brahmacharya practice.**

Aspirants should allow themselves the joy of abundant brahmacharya-friendly sense pleasures for at least first 6 years of their continuous brahmacharya practice. This is because brahmacharya is in itself a non-trivial task and we should not try to stop the mind from enjoying even brahmacharya-friendly sense pleasures, as then mind will feel very frustrated and demotivated and is very likely to non-cooperate with us and even bring major downfall to our brahmacharya practice.

The reward system may be random or may be even organised. Organised reward may be spending Rs. 100 or so every Sunday or every second Sunday (or once every 1 or 2 weeks) on some brahmacharya-friendly pleasures to celebrate one week (or two weeks) of success in brahmacharya practice (If one is married, both spouses can together have the brahmacharya-friendly pleasures as both have shown commitment to help each other in brahmacharya practice). Such pleasures are our favourite sattvic food, sweets & snacks, brahmacharya-friendly movies/comedy shows/cartoons, sight-seeing, etc. This type of reward system is very helpful in the initial phase (first 6 years) of brahmacharya practice and I whole-heartedly recommend it to all aspirants. **Since the first year is the most challenging year from physical celibacy perspective (after the first year, physical celibacy practice is much easier), many aspirants will find it fruitful to reward oneself with whatever is the most fascinating brahmacharya-**

**friendly sense-pleasure for them once or twice every week (say on every Sunday or on every Sunday and every Wednesday) till they cross the first year of unbroken brahmacharya. For smoothening brahmacharya practice over first few months (say, first 100 days), one can even go for daily reward like daily snacks/sweets or brahmacharya-friendly cartoons/videos etc. depending on time and money constraint. After crossing the first year, the reward frequency can be safely brought down to once every 2 weeks or so.**

**(12) How to bounce back from brahmacharya failure and take steps to ensure unbroken brahmacharya practice from now on?**

This is one of the issues on which a good guidance is needed. Serious brahmacharya break is break of physical celibacy or break of visual celibacy. In order to bounce back from such serious brahmacharya failure in a way such that unbroken brahmacharya practice is ensured from now on, please understand and practise the following instructions:

1. **Do not break physical celibacy even if visual and mental celibacy get completely broken due to slips.** This is possible by a strong application of will-power and self-dialogue that if you end up breaking even physical celibacy, then what is left of your celibacy efforts of the past – literally nothing from spiritual perspective or even intellectual perspective if you are chasing 12-years' continuous celibacy practice for developing good intellectual powers. **When the physical urge is devastatingly strong, you can save your physical celibacy by 20-30 min "Nadi Shodhana Basic (NSB) at a stretch (during which you should study inspiring brahmacharya quotes and other spiritual literature) which may also have to supplemented in the worst type of situations by "give up next 1 or more meals" technique as explained in point 10 of 12-point brahmacharya formula.** If you can save even your physical celibacy despite getting exposed to wrong visual or physical environment, it will strengthen your will a lot for lifelong celibacy practice. We grow through stages. Saving physical celibacy is the first step – saving visual and mental celibacy are later stages. First perfect physical celibacy stage along with sincere efforts for visual and mental celibacy as well – surely you will reach the final goal of perfection in celibacy in thoughts, words and deeds one day. But, if you fail in even physical celibacy on regular basis, there is no hope left then. Hence, this is an all-important suggestion for all celibacy aspirant.

2. **Visual and physical environmental control from now onward.** Even physical break in brahmacharya practice happens due to some visual and physical environmental triggers. So, how can one practise brahmacharya from now on without bringing changes in one's visual and physical environment when it is so clear in the teachings of all sages that everyone, except those who are already born almost Self-Realized, is prone to break in brahmacharya practice till kundalini ascends to Ajna/Sahasrar chakra? **There have been instances when celibacy vow got broken even after 10-15 years of celibacy, for example, it happened to a monk friend of Swami Vivekananda. So, till your kundalini reach Ajna/Sahasrar chakra, please apply "better safe than sorry" rule vis-a-vis all environmental factors.** One has to apply lots of mind for visual and physical enviromental control and learn from the successful example of others. Here is the list of suggestions:

1. **Follow all points of legendary 12-point brahmacharya formula with 100% faith and determination. They have been developed through enormous study, analysis and experimentation. So, you will find this formula very helpful for your celibacy success.**

2. **Since during the first year of celibacy practice, will-power and even normal yoga techniques do not help much in dealing perfectly with even a bit of wrong environmental factors, all kinds of tricks are needed.**

1. If money is part of problem in any respect, keep the least needed money in cash or through ATM with you.

2. If living with spouse is part of problem, try to rent an apartment nearby for yourself.

3. After having 1-2 kids, sleep separately and meet your spouse and other members of opposite gender only in presence of kids and other family members or in public place. **This technique of avoiding any completely private meeting with one's spouse and other members of opposite gender** is what Gandhiji also followed with respect to Kasturba Gandhi after his lifelong celibacy vows in 1906 and which is what even Sannyasins follow with respect to every member of opposite gender. **This should be done not just for few years but for whole life after having 1-2 kids.**

4. If case you want to practise lifelong celibacy after 1-2 kids, you must marry only a spouse who also wants to do the same. If the spouse does not cooperate, celibacy practice becomes even more difficult and emotionally frustrating. A frank talk with prospective life-partner on this prior to going for marriage is all that is needed. Online matrimonial sites or newspaper advertisements can be used – if you feel shy in writing about celibacy after 1-2 kids, just write "want a very spiritual person" and then after getting the response, talk about celibacy after 1-2 kids with the prospective life-partner.

5. Figure out the timings when mind is more prone to attack of lust. Generally, it is in late evening or night as our will-power is spent by then in daytime hectic activities. Take special measures to save yourself from wrong things during such timings – special measures to be decided exactly by the person him/herself. Few instances, I can give is: you may decide not to use computer or internet at all after say 7 pm or so, unless it is emergency or you may decide to read some spiritual literature at the beginning of such timings to strengthen your will.

6. **If there are some very important lessons vis-a-vis environmental management which are quite unique to your situation and hence, are not explicitly covered in 12-point brahmacharya formula, you should give yourself 2-3 rounds of auto-suggestion for each of these lessons in "write and read aloud" mode on "daily/weekly/biweekly/monthly" basis depending on how important the lesson is (daily auto-suggestion for extremely important lesson, weekly for a bit less important lesson and so on so forth - do set reminder in your mobile for this purpose.) till your kundalini ascends to Ajna/Sahasrar chakra. This will keep such lessons strongly embedded in your mind so that the lessons are never violated by you even by mistake because environmental factors have to be managed with full caution and intelligence till kundalini reaches Ajna/Sahasrar chakra.**

7. Paste photos of those celibates who inspire you in your bedroom/default page on browser/computer wallpaper/desktop background. Looking at their pictures few times every day will be quite helpful in boosting your inspiration for celibacy.

8. Lastly, never quit the quest for lifelong celibacy irrespective of any number of struggles and downfalls due to environmental factors. Always keep in mind: "a quitter never wins and a winner never quits." Always learn at least one lesson from every setback and add at least one new technique or measure in your spiritual life to help you avoid the same type of setback in future. Even if deadline of 32-33 is crossed, you will still gain much intellectual and spiritual benefits like Gandhiji who started lifelong celibacy from 37 onward and will be a very good mentor for next generation. Remember, we did not get good mentors during our upbringing because previous generation people did not struggle for lifelong

celibacy much and even those who did, did not share their knowledge widely. But, that problem is gone now – you can share your knowledge on blog like I do to mentor next generation and you can help kids by just giving them a printout of such blog or making them read or reading to them yourself such blog.

## III. Greatly Inspiring Brahmacharya (Celibacy) Quotes

Using various websites on internet and some books, I collected the following greatly inspiring, brahmacharya quotes for my regular reading:

### Quotes by Swami Sivananda

(a Self-Realized sage; the founder of Divine Life Society, Rishikesh)

1. In a narrow sense, Brahmacharya is celibacy. In a broad sense, it is absolute control of all the senses. The door of Nirvana (liberation) or perfection is complete Brahmacharya. Celibacy is to a Yogi what electricity is to an electric bulb. **Without celibacy no spiritual progress is possible.** It is a potent weapon and shield to wage war against the internal evil forces of lust, anger and greed. It serves as a gateway for the bliss beyond, and opens the door of liberation. It contributes perennial joy and uninterrupted bliss. **It is the only key to open the Sushumna (the chief among astral tubes in the human body running inside the spinal column) and awaken the Kundalini (the primordial cosmic energy located in the individual).**

2. An Akhanda Brahmachari, who, for a period of twelve years, has not allowed even a drop of semen to come out, will enter into Samadhi without any effort. Prana and mind are under his perfect control. Bala Brahmacharya is a synonymous term for Akhanda Brahmacharya. **An Akhanda Brahmachari has strong Dharana Sakti, Smriti Sakti and Vichara Sakti – power of grasping, retentive memory and power of enquiry. He need not practice Manana and Nididhyasana, reflection and meditation. If he hears the Mahavakya even once, he will at once achieve Self-realization.** His intellect is pure, and his understanding is extremely clear. Akhanda Brahmacharins are very, very rare; but there are some. You also can become an Akhanda Brahmachari if you attempt in right earnest.

3. **If these mental thought-waves subside you can attain the absolute state of highest peace and bliss.** Just as soap cleanses the physical body, even so japa (repetition) of any mantra, dhyana (meditation) and kirtan (chanting), together with the practice of yama and niyama (discipline), cleanse the mind of all impurities. Just as you nourish the physical body with food, even so you will have to give food for the mind and spiritual food for the soul. Only when the modifications cease do you enter the silence. Realise this. Close the eyes, draw in the senses, still the mind, silence the thoughts, sharpen the intellect, purify the citta, meditate on Om and chant it with feeling. **Enter the silence. Silence is Atman, the centre – it is in the heart-cave. When the mind runs from one object to another, the state in the interval, wherein you become mindless, is Brahman.**

4. **As the will power in many persons has become very weak, as they had no religious discipline or training in schools and colleges when they were young, and as they are under the sway of materialistic influences, it is necessary for them to go in for seclusion for some weeks, months or years, to practise rigorous japa (repetition of God's name) and undisturbed meditation.**

5. The divine light can descend only in a serene mind.

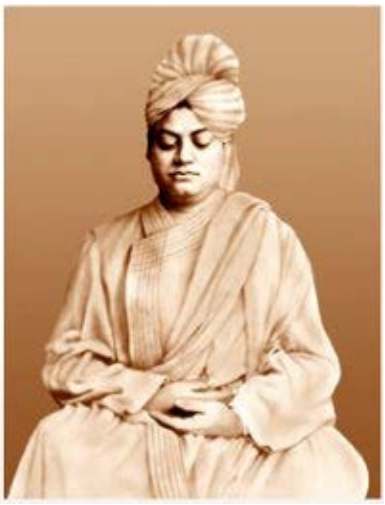
6. **When there is a desire in the mind, the mind is filled with Rajas. It is in an agitated condition. It is restless and unpeaceful. It will be restless till the desired object is attained. When the object is attained and enjoyed, The mind becomes thoughtless. The functions of the mind cease temporarily. It is filled with Sattva. The mind moves towards Atman. It becomes introvert. The bliss of Atman is reflected in the mind. Really there is no pleasure in the objects. It is only bliss of the Soul inside. Ignorant people attribute the pleasure to the objects. This is a serious mistake.**

7. **Youth with bloodless faces. A good lot of energy is wasted during copulation. Bad memory, premature old age, impotence, various sorts of eye diseases and various nervous diseases are attributable to the heavy loss of this vital fluid. It is greatly shocking indeed to see many of our youth walking with tottering steps, with pale, bloodless faces owing to loss of this vital fluid, instead of jumping hither and thither with agile, nimble steps with vigour and vitality like the squirrel.** Some people are so passionate and weak that even the thought or sight or touch of a woman causes discharge of semen. Pitiable is their lot! What do we see in these days? Boys and girls, men and women, are drowned in the ocean of impure thoughts, lustful desires and little sensual pleasures. It is highly deplorable indeed. It is really shocking to hear the stories of some of these boys. Many college boys have personally come to me and narrated their pitiable lives of gloom and depression brought about by heavy loss of semen resulting from unnatural means. Their power of discrimination has been lost owing to sexual excitement and lustful intoxication. Why do you lose the energy that is gained in many weeks and months for the sake of the little, momentary sensual pleasure?

More here: http://www.dlshq.org/download/brahmacharya.htm

**Quotes by Swami Vivekananda**

(the chief disciple of Sri Ramakrishna Paramahansa)



1. ***Power comes to him who observes unbroken Brahmacharya for a period of twelve years.*** Complete continence gives great intellectual and spiritual power. Controlled desire leads to the highest results. Transform the sexual energy into spiritual energy. The stronger this force, the more can be done with it. Only a powerful current of water can do hydraulic mining.

2. **Swami Vivekananda attributed his phenomenal mental powers to a lifelong observance of brahmacharya.** A few days ago, a new set of the Encyclopedia Britannica had been bought for the Math. Seeing the new shining volumes, the disciple said to Swamiji, "It is almost impossible to read all these books in a single lifetime." He was unaware that Swamiji had already finished ten volumes and had begun the eleventh. Swamiji: What do you say? Ask me anything you like from these ten volumes, and I will answer you all. The disciple asked in wonder, "Have you read all these books?" Swamiji: Why should I ask you to question me otherwise? Being examined, Swamiji not only reproduced the sense, but at places the very language of the difficult topics selected from each volume. The disciple, astonished, put aside the books, saying, "This is not within human power!" Swamiji: **Do you see, simply by the observance of strict Brahmacharya (continence) all learning can be mastered in a very short time – one has an unfailing memory of what one hears or knows but once. It is owing to this want of continence that everything is on the brink of ruin in our country.**

3. His childhood friend: Whatever you may say, I cannot bring myself to believe in these words. Who can come by that oratorical power of expounding philosophy which you have? Swamiji: **You don't know! That power may come to all. That power comes to him who observes unbroken Brahmacharya for a period of twelve years, with the sole object of realising God I have practiced that kind of Brahmacharya myself, and so a screen has been removed, as it were, from my brain. For that reason, I need not any more think over or prepare myself for any lectures on such a subtle subject as philosophy. Suppose I have to lecture tomorrow; all that I shall speak about will pass tonight before my eyes like so many pictures; and the next day I put into words during my lecture all those things that I saw. So you will understand now that it is not any power which is exclusively my own. Whoever will practice unbroken Brahmacharya for twelve years will surely have it. If you do so, you too will get it. Our Shâstras do not say that only such and such a person will get it and not others!**

4. **The chaste brain has tremendous energy and gigantic will power. Without chastity there can be no spiritual strength. Continence gives wonderful control over mankind.** The spiritual leaders of men have been very continent and this is what gave them power.

5. I heard him say on his wonderful power of retentive memory in this manner. **"If a person can be continent for twelve years, he can have extraordinary memory. One must be celibate and keep his brahmacharya absolutely even in his dream."**

6. From Mrs. George Roorbach's reminiscences of Swami Vivekananda at Camp Taylor, California, in May 1900:"In my first speech in this country, in Chicago, I addressed that audience as 'Sisters and Brothers of America', and you know that they all rose to their feet. **You may wonder what made them do this, you may wonder if I had some strange power. Let me tell you that I did have a power and this is it – never once in my life did I allow myself to have even one sexual thought. I trained my mind, my thinking, and the powers that man usually uses along that line I put into a higher channel, and it developed a force so strong that nothing could resist it.**"

7. If one is a slave to his passions and desires, one cannot feel the pure joy of real freedom.

8. **During the period of sickness, abstain from anger and from lust – even if you are householders.**

9. This hideous world is Maya. Renounce and be happy. Give up the idea of sex and possessions. There is no other bond. Sex and money are the only living devils. All earthly love proceeds from the body. No sex, no possessions; as these fall off, the eyes open to spiritual vision. The soul regains its own infinite power.

10. Is there any sex-distinction in the Atman (Self)? Out with the differentiation between man and woman–all is Atman! Give up the identification with the body, and stand up!

11. The satisfaction of desire only increases it, as oil poured on fire makes it burn more fiercely.

12. **Our difficulty in life is that we are guided by the present and not by the future. What gives us a little pleasure now drags us on to follow it, with the result that we always buy a mass of pain in the future for a little pleasure in the present.**

13. Soul has no sex, it is neither male nor female. It is only in the body that sex exists, and the man who desires to reach the spirit cannot at the same time hold sex distinctions. (CW ,V.4, P.176)

14. Every boy should be trained to practice absolute Brahmacharya and then, and then alone faith and Shraddha will come. Chastity in thought, word and deed always and in all conditions is what is called Brahmacharya. Unchaste imagination is as bad as unchaste action. The Brahmacharin must be pure in thought, word and deed.

15. First of all, one must completely mould one's religious life in solitude, must be perfect in renunciation and **must preserve Brahmacharya without a break**. The Tamas has entered into you – what of that? Cannot the Tamas be destroyed? It can be done in less than no time!

16. What we want are Western science coupled with Vedanta, Brahmacharya as the guiding motto, and also Shraddha and faith in one's own self.

17. As we get further and further away from the animal state, our sense-pleasures become less and less; and our enjoyment, in a rapidly increasing consciousness of scientific and psychological knowledge, becomes more and more intense; and "knowledge for the sake of knowledge", regardless of the amount of sense-pleasures it may conduce to, becomes the supreme pleasure of the mind.

18. **All the misery of the world is caused by this slavery to the senses. Our inability to rise above the sense-life–the striving for physical pleasures, is the cause of all the horrors and miseries in the world.**

19. The lower the organism, the greater is its pleasure in the senses. Think of the lowest animals and the power of touch. Everything is touch. … When you come to man, you will see that the lower the civilization of the man, the greater is the power of the senses. … **The higher the organism, the lesser is the pleasure of the senses.** A dog can eat a meal, but cannot understand the exquisite pleasure of thinking about metaphysics. He is deprived of the wonderful pleasure which you get through the intellect. The pleasures of the senses are great. Greater than those is the pleasure of the intellect. When you attend the fine fifty-course dinner in Paris, that is pleasure indeed. But in the observatory, looking at the stars, seeing . . . worlds coming and developing – think of that! It must be greater, for I know you forget all about eating. That pleasure must be greater than what you get from worldly things. You forget all about wives, children, husbands, and everything; you forget all about the sense-plane. That is intellectual pleasure. It is common sense that it must be greater than sense pleasure. It is always for greater joy that you give up the lesser. This is practical religion – the attainment of freedom, renunciation. Renounce!

20. Every bit of pleasure will bring its quota of pain, if not with compound interest.

21. It is a land of dreams; it does not matter whether one enjoys or weeps; they are but dreams, and as such, must break sooner or later.

22. He whose joy is only in himself, whose desires are only in himself, he has learned his lessons.

23. Everything in this life is fraught with fear. It is renunciation alone that makes one fearless.

24. And if this Maya is so beautiful, think of the wondrous beauty of the Reality behind it.

25. **The lower the organisation, the greater the pleasure in the senses. Very few men can eat a meal with the same gusto as a dog or a wolf. But all the pleasures of the dog or the wolf have gone, as it were into the senses.** The lower types of humanity in all nations find pleasure in the senses, while the cultured and the educated find it in thought, in philosophy, in arts and sciences. Spirituality is a still higher plane. The subject being infinite, that plane is the highest, and the pleasure there is the highest for those who can appreciate it. So, even on the utilitarian ground that man is to seek for pleasure, he should cultivate religious thought, for it is the highest pleasure that exists. Thus religion, as a study, seems to me to be absolutely necessary.

26. Knowledge should be acquired in that way, otherwise by educating yourself in the tol of a Pandit you will be only a human ape all your life. One should live from his very boyhood with one whose character is like a blazing fire and should have before him a living example of the highest teaching. Mere reading that it is a sin to tell a lie will be of no use. Every boy should be trained to practice absolute Brahmacharya, and then, and then only, faith – Shraddha – will come. Otherwise, why will not one who has no Shraddha speak an untruth? In our country, the imparting of knowledge has always been through men of renunciation. Later, the Pandits, by monopolising all knowledge and restricting it to the tols, have only brought the country to the brink of ruin. India had all good prospects so long as Tyagis (men of renunciation) used to impart knowledge.

27. **In our everyday life we find that the less the sense-enjoyments, the higher the life of the man. Look at the dog when he eats. No man ever ate with the same satisfaction. Observe the pig giving grunts of satisfaction as he eats; it is his heaven, and if the greatest archangel came and looked on, the pig would not even notice him. His whole existence is in his eating. No man was ever born who could eat that way.** Think of the power of hearing in the lower animals, the power of seeing; all their senses are highly developed. Their enjoyment of the senses is extreme; they become simply mad with delight and pleasure. And the lower the man also, the more delight he finds in the senses. As he gets higher, the goal becomes reason and love. In proportion as these faculties develop, he loses the power of enjoying the senses.

28. But whatever be the order of genesis, the celibate teachers of the Shrutis and Smritis stand on an entirely different platform from the married ones, which is perfect chastity, Brahmacharya.

29. Founders of all good undertakings, before they launch on their desired work, must attain to the knowledge of the Atman through rigorous self – discipline. Otherwise defects are bound to occur in their work.

30. **Our motherland requires for her well-being some of her children to become such pure-souled Brahmacharins and Brahmacharinis.**

31. Teach the boys the system of Brahmacharya.

32. **In order to attain to ideal Brahmacharya one has to observe strict rules regarding chastity in the beginning. For minimum 12 years, one should keep oneself strictly aloof from the least association with the opposite gender as far as possible. When spiritual aspirants are established in the ideal of Sannyasa and brahmacharya, they will be able to mix on an equal footing with worldly men without any harm. But in the beginning 12 years, if they do not keep themself within the barriers of strict rules, they will all go wrong.**

33. People here (in USA) have found a new type of man in me. Even the orthodox are at their wit's end. And people are now looking up to me with an eye of reverence. Is there a greater

strength than that of Brahmacharya – purity, my boy?

34. What can be a higher end than God? God Himself is the highest goal of man; see Him, enjoy Him. We can never conceive anything higher, because God is perfection. We cannot conceive of any higher enjoyment than that of love, but this word love has different meanings. It does not mean the ordinary selfish love of the world; it is blasphemy to call that love. **The love for our children and our wives is mere animal love; that love which is perfectly unselfish is the only love, and that is of God. It is a very difficult thing to attain to.** We are passing through all these different loves – love of children, father, mother, and so forth. We slowly exercise the faculty of love; but in the majority of cases we never learn anything from it, we become bound to one step, to one person. In some cases men come out of this bondage. Men are ever running after wives and wealth and fame in this world; sometimes they are hit very hard on the head, and they find out what this world really is. No one in this world can really love anything but God. Man finds out that human love is all hollow. Men cannot love though they talk of it. The wife says she loves her husband and kisses him; but as soon as he dies, the first thing she thinks about is the bank account, and what she shall do the next day. The husband loves the wife; but when she becomes sick and loses her beauty, or becomes haggard, or makes a mistake, he ceases to care for her. **All the love of the world is hypocrisy and hollowness.**

35. Describing the Indian ideal of Brahmacharya in the student's life, Swami Vivekananda said: "Brahmacharya should be like a burning fire within the veins!"

36. The Sanskrit name for a student, Brahmacharin, is synonymous with the Sanskrit word Kamajit. (One who has full control over his passions.) Our goal of life is Moksha; how can that be ever attained without Brahmacharya or absolute continence? Hence it is imposed upon our boys and youth as an indispensable condition during their studentship. The purpose of life in the West is Bhoga, enjoyment; hence much attention to strict Brahmacharya is not so indispensably necessary with them as it is with us.

37. Obedience to the Guru without questioning, and strict observance of Brahmacharya – this is the secret of success.

38. **A man who wants to be a perfect Yogi must give up the sex idea.** The soul has no sex; why should it degrade itself with sex ideas? Later on we shall understand better why these ideas must be given up. The mind of the man who receives gifts is acted on by the mind of the giver, so the receiver is likely to become degenerated. Receiving gifts is prone to destroy the independence of the mind, and make us slavish. Therefore, receive no gifts.

39. **Competitions for life or sex-gratification are only momentary, unnecessary, extraneous effects, caused by ignorance. Even when all competition has ceased, this perfect nature behind will make us go forward until everyone has become perfect.** Therefore there is no reason to believe that competition is necessary to progress. In the animal the man was suppressed, but as soon as the door was opened, out rushed man. So in man there is the potential god, kept in by the locks and bars of ignorance. When knowledge breaks these bars, the god becomes manifest.

40. **"The women in America are very sentimental and have a mania for romance. I am, however, a strange sort of animal who hasn't any romantic feeling, and therefore they could not sustain any such feeling toward me and they show me great respect. I make all of them call me "father" or "brother". I don't allow them to come near me with any other feeling, and gradually they have all been straightened out. . . "**

41. In his Raja Yoga, the Swami explains that through brahmacharya sex energy is converted into a higher form of psychic energy called 'ojas.'(Ojas, literally meaning the 'illuminating' or 'bright' is the highest form of energy in the human body. In the spiritual aspirant who constantly

practises continence and purity, other forms of energy are transmuted into ojas and stored in the brain, expressing as spiritual and intellectual power). He says, "The yogis say that part of the human energy which is expressed as sex energy, in sexual thought, when checked and controlled easily becomes changed into ojas, and as the Muladhara (lowest of the six centers of consciousness) guides these, the yogi pays particular attention to that centre. He tries to take up all his sexual energy and convert it into ojas.

42. **It is only the chaste man or woman who can make the ojas rise and store it in the brain; that is why chastity has always been considered the highest virtue. A man feels that if he is unchaste, spirituality goes away, he loses mental vigour and moral stamina. That is why in all the religious orders in the world which have produced spiritual giants you always find absolute chastity insisted upon. That is why the monks came into existence, giving up marriage. There must be perfect chastity in thought, word and deed; without it the practice of Raja Yoga is dangerous, and may lead to insanity. If people practise Raja Yoga and at the same time lead an impure life, how can they expect to become yogis?"**

43. Disciple: Do you think, sir, the same consummation would be reached through the way Mataji is educating her students? These students would soon grow up and get married and would presently shade into the likeness of all other women of the common run. So I think, if these girls might be made to adopt Brahmacharya, then only could they devote their lives to the cause of the country's progress and attain to the high ideals preached in our sacred books. Swamiji: Yes, everything will come about in time. Such educated men are not yet born in this country, who can keep their girls unmarried without fear of social punishment.

44. Of all renunciations, the most natural, so to say, is that of the Bhakti-Yogi. Here there is no violence, nothing to give up, nothing to tear off, as it were, from ourselves, nothing from which we have violently to separate ourselves. The Bhakta's renunciation is easy, smooth flowing, and as natural as the things around us. We see the manifestation of this sort of renunciation, although more or less in the form of caricatures, every day around us. A man begins to love a woman; after a while he loves another, and the first woman he lets go. She drops put of his mind smoothly, gently, without his feeling the want of her at all. A woman loves a man; she then begins to love another man, and the first one drops off from her mind quite naturally. A man loves his own city, then he begins to love his country, and the intense love for his little city drops off smoothly, naturally. Again, a man learns to love the whole world; his love for his country, his intense, fanatical patriotism drops off without hurting him, without any manifestation of violence. **An uncultured man loves the pleasures of the senses intensely; as he becomes cultured, he begins to love intellectual pleasures, and his sense-enjoyments become less and less. No man can enjoy a meal with the same gusto or pleasure as a dog or a wolf, but those pleasures which a man gets from intellectual experiences and achievements, the dog can never enjoy. At first, pleasure is in association with the lowest senses; but as soon as an animal reaches a higher plane of existence, the lower kind of pleasures becomes less intense. In human society, the nearer the man is to the animal, the stronger is his pleasure in the senses; and the higher and the more cultured the man is, the greater is his pleasure in intellectual and such other finer pursuits. So when a man gets even higher than the plane of the intellect, higher than that of mere thought, when he gets to the plane of spirituality and of divine inspiration, he finds there a state of bliss, compared with which all the pleasures of the senses, or even of the intellect, are as nothing. When the moon shines brightly, all the stars become dim; and when the sun shines, the moon herself becomes dim.** The renunciation necessary for the attainment of Bhakti is not obtained by killing anything, but just comes in as naturally as in the presence of an increasingly stronger light, the less intense ones become dimmer and dimmer until they vanish away completely. So this love of the pleasures of the senses and of the intellect is all made dim and thrown aside and cast into the shade by the love of God Himself.

45. **If the performance of Yajnas is the corner-stone of the work-portion of the Vedas, as surely is Brahmacharya the foundation of the knowledge-portion.**

46. The nerve centre at the base of the spine near the sacrum is most important. It is the seat of the generative substance of the sexual energy and is symbolised by the Yogi as a triangle containing a tiny serpent coiled up in it. This sleeping serpent is called Kundalini, and to raise this Kundalini is the whole object of Raja-Yoga. **The great sexual force, raised from animal action and sent upward to the great dynamo of the human system, the brain, and there stored up, becomes Ojas or spiritual force. All good thought, all prayer, resolves a part of that animal energy into Ojas and helps to give us spiritual power. This Ojas is the real man and in human beings alone is it possible for this storage of Ojas to be accomplished. One in whom the whole animal sex force has been transformed into Ojas is a god. He speaks with power, and his words regenerate the world. The Yogi pictures this serpent as being slowly lifted from stage to stage until the highest, the pineal gland, is reached. No man or woman can be really spiritual until the sexual energy, the highest power possessed by man, has been converted into Ojas. No force can be created; it can only be directed. Therefore we must learn to control the grand powers that are already in our hands and by will power make them spiritual instead of merely animal. Thus it is clearly seen that chastity is the corner-stone of all morality and of all religion. In Raja-Yoga especially, absolute chastity in thought, word, and deed is a sine qua non. The same laws apply to the married and the single. If one wastes the most potent forces of one's being, one cannot become spiritual. All history teaches us that the great seers of all ages were either monks and ascetics or those who had given up married life; only the pure in life can see God.**

47. The circle of vision has become so narrow, so degraded, so beastly, so animal! None is desiring anything beyond this body. Oh, the terrible degradation, the terrible misery of it! What little flesh, the five senses, the stomach! What is the world but a combination of stomach and sex? Look at millions of men and women – that is what they are living for. Take these away from them and they will find their life empty, meaningless, and intolerable. Such are we. And such is our mind; it is continually hankering for ways and means to satisfy the hunger of the stomach and sex. All the time this is going on. There is also endless suffering; **these desires of the body bring only momentary satisfaction and endless suffering. It is like drinking a cup of which the surface layer is nectar, while underneath all is poison. But we still hanker for all these things. What can be done? Renunciation of the senses and desires is the only way out of this misery. If you want to be spiritual, you must renounce. This is the real test. Give up the world – this nonsense of the senses. There is only one real desire: to know what is true, to be spiritual.** No more materialism, no more this egoism, I must become spiritual. Strong, intense must be the desire. If a man's hands and feet were so tied that he could not move and then if a burning piece of charcoal were placed on his body, he would struggle with all his power to throw it off. When I shall have that sort of extreme desire, that restless struggle, to throw off this burning world, then the time will have come for me to glimpse the Divine Truth.

48. The Hindu drank in with his mother's milk that this life is as nothing – a dream! In this he is at one with the Westerners; but the Westerner sees no further and his conclusion is that of the Châr vâka – to "make hay while the sun shines". "This world being a miserable hole, let us enjoy to the utmost what morsels of pleasure are left to us." To the Hindu, on the other hand, God and soul are the only realities, infinitely more real than this world, and he is therefore ever ready to let this go for the other.

49. Then, of course, every faculty has been given to us by God for some use. Therefore the monk is wrong in not propagating the race – a sinner! Well, so also have been given us the faculties of anger, lust, cruelty, theft, robbery, cheating, etc., every one of these being absolutely necessary

for the maintenance of social life, reformed or unreformed. What about these? Ought they also to be maintained at full steam, following the varied-experience theory or not? Of course the social reformers, being in intimate acquaintance with God Almighty and His purposes, must answer the query in the positive. Are we to follow Vishvâmitra, Atri, and others in their ferocity and the Vasishtha family in particular in their "full and varied experience" with womankind? **For the majority of married Rishis are as celebrated for their liberality in begetting children wherever and whenever they could, as for their hymn-singing and Soma-bibbing; or are we to follow the celibate Rishis who upheld Brahmacharya as the sine qua non of spirituality?** Then there are the usual backsliders, who ought to come in for a load of abuse – monks who could not keep up to their ideal – weak, wicked. **But if the ideal is straight and sound, a backsliding monk is head and shoulders above any householder in the land, on the principle, "It is better to have loved and lost." Compared to the coward that never made the attempt, he is a hero.** If the searchlight of scrutiny were turned on the inner workings of our social reform conclave, angels would have to take note of the percentage of backsliders as between the monk and the householder; and the recording angel is in our own heart.

50. **But then, what about this marvellous experience of standing alone, discarding all help, breasting the storms of life, of working without any sense of recompense, without any sense of putrid duty? Working a whole life, joyful, free – not goaded on to work like slaves by false human love or ambition? This the monk alone can have. What about religion? Has it to remain or vanish? If it remains, it requires its experts, its soldiers. The monk is the religious expert, having made religion his one métier (a field of work; occupation, trade, or profession) of life. He is the soldier of God. What religion dies so long as it has a band of devoted monks?** Why are Protestant England and America shaking before the onrush of the Catholic monk? Vive (long live) Ranade and the Social Reformers! – but, O India! Anglicised India! Do not forget, child, that there are in this society problems that neither you nor your Western Guru can yet grasp the meaning of – much less solve!

51. The lower the animal, the more is its enjoyment in the senses, the more it lives in the senses. **Civilisation, true civilization, should mean the power of taking the animal-man out of his sense-life – by giving him visions and tastes of planes much higher – and not external comforts.**

52. Sri Ramakrishna used to say, "Whoever can give up the sex idea, can spurn at the world". **He who has given up the sense enjoyments, the outgoing tendencies of whose mind have been stopped, know for certain that God is not far away from such a heart, His shadow has already fallen there, He can no longer keep Himself away from such a devotee who cares not, for anything else. Then he feels an ecstatic joy in every pore of his body. So intense is the joy that caught in it he loses all outward consciousness. He goes into trance and enjoys this ineffable joy in one continuous stream of consciousness. If that highest bliss is to be attained at enjoyed without any break, the desire for the fleeting pleasures of sense-objects which ultimately lead man to terrible miseries should be mercilessly eschewed-not that kind of hypocritical renunciation which lasts for a day or two but the wholesale uprooting of even the last vestige of such desires. If anyone succeeds in doing this, He will feel that what he was so long enjoying was but an infinitesimal part that ocean of bliss filtering in through one other of the sense-organs, and that now through very cell of his body he is enjoying this infinite bliss** – that this flesh-and-blood body has been changed and transfigured into something divine to be a worthy receptacle for the divine Bliss. **Can perversity go any further than this foregoing this infinite Bliss for petty sense-enjoyments?**

53. **The Ojas** – The "Ojas" is that which makes the difference between man and man. T**he man who has much Ojas is the leader of men. It gives a tremendous power of attraction. Ojas is**

**manufactured from the nerve – currents. It has this peculiarity: it is most easily made from that force which manifests itself in the sexual powers. If the powers of the sexual centres are not frittered away and their energies wasted (action is only thought in a grosser state), they can be manufactured into Ojas.** The two great nerve currents of the body start from the brain, go down on each side of the spinal cord, but they cross in the shape of the figure 8 at the back of the head. Thus the left side of the body is governed by the right side of the head. At the lowest point of the circuit is the sexual centre, the Sacral Plexus. The energy conveyed by these two currents of nerves comes down, and a large amount is continually being stored in the Sacral Plexus. The last bone in the spine is over the Sacral Plexus and is described in symbolic language as a triangle; and as the energy is stored up beside it, this energy is symbolised by a serpent. Consciousness and subconsciousness work through these two nerve – currents. But superconsciousness takes off the nerve – current when it reaches the lower end of the circuit, and instead of allowing it to go up and complete the circuit, stops and forces it up the spinal cord as Ojas from the Sacral Plexus. **The spinal cord is naturally closed, but it can be opened to form a passage for this Ojas. As the current travels from one centre of the spinal cord to another, you can travel from one plane of existence to another. This is why the human being is greater than others, because all planes, all experiences, are possible to the spirit in the human body. We do not need another; for man can, if he likes, finish in his body his probation and can after that become pure spirit. When the Ojas has gone from centre to centre and reaches the Pineal Gland (a part of the brain to which science can assign no function), man then becomes neither mind nor body, he is free from all bondage.** The great danger of psychic powers is that man stumbles, as it were, into them, and knows not how to use them rightly. He is without training and without knowledge of what has happened to him. The danger is that in using these psychic powers, the sexual feelings are abnormally roused as these powers are in fact manufactured out of the sexual centre. The best and safest way is to avoid psychic manifestations, for they play the most horrible pranks on their ignorant and untrained owners. To go back to symbols. Because this movement of the Ojas up the spinal cord feels like a spiral one, it is called the "snake". The snake, therefore, or the serpent, rests on the bone or triangle. When it is roused, it travels up the spinal cord; and as it goes from centre to centre, a new natural world is opened inside us – the Kundalini is roused.

54. **The Yogi alone has the Sushumna open. When this Sushumna current opens, and begins to rise, we get beyond the sense, our minds become supersensuous, superconscious – we get beyond even the intellect, where reasoning cannot reach. To open that Sushumna is the prime object of the Yogi.** According to him, along this Sushumna are ranged these centres, or, in more figurative language, these lotuses, as they are called. The lowest one is at the lower end of the spinal cord, and is called Mulâdhâra, the next higher is called Svâdhishthâna, the third Manipura, the fourth Anâhata, the fifth Vishuddha, the sixth Âjnâ and the last, which is in the brain, is the Sahasrâra, or "the thousand-petalled". Of these we have to take cognition just now of two centres only, the lowest, the Muladhara, and the highest, the Sahasrara. **All energy has to be taken up from its seat in the Muladhara and brought to the Sahasrara. The Yogis claim that of all the energies that are in the human body the highest is what they call "Ojas". Now this Ojas is stored up in the brain, and the more Ojas is in a man's head, the more powerful he is, the more intellectual, the more spiritually strong. One man may speak beautiful language and beautiful thoughts, but they, do not impress people; another man speaks neither beautiful language nor beautiful thoughts, yet his words charm. Every movement of his is powerful. That is the power of Ojas.**

**Quotes by Sri Prabhupada, ISKCON founder**

1. Lord Chaitanya was an ideal sannyasi. No woman could approach the Lord even to offer respects. Women's seats were accommodated far away from the Lord. As an ideal teacher and acarya, He was very strict in the routine work of a sannyasi.

2. Butter and fire must be kept apart. Otherwise the butter will melt. You cannot stop it.

3. Lord Caitanya was an ideal sannyasi, and when He was at Puri His feminine devotees could not even come near to offer their respects. They were advised to bow down from a distant place. This is not a sign of hatred for women as a class, but it is a stricture imposed on the sannyasi not to have close connections with women. One has to follow the rules and regulations of a particular status of life in order to purify his existence. For a sannyasi, intimate relations with women and possession of wealth for sense gratification are strictly forbidden. The ideal sannyasi was Lord Caitanya Himself, and we can learn from His life that He was very strict in regards to women. Although He is considered to be the most liberal incarnation of Godhead, accepting the most fallen conditioned souls, He strictly followed the rules and regulations of the sannyasa order of life in connection with association with woman.

4. Lord Chaitanya: "I cannot tolerate seeing the face of a person who has accepted the renounced order of life but who still talks intimately with a woman. **So strongly do the senses adhere to the objects of their enjoyment that indeed a wooden statue of a woman attracts the mind of even a great saintly person.**"

5. Sri Caitanya Mahaprabhu said: "My mind is not under My control. It does not like to see anyone in the renounced order who talks intimately with women. I am a sannyasi, and I certainly consider Myself renounced. But not to speak of seeing a woman, if I even hear the name of a woman, I feel changes in My mind and body. Therefore who could remain unmoved by the sight of a woman? It is very difficult."

6. He (Lord Caitanya) never even heard the prayers of the deva-dasis offered in the temple of Jagannatha because a sannyasi is forbidden to hear songs sung by the fair sex.

7. Sri Caitanya Mahaprabhu was most strict in such dealings, especially after He accepted the sannyasa order. Indeed, no woman could come near Him to offer Him respect.

8. Caitanya Mahaprabhu said, sannyasira alpa-chidre bahu kari' mane. An ordinary grhastha, or… Grhastha only, If he talks with woman nobody will blame. He is grhastha. But if a sannyasi talks with woman very intimately, oh, immediately people will take note of it. Sannyasira alpa-chidre bahu kari' mane. That is the practice. He should be very cautious. So a devotee, a sannyasi, they have got very, very great responsibility. People will very easily criticize them.

9. For a sannyasi to talk with women, to mix with women, is very restricted. So he was very much careful about Him, about this matter. Even some of the women who were wives of His disciples and devotees, they could not come near Caitanya Mahaprabhu. They would offer their obeisances from a distant place. They were not forbidden, but that was the system.

10. Prabhupada said that this was his Godbrothers' main argument against Westerners' taking sannyasa: they would not be able to maintain the strict vows. He said that a German Godbrother of his had also caused disruption by his intimate dealings with women."What can I do?" Prabhupada said sadly. "I am working with all third-class men-fools and rascals. Things are going on simply by Krsna's mercy." "One who falls from sannyasa," Prabhupada replied, "is called vantasi, one who vomits and then eats it."

11. As long as a living entity is not completely self-realized-as long as he is not independent of

the misconception of identifying with his body, which is nothing but a reflection of the original body and senses-he cannot be relieved of the conception of duality, which is epitomized by the duality between man and woman. Thus there is every chance that he will fall down because his intelligence is bewildered.

12. Sri Caitanya Mahaprabhu never even joked with others' wives. As soon as He saw a woman coming, He would immediately give her ample room to pass without talking. He was extremely strict regarding the association of women.

13. A saintly person should never touch a woman. In fact, he should not even let his foot touch a wooden doll in the shape of a woman. By bodily contact with a woman he will surely be captured by illusion, just as the elephant is captured by the she-elephant due to his desire to touch her body. (Srimad Bhagvatam 11.8.13)

14. "My dear Govinda," He said, "you have saved My life. If I had touched the body of a woman, I would certainly have died. (Chaitanyamrita 13.85)

15. A.C. Bhaktivedanta Swami Prabhupada several times, told a story to demonstrate how strict Sarasvati Thakura actually was in dealing with women. The wife of O.B.L. Kapoor, who was also the harernama disciple of Sarasvati Thakura, requested to see him in private to speak with him. At that time he was old enough to be her grandfather, and was a very senior, respected, naistik brahmacari-guru, but still he said, "No, I cannot see you alone. Whatever you have to say, do so in the company of others."Dr. Kapoor revealed how Sarasvati Thakura gave harernama to his wife, without even seeing her face, because there was a screen placed between them.

16. Do not associate with women. On the other hand, when a woman is engaged in sadhana-bhakti, she should not associate with men. Associating with the opposite sex is very inauspicious for the advancing devotee. (Bhaktyaloka by Thakura Bhaktivinoda)

17. The wife should also always endeavor for spiritual perfection with the help of subordinate women such as her sister and daughter. There is no illicit conduct in this, so there will not be any association with women. Therefore, whether one is a householder or a renunciate-all practitioners should totally give up the association with women. The devotees should carefully give up the above mentioned sanga in the form of association. (Bhaktyaloka)

18. **The brahmacäré system of life is especially advantageous in that it increases the power of memory and determination.** It is specifically mentioned in this connection that because Närada was a naishthika-brahmacäré he could remember whatever he heard from his spiritual master and would never forget it. One who can remember everything perpetually is called shruta-dhara. A shruta-dhara brahmacäré can repeat verbatim all that he has heard, without notes and without reference to books. The great sage Närada has this qualification.

19. Celibacy makes one's determination strong; therefore, from the very beginning Krishna states that the yogi does not engage in sex. If one indulges in sex, one's determination will be flickering. Refraining from sex enables one to be very determined and powerful. It is not necessary to do anything else. This is a secret people are not aware of. If you want to do something with determination, you have to refrain from sex. Regardless of the process–be it hatha-yoga, bhakti-yoga, jnäna-yoga, or whatever–sex indulgence is not allowed.

20. The entire material world is existing because of sex, but how long does this sex pleasure last? A few minutes only. A man who is wise does not want pleasure that lasts only a few minutes but pleasure that continues perpetually. Nitya means "eternal," and änanda means "bliss." The Vedas state that those who are intelligent are not interested in transient pleasure but in eternal pleasure. They know their constitutional position; they know they are not the body. The pleasures of the

body are transient and are sought by rascals.

21. Sex is animalistic. It is not love but lust. Sex means the mutual satisfaction of senses, and that is lust. All this lust is taking place under the name of love, and out of illusion, people mistake this lust for love.

22. "It is better that I have a male secretary. Govinda dasi should join her husband in helping to preach in Hawaii. People may criticize me, saying that I am too closely connected with a woman. Of course, I do not find any difficulty personally, nor any complaint with her service. But we must consider the public's opinion." Prabhupada explained that a sannyasi's character must be beyond fault and cited the popular example of **"Caesar's wife must be above suspicion."** Prabhupada described how Lord Caitanya had always acted in an exemplary manner and was the ideal sannyasi. Then, speaking in a hushed tone so that what he said would not be overheard by Govinda dasi, Prabhupada handed me a letter which he wanted me to mail. It was addressed to his disciple Purusottama in New York. Prabhupada explained that he was calling Purusottama to Los Angeles to replace Govinda dasi. It was better that I mailed the letter, because he doubted whether she would do so. After Purusottama came, he would gradually induce her to go to Hawaii.

**Quotes by Sri Ramakrishna Paramahansa**

1. **Sri Ramakrishna** was uncompromising on the need for celibacy for God-realization. He used to tell devotees, "**To be able to realize God, one must practise absolute continence.** Sages like Sukadeva are examples of an 'urdhvareta' (a person of unbroken and complete continence). Their chastity was absolutely unbroken. **A man practising unbroken brahmacharya for twelve years develops a special power. He grows a new inner nerve called the nerve of memory. Through that nerve he remembers all, he understands all. When a man succeeds in the conservation of his sexual energy, his intellect reflects the image of Brahman. The man who carries this image of Brahman in his heart is able to accomplish everything – he will succeed wonderfully in whatever action he engages himself.**

2. **The loss of reproductive elements dissipates a person's strength. But there is no harm in nocturnal emission. That reproductive element is from food. After nocturnal emission,**

**a man retains enough to succeed. But he must not lose it voluntarily.** What remains after nocturnal emission is very refined. The Lahas stored pots of molasses[18] with holes in the bottom. After a year it was found that the molasses had turned into crystals, like sugar candy. Whatever liquid there was had come out through the holes.

3. Sri Ramakrishna (to Mahima): "What you were saying about men of continence is correct. One cannot hold these spiritual teachings without practising brahmacharya. **Someone said to Chaitanya Deva, 'You give the devotees so much instruction. Why aren't they able to make much progress?' He replied, 'They squander it all by breaking brahmacharya.** That's why they're not able to hold on to spiritual instruction.' If you fill a leaky pail with water, the water trickles out little by little."

4. **"It is very harmful for a spiritual aspirant to discharge vital elements. He has to be very careful not to even look at a woman (man for female aspirants). Even if she is a devotee, he must leave that place. Even to see the picture of a woman might cause the discharge of vital elements in a dream, if not in his waking hours. Even if a sannyasin has mastered his senses, he should not talk with a woman, as an example to mankind. Even if she is a devotee, he must not talk with her very long."** (Note that in case of female aspirants also, sexual dreams lead to pollution of mind and thus, spiritual practice gets disturbed. Also, this type of discharge for male aspirants happen when he is in the first 12 years of celibacy practice as the mind may not be spiritually pure while looking at the picture or woman even if in the normal course of life. Since it cannot be practised in letter, aspirants should understand it in spirit as not casting lustful glances on attractive members of opposite gender or even their pictures).

5. Mani sits on the floor at his feet. Thakur talks with Mani, expressing his anger and disgust for those treading the path of God while at the same time cohabiting with their wives.

> 1. Sri Ramakrishna: "**Are you not ashamed of yourself! You have children and you still cohabit with your wife. This is the conduct of an animal! Have you no aversion to saliva, blood, excreta, urine?** Whoever contemplates the lotus feet of God sees even the most beautiful woman as ash from a cremation fire. **To enjoy a body which will not last and which contains all kinds of impurities – worms, pus, phlegm and so on! Don't you feel ashamed of yourself?**" - Saturday, 15 December 1883 (Mani is pseudonym of Master Mahashaya here. His lifetime: March 12, 1854-June 4, 1932) – he was 29 years 9 months old that time.

6. Sri Ramakrishna (to Balaram) – Maya is only 'lust and greed'. By living in the midst of them for a few days, one loses spiritual awareness but feels that all is well. A scavenger carries a pot of excreta and in course of time, doesn't feel any repulsion for it. One gradually acquires love and devotion for God by practicing the chanting of the Lord's name and glories.

7. **If you want to realize God, you will have to be a brahmachari. Without practising brahmacharya, one cannot concentrate steadily on God. From brahmacharya comes intellectual conviction and then comes faith in the power of Brahman. Without this faith, one cannot feel that he is living in Brahman. Practise japam (repetition of the holy mantra) and meditation day and night. This is the way one can get rid of attachment to lust and gold.**

8. **Unless you are very cautious about 'lust,' you cannot attain the knowledge of Brahman. In the company of a young woman, even a man without desire develops a feeling of passion.**

9. **When a man succeeds in the conservation of his sexual energy, his intellect reflects the image of Brahman, even as a glass gives a perfect image when its back is painted with mercury solution. The man who carries this image of Brahman in his heart is able to accomplish everything–he will succeed wonderfully in whatever action he engages himself.**

10. "As long as you have even a little consciousness of 'I,' you are under the jurisdiction of the Primal Power – and unable to set yourself free.

11. On attaining samadhi, 'I-ness' disappears and one has the inner consciousness of Brahman.

12. **Sri Ramakrishna and principle of yoga – 'lust and greed' are impediments to yoga – You ask me why you don't develop deep dispassion. There is a reason for it. You have a strong desire for sense enjoyments**, your mind is filled with *pravritti*. I say the same to Hazra. In the countryside before they bring water to the fields, they make mud ridges on all four sides of the field so that water can't flow out. They are mud ridges, but they have water outlets here and there. There are holes. Water is brought with full force to the field, but it goes out through the holes. **Our desires are like these holes, these outlets. You may be practicing japa (repetition of God's name) and austerities, but at the back of your mind, you have desires for sense enjoyments. From the outlets of desire, everything leaks out. "One catches fish with a bamboo trap. Ordinarily bamboo is straight, but when bent to the ground, it acts as a fish trap. Desire for sense enjoyments is the fish, so the mind remains bent toward the world. If there is no desire, the mind naturally orients upward, toward the Lord. Do you know how? Like the needles of a scale. Because of the weight of 'lust and greed,' the upper needle does not align itself with the lower needle. Thus one strays from the path of yoga. Haven't you seen the flame of a lamp? It flickers by just a puff of air. The state of yoga is like the flame of a lamp where there is no wind.** Our mind is spread out in different directions. A part of it has reached Dacca, a part Delhi and another part Coochbehar. **You have to collect this mind and concentrate it to a point.** If you want a cloth worth sixteen annas, you have to pay this amount to the cloth merchant. Even if there is a slight obstacle, yoga is not possible. If the telegraph wire is broken, howsoever small the break may be, it will not convey your message.

13. **They who are beginners have to live with great discrimination.** One has to live through everything saying, `not this, not this.' In the beginning total renunciation. After God has been realized, one may enjoy. But at first complete renunciation. For beginners, uncompromising renunciation. Nachiketa did not accept anything. Yama said, `Have a kingdom.' – `No, sir,' – `wife, son, long life?' Even to this the same reply, `No sir. I want nothing. Only the knowledge of the Self, just this I want.'

14. **The nearer you come to God, the more tranquility you feel. Peace, peace, profound peace. The nearer you approach the holy Ganges, the cooler you feel. A dip in it is even more soothing.** On attaining the knowledge of Brahman, attachment to the world and enthusiasm for 'lust and greed' vanishes. You attain perfect peace. A piece of burning wood produces a crackling sound and gives out heat. When it is consumed and has turned to ash, all sound ceases. As soon as you get rid of attachment, the restlessness for 'lust and greed' vanishes. Finally you attain tranquility.

15. Sri Ramakrishna: "**Those through whom God will teach mankind must renounce the world. It is essential for religious teachers to renounce 'lust and greed.' Without it, their teachings are not accepted. It is not enough for them to renounce inwardly. They must also renounce outwardly. Only then can they teach mankind. If they don't, people will think that they are being asked to renounce 'lust and greed,' while they secretly enjoy them.** "An Ayurvedic physician prescribed some medicine to a patient and said, 'Please come again another day and I will tell you about diet.' That day, there were a number of jars of molasses in his room. The patient lived quite far away. He came another day. The physician said to him, 'Be careful about your diet. Molasses is not good for you.' When the patient had left, somebody asked the physician, 'Why did you cause him the trouble of coming here again, all that way? You could have said this to him the first day.' The physician laughed and said, 'There is a reason. I had some jars of molasses in my room that day. If I had asked him to give up molasses, he wouldn't

have trusted me. He would have thought, He has so many jars of molasses in his room, he must surely be eating some of it. In that case it can't be so bad. Today I have hidden the jars; he will now believe me.' "I have seen the religious teacher of the Adi [Brahmo] Samaj. I hear that he has married two or three times. And that he has grown sons. Such are religious teachers! If these people say that only the Lord is real and all else is an illusion, who will believe them? You can guess very well what kind of disciples they will have.

16. **Full renunciation is for sannyasins.** They shouldn't even see the picture of a woman. Women are like poison for them. They must keep at least ten cubits away or, if that's not possible, at least one cubit. Even if a woman is a great devotee, a sannyasin **shouldn't talk** to her **for long**. "**A sannyasin should live in a place where he doesn't even see the face of a woman, or very rarely.** "Money is also a poison for sannyasins. **When you have money, you quickly fall prey to anxiety, pride, physical comfort, anger, and so forth. Rajas increases. When there is rajoguna, it leads to tamoguna.** So a sannyasin shouldn't touch money. 'Lust and greed' make you forget God. Why such difficult rules of conduct for a sannyasin? **They are there for the instruction of humanity as well as for his own good. Even if a sannyasin lives unattached, having controlled his senses, he should renounce 'lust and greed' in order to teach mankind. People will muster the courage for renunciation only if they see the one hundred percent renunciation of a sannyasin. Then only will they endeavour to renounce 'lust and greed.'** If a sannyasin doesn't impart this instruction of renunciation, who else will? **One should lead a householder's life only after attaining God.** It is like keeping butter in water after it has been churned. Janaka led the life of a householder only after attaining the knowledge of Brahman.

17. It's not good for a sannyasin to even sit and talk to a woman devotee (female aspirants should consider it in reverse – do not sit or talk to a male aspirant unless really needed). It harms not only him, but others – they don't learn from it. It doesn't help them. A sannyasin lives to teach others.

18. **[Female aspirants should consider this quote in reverse.] Sitting or talking with women for a long time is also described as a kind of sexual intercourse.** There are eight kinds of intercourse: Listening to a woman and enjoying her conversation is one kind. Talking about women is another kind. To whisper to a woman in private is also a kind of intercourse. Another kind is to keep a memento of a woman and enjoy it. Touch is another kind. **That's why you shouldn't touch the feet of your guru's wife if she's young.** These are all rules of conduct for a sannyasin.

> [Hearing about women, speaking about them, playing with women, watching them, speaking to them secretly, thinking of sexual intercourse, determination towards it and the actual accomplishment; these are the eights kinds of sexual intercourse.]
>
> After begetting one or two children, a husband and wife should live as brother and sister.

19. [Female aspirants should consider this quote in reverse.] "Haripada has come under the influence of a Ghoshpara woman who doesn't leave him alone. He said, 'She takes me on her lap and feeds me, as if I were Gopala.' I cautioned him that such a filial attitude brings about a downfall.

- "You know, **even if one has attained Bhagavan, one should keep a distance from women**. And it is extremely harmful to frequent women of bad motives and be fed by them. They rob you of spirituality.

- "You can safeguard your love of God only by being very cautious. Bhavanath, Rakhal and others once cooked their own food. They had just started eating when a baul came and sat with them, saying that he would also like to eat. I said, 'There is not enough to eat, but if

anything is left, we will keep it for you.' This angered him and he left. On the Vijaya festival day people allow anybody to feed them with their own hands. It is not right. You must only eat from the hands of a pure devotee.

•"You must be very cautious about women. Don't listen to them when they display their Gopala bhava (motherly attitude toward a boy) to you. There is the proverb: 'A woman can devour even the three worlds.' When some women see an attractive young man, they set various kinds of snares to trap him. And this they call their Gopala bhava!

• "They who have felt dispassion since their youth, they who wander about yearning for Bhagavan, they who have not entered family life, indeed belong to a separate class. They are pure aristocrats. **In their deep dispassion they remain fifty cubits away from women lest the latter should bring a change in their attitude. If, however, they fall into the clutches of a woman, they no longer remain blue-blooded. Their attitude changes and they come down to a lower level of spirituality.** They who have the right kind of dispassion from an early age belong to a higher spiritual ideal ('abode'). They have an extremely pure attitude. They never allow a single stain to touch them."

20. The sadhaka (aspirant) must be very cautious. He should remain far away from women. He should not associate frequently even with a woman of great devotion. When you are climbing up onto the roof, you must not sway. If you are unsteady, there is a danger of falling. The weak should hold onto a support when they climb. There is no danger after one has attained Bhagavan's vision. One becomes fearless to a great extent. Once you have reached the roof, you have reached the goal; you can dance there. But you must not dance on the steps. And he who has climbed up to the roof, no longer needs to renounce what he formerly renounced. The roof is made of bricks, lime and brick dust; the steps are made of the same material. After the vision of Bhagavan, one realizes that the body of the woman about whom he had to be so cautious is the body of Bhagavati (Mother of the Universe). Thereafter he worships her as the Mother and there is no great risk of falling.

21. (To Mahendra Mukherji and other devotees) "Not everybody is attracted to God. There has to be a special receptivity. You have to have the right samskaras to feel such attraction. If that were not so, why should you be the only one to come here out of so many residents of Baghbazar? The ones without good tendencies don't come. The Malaya breeze turns every tree into sandalwood. But the shimul, the ashwattha, the banyan, and some others are not transformed.

• "You don't lack money. When a person falls from yoga, he takes birth in a prosperous family. This enables him to renew his spiritual practices for the realization of God."

• Mahendra Mukherji: **"Why does a person fall from yoga?"**

• Sri Ramakrishna: **"Perhaps while contemplating God, he suddenly develops a desire for enjoyment. This craving makes him fall from yoga. In the next life he will have the same spiritual tendencies."**

• Mahendra: "Then what is the way out?"

• Sri Ramakrishna: **"There is no liberation as long as you nurse some desire for enjoyment."**

22. [Female aspirants should consider this quote in reverse.] The young men are in the stage of practicing spiritual disciplines. Their only practice now must be renunciation. A sannyasin must not even see a picture of a woman. I tell them, **'Even if a woman is a devotee, do not sit beside her and talk. Speak very briefly, while standing.'** Even after attaining perfection, you have to do this. It is both for your own protection and for setting an example. When women come here, I also say to them after a while, 'Now go and visit the temples.' If they don't leave when I say this,

I myself leave. Seeing me do this, others will learn.

23. M. – Yes, sir. I have recently read in Prabodh Chandrodaya (a Sanskrit play) about discrimination.

Sri Ramakrishna – Yes, discrimination. Just think, what is there in money or in a beautiful body? Think over it, in the body of a beautiful woman (a handsome man for female aspirants) also there are mere bones, flesh, fat, urine and excreta, all these. Why does a man (woman) give his (her) mind to such a thing and lose sight of the Lord? Why does he (she) forget the Lord?

24. MASTER (to Girish and the others): "In meditation I see the inner traits of these youngsters. They have no thought of acquiring house and property. They do not crave sex pleasure. Those of the youngsters who are married do not sleep with their wives. The truth is that unless a man has got rid ot rajas and has acquired sattva, he cannot steadily dwell in God; he cannot love God and realize Him."

25. Ramakrishna Paramahansa – A man cannot see God unless he gives his whole mind to Him. The mind is wasted on 'lustand gold'. Take your own case. You have children and are occupied with the theatre. The mind cannot he united with God on account of these different activities. As long as there is bhoga, there will be less of yoga. Furthermore, bhoga begets suffering. It is said in the Bhagavata that the Avadhuta chose a kite as one of his twenty-four gurus. The kite had a fish in its beak; so it was surrounded by a thousand crows. Whichever way it flew with the fish, the crows pursued it crying, 'Caw! Caw!' When all of a sudden the fish dropped from its beak, the crows flew after the'fish, leaving the kite alone. "The 'fish' is the object of enjoyment. The 'crows' are worries and anxiety. Worries and anxiety are inevitable with enjoyment. No sooner does one give up enjoyment than one finds peace. "What is more, money itself becomes a source of trouble. Brothers may live happily, but they get into trouble when the property is divided. Dogs lick one another's bodies; they are perfectly friendly. But when the householder throws them a little food, they get into a scrap.

26. **Discrimination and dispassion. One is able to renounce the attachment to 'lust and greed' by the yoga of practice. The Gita says this. Practice brings extraordinary strength to the mind. Then you don't find it difficult to subdue the senses, to control passions like lust and anger. For instance, a tortoise doesn't bring out its limbs once it has drawn them inside its shell, even if you cut it into four pieces with an axe.** Differentiating between the real and the unreal in this manner is discrimination. Dispassion means a distaste for worldly things. This does not come about all of a sudden. It has to be practiced daily. To begin with, you have to renounce 'lust and greed' in the mind. Then, God willing, you can renounce them externally as well as internally.

27. **Worldly people remain bound to 'lust and gold' of the world. They are bound hand and foot. And they think that they can find happiness only in 'lust and gold' of the world and feel secure in it. They know not that they will die in that alone.** When a worldly man is on his deathbed, his wife says to him, 'You are departing. What have you done for me?' Besides, maya is such that on seeing a lamp burning for long the bound man says, 'Oil will get consumed, lower the wick.' And here he is lying on the deathbed!

28. **If you are attached to 'lust and greed,' you develop pride of learning, pride of wealth and high position – all these things … Sri Ramakrishna (to the devotees)** – Do you know what happens when you live as a householder? A lot of your mental powers are unnecessarily expended. This wastage of mental powers can be made up only by embracing sannyasa. Your father gives you your first birth. Your second birth is when your sacred thread ceremony is performed. And the third one is when you enter monastic life. "'Lust and greed.' These indeed

are the two obstacles. The attachment to a woman leads one away from the path to the Lord. A man is unable to realize what has brought his downfall. When I went to the Fort, I hardly knew that I was going down a slope. When the carriage reached the Fort, I observed how far down I had come. Ah, She doesn't let man know! Captain said, 'My wife is spiritually wise.' When an evil spirit possesses a person, he does not know that he is possessed. He just says, 'I am all right.' (Everybody sits perfectly still.) "It is not only lust which is a danger in family life. There is anger, too. When you are thwarted in your desire, you get angry." M. – When a cat reaches out to snatch fish from my plate, I can't do anything about it. Sri Ramakrishna – Why not? You must beat it once, there is no harm in that. The householder must hiss [threaten], but never pour venom. Reason? One must not harm anybody. However, you have to make a show of anger to save yourself from the enemy or he will hurt you. But one who has renounced need not even hiss.

29. **Sri Ramakrishna: "Lovelorn! Oh, you have to be mad for God to attain Him! "This does not happen if the mind dwells on 'lust and greed.'** What joy is there in lust? One feels ten million times that joy from a vision of God. One feels the joy of union with the Atman in every pore."

30. **When a person gets even a drop of God's ecstatic love, 'lust and greed' become so insignificant!** When you get a drink sweetened with sugar candy, how can you care for one mixed with molasses? When you pray to God with a yearning heart, when you chant His name and glories incessantly, you gradually develop that kind of love for Him.

31. The Brahmo devotee: Lust and anger are the real enemies. What can we do about them?" Sri Ramakrishna: "Turn the six enemies around – towards God. Have lust for union with the Atman. Show anger to those who are an obstacle in the way to God. Have greed to attain Him. If you have to say, 'Me and mine,' say it in relation to Him – as, for example, 'My Krishna or my Rama.' If you have pride, let it be like the pride of Bibhishana who said, 'I have bowed to Rama. This head shall never bow to anybody else.'"

32. **Instruction to Nityagopal: Complete prohibition of the company of women for the tyagi (man of renunciation)**

1. After eating, Thakur takes him to the semi-circular verandah in the western corner of the room near the Ganges. He talks to him.

2. A great woman devotee, thirty or thirty-two years old, occasionally visits Sri Ramakrishna. She has great devotion to him. She also has great motherly affection for Nityagopal because of his wonderful states of mind. She often takes him to her house.

3. Sri Ramakrishna (to Nityagopal) – Do you visit her?

4. Nityagopal (childlike) – Yes, I do go. She takes me home with her.

5. Sri Ramakrishna – Beware, holy man! Go to her once or twice. Not very often, or you will fall! 'Lust and greed' constitute maya. **A holy man must remain very far away from women. Everybody has a fall in their company – even Brahma and Vishnu struggle for life** in their company.

6. The devotee listens to all this.

7. M. (to himself) – **How strange! Thakur sometimes says that this devotee is in the state of a paramahamsa. Even in this high state there is risk!** Thakur has made such difficult rules of conduct for a sadhu. He runs the risk of downfall if he associates himself with women. If one does not have such a high ideal, how can one be liberated? That woman is unique in devotion. Even then, there is risk! Now I understand why Sri Chaitanya awarded such hard

punishment to the Younger Haridas. Even though Mahaprabhu (Sri Chaitanya) forbade him, the younger Haridas talked with a young widow. Haridas was a sannyasi (monk), of course. So Mahaprabhu left him. What punishment! How hard the rule for a sannyasi! And what love Sri Ramakrishna has for this devotee! Lest some misfortune should befall him later on, he promptly cautions him in advance. The devotees are struck dumb! 'Beware, holy man.' This grave warning is heard by them all.

33. There is a view that a man doesn't attain spiritual awakening until his desire for worldly enjoyments is over. **But what is there to enjoy? The pleasures of 'lust and greed' are momentary – this moment they exist and the next moment they disappear.** What is there in 'lust and greed'? Its enjoyment is like eating a hog-plum that is all stone and rind. Eat it and you get colic. The moment you swallow sweet sandesh, it is gone.

34. **A person who wishes to renounce must have great will power.**

35. **One does not realize God unless 'lust and greed' have vanished from the mind.** The fire of spiritual wisdom first burns up lust, anger and other such enemies. Later it destroys the sense of I-ness[117]. Lastly, it brings about a great turmoil [in the body].

36. Sri Ramakrishna – He has seen the plight of worldly people who are forgetful of God. That is why he is developing renunciation for these things. Need one whose mind is freed from the attachment to 'lust and greed' worry about anything? "Oh, how strange! I had to perform so much repetition of the Name and meditation to get rid of these desires. How is it that he has absolutely freed his mind from desire so quickly? Is it so easy to get rid of lust? Oh, what a sensation I felt in my chest even six months after starting my spiritual practices! I would lie under a tree and weep. I cried to the Divine Mother, 'Mother! If I experience the feeling of lust, I will cut my throat with a knife!' (To the devotees) "If the mind is free from 'lust and greed,' what else remains to be attained? Then one enjoys only the joy of Brahman."

37. **Sri Ramakrishna (to the devotees): "You cannot achieve union with God when the mind dwells on 'lust and greed.'** The mind of an ordinary person remains in the centres of awareness located at the genital, anal, and naval regions. **It takes a lot of effort in spiritual discipline for the kundalini to awaken.** There are three nerves – ida, pingala, and sushumna. And in the sushumna are six lotuses, the lowest being the muladhara. Then there are svadhisthana, manipura, anahata, vishuddha, and ajna. These are the six spiritual centres. "When the kundalini awakens, after it has crossed the lotuses of muladhara, svadhisthana, and manipura, it reaches the anahata lotus located at the heart. It stays there. The mind is then withdrawn from the three lower centres of anus, sex organ, and navel; it attains a spiritual consciousness and sees a light. The aspirant is speechless with wonder and exclaims, 'What is this! What is this!' "Having pierced six centres, the kundalini reaches the lotus of sahasrara and unites with it. When the kundalini reaches there, the aspirant passes into samadhi. "According to the Vedas, these centres are called bhumis or planes. There are seven planes. The heart is the fourth, and the lotus at anahata is twelve-petalled."The vishuddha centre is the fifth plane. When the mind reaches there, the heart yearns only to talk of God and to hear about Him. This centre is located in the throat. It has a sixteen-petalled lotus. The person whose mind has reached this centre feels great pain to hear any worldly talk, such as talk of 'lust and greed.' When he hears such talk, he gets up and leaves the place. "After this comes the sixth plane, the ajna centre of two petals. When the kundalini reaches there, one has the vision of God's form. But there is still a thin screen of separation. Like a lantern, the light can't be touched because of a glass barrier. "Then one reaches the seventh plane, the thousand-petalled lotus. When the kundalini reaches there, samadhi comes about. The Existence-Knowledge-Bliss Absolute Shiva resides at the sahasrara. Here He unites with Shakti – it is the union of Shiva and Shakti. "When the mind reaches the sahasrara, one becomes absorbed in samadhi. In this state all awareness of the external disappears, and the person cannot

preserve his body. If milk is poured into his mouth, it runs out.

38. **Difference between the mind of a worldly man and a genuine renouncer.** Girish (to Sri Ramakrishna) – Well sir, at times the mind rises so high – and then it falls so suddenly! Why is this? Sri Ramakrishna – This does happen when one leads a worldly life. The mind is first up, then down. First you feel so strong – and then so weak. You see, it is because one has to live amidst 'lust and greed'. In worldly life the devotee contemplates the Lord and repeats His name – but then he gives his mind to 'lust and greed'. He is like a housefly. Sometimes it sits on sandesh, at other times on a festering wound – and even on excreta. It is different with tyagis (those who have renounced the world). Taking their mind from 'lust and greed,' they give it to the Lord and only sip the sweetness of Hari's name. A genuine man of renunciation doesn't like anything but the Lord. When he hears worldly talk, he gets up and leaves. He only listens to Godly matters. The genuine renouncer talks of nothing but the Lord. The bee sits only on flowers, for it drinks honey. It likes no other thing."

39. They who live only with 'lust and greed' – who don't think of God even once – are bound souls. What great work can they perform? They are like mangoes pecked by crows. Such mangoes cannot be offered to the gods. Eating them yourself is also risky. Bound souls, worldly people, are like silkworms. They could come out of their cocoons if they wished, but they have built their own homes and maya does not allow them to escape. And it all ends with death. Liberated souls are not under the control of 'lust and greed'. Some cleversilkworms cut their cocoons and come out. But they are very few. Because of maya (attachment), one remains forgetful. Few attain spiritual awakening, few are not deluded by the magic of maya,are not subject to the control of 'lust and greed.' When the pot[57] containing ashes from the maternity room falls on one's feet, the 'damn, damn' word of the magician can do no harm. One can see exactly what the magician is doing.

40. …A young man sadly asked Sri Ramakrishna: "Sir, how can I get rid of lust? I strive so hard, still I suffer from restlessness due to passion and bad thoughts." Sri Ramakrishna: "… Do you think I am free from it? At one time I believed that I had conquered lust. Then one day when I was seated in the Panchavati, I suddenly had such an onrush of lust that it was hard for me to maintain control! Immediately I began crying, rubbing my face in the dust, and saying to the Divine Mother: "I have made a big mistake, Mother. I shall never again think that I have conquered lust.' Only then did it subside. Do you know, you boys are now passing through a flood tide of adolescence? You can't stop it. Can an embankment or a breakwater stop a tidal wave? The overflowing water breaks through and rushes forward, and then the water stands as high as a bamboo over the paddy fields. There is a saying, 'Mental sin is not considered to be a sin in this Kaliyuga.' If a bad thought happens to arise once or twice in the mind, why should you go on brooding about it? Sometimes those feelings come and go. They are natural to the body; consider them to be physical functions like the call of nature. Do people worry when they have an urge for the call of nature? Similarly, consider those feelings to be insignificant, trifling, and worthless, and don't think of them anymore. Pray to God intensely, chant His name, and meditate on Him. Don't pay any heed to whether those feelings come or go. Gradually, they will come under control." …

41. Sri Ramakrishna – It is illusory until you know God. The man forgets Him and utters, 'Mine, mine.' Bound by maya, deluded by 'lust and gold,' he goes down and down. The man has lost his consciousness while entangled in maya. He cannot run out of it even when there is a way. The song goes thus

1. *The Mahamaya has created such maya with its magic.*
2. *That even Brahma and Vishnu have lost their consciousness. What can you, O jiva (embodied*

*soul), understand?*

3. The fish makes pit and enters it. There is a way for it to come out, but it does not.

4. *The silkworm makes a cocoon and can escape out of it.*

5. *But such is the work of Mahamaya that the insect gets bound within its own cocoon and dies there.*

6. "You people are yourself able to see that this world is transitory. Why don't you see this very family? So many people have come and then departed, so many were born and so many died. The world now is and now it is not – it is transitory. They whom you call 'my' and 'mine' are not there as soon as you shut your eyes (in death). People do not have close relations, even so they do not go to Kashi just for the sake of their grandson. 'What will happen to my Haru?' There is a way out yet the fish does not escape. The silkworm dies in its own saliva it exudes. Thus the world is illusory, it is transitory."

42. **Sri Ramakrishna:** "'Lust and greed' are the cause of bondage. 'Lust and greed' mean worldliness. In fact it is 'lust and greed' that keep one from seeing God." Saying this, Thakur covers his face with a hand towel and says, "Can you see me now? This is a veil. When the veil of 'lust and greed' is removed, one attains consciousness-bliss. "Just see. Whoever has given up the joy of lust has renounced the joy of the world. God is very near to this person." Some of the devotees are standing, others are sitting, as they silently listen to these words. (To Kedar, Vijay, and others) "He who has given up the pleasure of lust has given up the pleasures of the world. This 'lust and greed' is truly the veil. You show off such big moustaches, and you are still immersed in it. Tell me truly. Search your mind and see if it isn't so." **Vijay:** "Sir, it is true."

43. **Those who live amidst 'lust and greed' aren't able to understand because of their inebriation.** Chess players often don't know if a move is right until the game has continued for some time. But onlookers from a distance can see and understand the game better.

44. In the state of a paramahamsa one becomes like a child. A five-year-old does not distinguish between a man and a woman. Even so, the paramahamsa has to be careful to set a good example.

45. **Why was Keshab Sen not able to teach people?** Keshab Sen was associated with 'lust and greed.' It hindered his teaching of humanity. That is what Thakur is saying. Sri Ramakrishna: "He (Keshab) – do you understand?" **Vijay:** "Yes, sir." **Sri Ramakrishna:** "He (Keshab Sen) tried to take care of both the worldly and the spiritual. So he couldn't achieve very much."

46. MASTER: "I should like to have two pictures. One of a yogi seated before a lighted log, and another of a yogi smoking hemp and the charcoal blazing up as he pulls. Such pictures kindle my spiritual consciousness, as an imitation fruit awakens the idea of a real one." **The obstacle to yoga is lust and gold'. Yoga is possible when the mind becomes pure. The seat of the mind is between the eyebrows; but its look is fixed on the navel and the organs of generation and evacuation, that is to say, on 'lust and greed'. But through spiritual discipline the same mind looks upward.** "What are the spiritual disciplines that give the mind its upward direction? One learns all this by constantly living in holy company. **The rishis of olden times lived either in solitude or in the company of holy persons; therefore they could easily renounce 'lust and greed' and fix their minds on God. They had no fear nor did they mind the criticism of others.**" In order to be able to renounce, one must pray to God for the will-power to do so. One must immediately renounce what one feels to be unreal. The rishis had this will-power. Through it they controlled the sense-organs. If the tortoise once tucks in its limbs, you cannot make it bring them out even by cutting it into four pieces.

47. **Why did Chaitanya Deva renounce the world?** Vijay: "Chaitanya Deva said to Nityananda,

'Nitai, if I hadn't renounced the world, people would not be helped. They would all want to live a worldly life. Nobody would try to give his whole mind to the lotus feet of God by renouncing 'lust and greed.'" Sri Ramakrishna: Chaitanya Deva renounced the world to set an example. "A sadhu renounces 'lust and greed' for his own good. And then even when he has become detached, he must not allow a woman or gold near him, to set an example. A man of renunciation, the sannyasin, is a world teacher. Just seeing him gives spiritual awakening."

48. M. (humbly): "Yes, sir. How, sir, may we fix our minds on God? "MASTER: "Repeat God's name and sing His glories, and keep holy company; and now and then visit God's devotees and holy men. The mind cannot dwell on God if it is immersed day and night in worldliness, in worldly duties and responsibilities; it is most necessary to go into solitude now and then and think of God. **To fix the mind on God is very difficult, in the beginning, unless one practises meditation in solitude (note: waking up early morning means enjoying solitude every day for first few hours and is an absolute essential for good spiritual progress.). When a tree is young it should be fenced all around; otherwise it may be destroyed by cattle.** To meditate, you should withdraw within yourself or retire to a secluded corner or to the forest. And you should always discriminate between the Real and the unreal. God alone is real, the Eternal Substance; all else is unreal, that is, impermanent. By discriminating thus, one should shake off impermanent objects from the mind."

49. "One cannot be a King Janaka all of a sudden. Janaka at first practised much austerity in solitude. **Even if one lives in the world, one must go into solitude now and then.** It will be of great help to a man if he goes away from his family, lives alone, and weeps for God even for three days. Even if he thinks of God for one day in solitude, when he has the leisure, that too will do him good. People shed a whole jug of tears for wife and children. But who cries for the Lord? Now and then one must go into solitude and practise spiritual discipline to realize God. Living in the world and entangled in many of its duties, the aspirant, during the first stage of spiritual life, finds many obstacles in the path of concentration. **While the trees on the foot-path are young, they must be fenced around; otherwise they will be destroyed by cattle. The fence is necessary when the tree is young, but it can be taken away when the trunk is thick and strong. Then the tree won't be hurt even if an elephant is tied to it.** The disease of worldliness is like typhoid. And there are a huge jug of water and a jar of savoury pickles in the typhoid patient's room. If you want to cure him of his illness, you must remove him from that room. **The worldly man is like the typhoid patient. The various objects of enjoyment are the huge jug of water, and the craving for their enjoyment is his thirst. The very thought of pickles makes the mouth water; you don't have to bring them near. And he is surrounded with them. The companionship of woman is the pickles. Hence treatment in solitude is necessary.**"

50. "**One may wash a cup that contains garlic many times, but the smell of garlic will not leave the cup. The boys who have not touched 'lust and gold' are pure vessels. When a person is rubbed with the garlic of 'lust and gold' for a considerable time, the smell of garlic persists in him.** They are like mangoes pecked at and defiled by crows. Such a mango cannot be offered to Bhagavan. It is suspect even for personal use. It is as different as new earthen pots and the pots in which milk was once turned into curds. It is not safe to keep pure milk in vessels that once contained curds. The chances are that the milk will turn sour. **With 'lust and greed' always around you, how is it possible to realize God? It is very hard indeed to live unattached in their midst. In the first place, one is a slave of one's spouse. In the second place, one is a slave to money. And in the third place, one is a slave to him whom one serves for the sake of his living.**"

51. If you but realize God, you won't see the world as unsubstantial. He who has realized God knows that God Himself has become the world and all living beings. When you feed your child,

you should feel that you are feeding God. You should look on your father and mother as veritable manifestations of God and the Divine Mother, and serve them as such. If a man enters the world after realizing God, he does not generally keep up physical relations with his wife. Both of them are devotees; they love to talk only of God and pass their time in spiritual conversation. They serve other devotees of God, for they know that God alone has become all living beings; and, knowing this, they devote their lives to the service of others." NEIGHBOUR: "But, sir, such a husband and wife are not to be found anywhere." MASTER: "Yes, they can be found, though they may be very rare. Worldly people cannot recognize them. In order to lead such a life both husband and wife must be spiritual. It is possible to lead such a life if both of them have tasted the Bliss of God. God's special grace is necessary to create such a couple; otherwise there will always be misunderstanding between them. In that case the one has to leave the other. Life becomes very miserable if husband and wife do not agree. The wife will say to her husband day and night: 'Why did my father marry me to such a person? I can't get enough to eat or to feed my children. I haven't clothes enough to cover mv body or to give to my children. I haven't received a single piece of jewelry from you. How happy you have made me! Ah! You keep your eyes closed and mutter the name of God! Now do give up all these crazy ideas." DEVOTEE: "There are such obstacles, certainly. Besides, the children may be disobedient. There is no end of difficulties. Now, sir, what is the way?" MASTER: **"It is extremely difficult to practise spiritual discipline and at the same time lead a householder's life. There are many handicaps: disease, grief, poverty, misunderstanding with one's wife, and disobedient, stupid, and stubborn children. I don't have to give you a list of them."But still there is a way out. One should pray to God, going now and then into solitude, and make efforts to realize Him." NEIGHBOUR: "Must one leave home then?" MASTER: "No, not altogether. Whenever you have leisure, go into solitude for a day or two. At that time don't have any relations with the outside world and don't hold any conversation with worldly people on worldly affairs. You must live either in solitude or in the company of holy men."**

52. **A man can realize God even in the world. But at the beginning he must spend a few days in solitude. He must practise spiritual discipline in a solitary place. He should take a room near his house, so that he may come home only for his meals.** Keshab, Pratap, and others said to me, 'Sir, we follow the ideal of King Janaka.' **'Mere words don't make a King Janaka'**, I replied. 'How many austerities King Janaka first had to perform in solitude – standing on his head and so on! Do something first; then you may become a King Janaka.' You see a man writing English fluently; but could he do that at the very start? Perhaps he was the son of poor parents; he was cook in a family and earned his meals by his service. Perhaps he had to struggle hard to go on with his studies. It is after all these efforts that he can now write such fluent English." I said to Keshab Sen further, **'How can the worldly man be cured of his serious disease unless he goes into solitude?'**

53. **A man must practise some spiritual discipline in order to be able to lead a detached life in the world. It is necessary for him to spend some time in solitude – be it a year, six months, three months, or even one month.** In that solitude he should fix his mind on God and pray with a longing heart for love of God. He should also say to himself: 'There is nobody in this world who is my own. Those whom I call my own are here only for two days. God alone is my own. He alone is my all in all. Alas, how shall I realize Him?'

54. M. – Will one always have to perform spiritual practices? Sri Ramakrishna – No, in the beginning you must be up and doing, but you don't have to work so hard later on. As long as there are storms, tempests and rough water, the boat has to be steered along zigzag routes; so long does the boatman stand and hold the rudder – but he no longer does so when he is past them. When the boat rounds a bend and a favourable wind blows, he can sit down and relax and just touch the rudder. Then he prepares to hoist the sail and sits down for a smoke. There is peace

when the storm and tempest of 'lust and greed' pass.

55. Some people show signs of yoga. But even they have to be careful. 'Lust and greed' are the obstacles to yoga. They make one deviate from yoga and fall into worldliness – if there is still any desire for sense enjoyment.

56. **'Lust and gold' alone is maya. If maya is once recognized, it feels ashamed of itself and takes to flight.** A man put on a tiger skin and tried to frighten another man. But the latter, said: 'Ah! I have recognized you! You are our Hare.' At that the man dressed in the skin went away smiling to frighten someone else.

57. **If the mind is restless, yoga is not possible. The wind of the world always distracts the flame of the mind. When the flame does not waver, one attains a perfect state of yoga.** 'Lust and greed' are obstacles to yoga. You must discriminate: what is there in human body but blood, flesh, fat, intestines, worms, urine, faeces and so on. Why love such a body? … "Worldly people are intoxicated – inebriated with 'lust and greed'. They have lost their awareness. That is why I am fond of the young men. 'Lust and greed' have not yet entered their minds. They are 'good receptacles' and can be of use in the Lord's work. Worldly people are full of worthless stuff.

58. "**'Lust and greed' is maya. One attains union with God when the mind is rid of these two.** The Atman, the Supreme Soul, is the magnet. The embodied soul is like a needle. When the former pulls the latter, it results in union. But if the needle is covered with dirt, the magnet can't pull it. When, however, the dirt is removed, it is drawn again. You have to clean yourself of the dirt of 'lust and greed.'"Mukherji: "How can we do this?"Sri Ramakrishna: "Weep for God with a longing heart. The water of your tears will wash off the dirt. And then the magnet can pull it. Only then will you attain union with God." Mukherji: "Oh, wonderful!" Sri Ramakrishna: When you are free from lust and greed, Kumbhak (breath retention) occurs by itself. Samadhi comes after that. "And then there is the practice of meditation. Shiva manifests especially in the Sahasrara. Meditate on Him. The body is like a saucer, and the mind and intellect are like water. In this water, the sun of Sat-chit-ananda is reflected. By meditating on that reflected sun, one has the revelation of the real sun through God's grace." "When you can weep for God, He grants His vision. And you attain samadhi. Perfection in yoga is samadhi.

59. **Why family life? – when desire for enjoyment is over, one feels yearning for God and realizes Him.** A devotee: "Why has He kept us in the world?" Sri Ramakrishna: "To keep the creation going. That is His will. That is His maya. God has bewitched us with 'lust and greed." "A devotee: "Why has He bewitched us? Why does He will this?" Sri Ramakrishna: "**If He granted the bliss of God even once, no one would live a householder's life. And that would lead to the end of creation.** Rice is stocked in big bags in a warehouse. So that rats don't find the rice, the grain dealer keeps some puffed and sweetened rice in a husking pan. The rats like the sweetened rice and eat it through the night. They don't look for the bagged rice. But look, you can make fourteen times the volume of one seer of rice with puffed sweetened rice. **How great is the bliss of God compared to the joy of 'lust and greed!'** Contemplating His beauty, even the beauty of Rambha and Tilottama appears like ashes from a fire." A devotee: "Why don't we develop that yearning to realize God?" Sri Ramakrishna: "A person doesn't feel yearning for God until the desire for enjoyment is over. Until the desire for 'lust and greed' is satisfied, a person doesn't remember the Mother of the Universe. A child busy playing doesn't look for his mother. When his play is over, he says, 'I want to go to my mother.' Once Hriday's son was playing with a pigeon. He was calling out to it, 'Come here, tee tee!' As soon as he had enough of playing, he began to cry. A stranger came by and said, 'Come, I'll take you to your mother.' The boy even climbed on the man's shoulders to be taken. **"Those who are born perfect don't have to go through the householder's life. They are already free from the desire for enjoyments since their birth."**

60. **Four classes of men attachment to 'lust and greed' is the sign of worldly man: Sri Ramakrishna** – Four classes of human beings have been stated the bound souls, the seekers after liberation, the liberated and the ever free. The world is like the fishing net, the *jiva* (individual soul) like the fish and the Lord (whose maya constitutes the world) is the fisherman. When fishes fall into the fisherman's net many of them try to tear the net to escape, i.e. they try to free themselves. They are like the men seeking liberation. However, all those who try to escape cannot run away. Only a few fishes slip out with a splash. Then people call out, 'There goes the big fish.' Such two or four beings are the liberated ones. Some fishes are so cautious by nature that they never fall into the net. Narada and such other saints are ever free; they never fall in the net of the world. However, most of the fish keep lying in the net unaware of the fact that they have fallen into a net and will die. Remaining in the net, they dart straight ahead taking the net along and try to hide their body into the mud. They make no attempt to escape, rather they fall deeper into the mud. They are like the bound souls. They live in the net and think, 'We are quite happy here.' **The bound *jivas* remain attached to the world that is to 'lust and greed'. They remain sunk in the sea of evil and think that they are very happy there.** Those who seek for liberation and those who are liberated look upon the world as a death well, they don't like it. So, some of them having attained jnana and the vision of Bhagavan give up their bodies. However, giving up body in this way is a far cry. "**The bound creatures, the worldly men, don't get awareness by any means. They suffer so much misery, so many trials, and so many sorrows; even then they don't get awakening.** The camel likes thorny bushes but the more it eats, the more it bleeds from its face. Even so, it continues to eat the same thorny bush and does not leave it. **The worldly man suffers so much agony, so much sorrow, yet he reverts back to his old self quite soon. Perhaps his wife has died or she has proved faithless to him, yet he marries again. Perhaps he has lost his son and suffered so much of sorrow, yet he forgets all this in a few days. The mother of this boy, who was beside herself with grief, ties up her hair again and bedecks herself with jewellery. In the same way though people spend all in the marriage of their daughters, they continue giving birth to more children year after year.** They lose all in litigation. Yet they again go to law! They cannot feed the children they have, neither can they educate them, nor can they look after them properly, still they beget more children every year. At times, their state can be likened to that of the snake trying to swallow the mole. The snake cannot swallow the mole, nor can it give it up. The bound soul may have realized that there is no substance in the world that it is like a hog plum that has nothing but stone and skin yet he cannot give it up. Even though he cannot turn his mind towards the Lord. A relative of Keshab Sen, fifty years old, was playing cards, as if time was not yet ripe for him to think of the Lord. The bound jiva has yet another sign. If he is lifted from worldly life to a better place, he will pine away to death. The worm of faeces feels pleasure in the excreta alone; it is only there that it thrives. If you put it in a pot of rice, it will die." (All laugh.)

61. Sri Ramakrishna – **The very ego of man is maya. This egotism has veiled everything. All troubles cease when the I-ness dies. If by the grace of the Lord a man realizes, 'I am not the doer,' he becomes *ajivanmukta*. He has nothing to fear then.** The maya or the I-ness is like a cloud. The sun becomes invisible even if there is a patch of cloud. As soon as the cloud passes away, one can see the sun. If by the grace of the Guru the feeling of I-ness vanishes, one realizes the Lord… You can get rid of I-ness when you have attained jnana (spiritual knowledge). On attaining jnana, you go into samadhi. **Only in samadhi does I-ness disappear.** But it is very difficult to attain this jnana. **The Vedas say that I-ness vanishes only when the mind ascends to the seventh plane. It is only after attaining samadhi, that I-ness disappears.** Where does the mind generally dwell? In the first three planes at the organs of generation and evacuation, and at the navel. Here the mind remains only attached to the world, to 'lust and gold'. When the mind dwells in the heart, one sees the divine light. While seeing this light, one exclaims, 'O, what is this! What is this!' The next plane is at the throat. On this plane one likes to hear and speak

only of the Lord. When the mind goes to the forehead, between the eyebrows, one sees the form of Sachchidananda. One has the desire to embrace and touch this very form, but one cannot. Though the flame in the lantern can be seen but it cannot be touched. You feel as if you are just touching it but you cannot. **When the mind ascends to the seventh plane, I-ness vanishes one goes into samadhi.** The 'I' that makes one worldly, attaches one to 'lust and gold' is the 'rascal I'. Because of its intervention the jiva and the atman appear apart. If a stick is put on water, it appears to be divided into two. In reality the water is one but it appears to be two because of the stick. **I-ness is the stick. Remove the stick, the water will become one as before.** What is the 'rascal I'? That which says, 'Don't you know me? I have so much money. Who is greater than me?' If a thief steals ten rupees, first of all this man snatches the money from him and gives him a good beating. He doesn't leave him even then. He sends for the watchman and handing him over to the police gets him punished. The 'rascal I' says, 'Don't you know, you stole my ten rupees. Such impertinence!' " … **Vijay** – How can one see the Lord? **Sri Ramakrishna** – Not till the mind is purified. Living amidst 'lust and gold,' the mind remains soiled, it remains covered with their dirt. If the needle is covered with mud, the magnet does not attract it. But when the mud and dirt are washed off, the magnet attracts. You can wash the dirt of the mind with the water of your eyes. If you weep with tears of repentance, saying, 'O Lord, I shall never do such a thing again,' then this dirt is washed away. Then the magnet of the Lord attracts the needle of the mind. You then go into samadhi and have the vision of the Lord. **But you may try a thousand times, nothing is achieved without God's grace. Without His grace you cannot see Him. Is it easy to gain His grace? You will have to get rid of your egoism completely. When you have the feeling that you are the doer, you cannot see the Lord.**

62. **Unless you give up pride, you can't attain spiritual knowledge. Water doesn't stay on the top of a mound. It flows down quickly on all sides to the ground below.**

63. **Surendra's office – worldly life, the eight bonds, and the three gunas. Sri Ramakrishna:** "Eight bonds bind man: shame, hatred, fear, pride of caste, suspicion, and secretiveness are all bonds. Thakur sings: "This is the grief that weighs on my heart: though You, my Mother, are here and I am wide awake, thieves of passion rob my house." Then he sings: "In the world's bustling marketplace, O Shyama, You fly kites that soar on the wind of hope, held fast by maya's string." "**'Maya's string' means wife and son. By rubbing the string with the paste of sensuousness, the string has become hard. Sensuousness means 'lust and greed.'** There follows another song: "One comes to this world to play dice. I came with great hopes. But hope is in itself only a broken state. First I got the piece marked five, and age after age the twelve, the eighteen, and the sixteen. Divine Mother, last of all I got the unripe twelve piece, and I got ensnared by the five and six-mark pieces. Six and two equal eight, six and four make ten. O Divine Mother, I have no control over these. I won neither honour nor fame in this game, which I have been playing all through the night until dawn. "The piece marked 'five,' that is the five elements. To get ensnared in the 'fives' and 'sixes' means to fall under the control of the five elements and the six passions. To play tricks with the six piece means not to fall under the control of the six enemies. To deceive the 'three' piece means to be beyond the three gunas. "Sattva, rajas, and tamas, the three qualities of nature, have brought mankind under their control. They are like three brothers: if there is sattva, it can call on rajas; and if there is rajas, it can call on tamas. All three gunas are thieves. Tamas destroys, while rajas binds. Sattva, though it frees from the bonds, cannot take one to God."**Vijay (*smiling*):** "Sattva is also a thief, isn't it?" **Sri Ramakrishna:** "It can't take one to God, but it does show the way to Him." **Bhavanath:** "Oh, what wonderful words!" **Sri Ramakrishna:** "Yes, it is a very lofty thought." The devotees are very happy hearing these words.

64. To devotees: You don't have to renounce women altogether. It's not wrong to sleep with your own wife. But **after you've had children, you should live like brother and sister**.

65. To Bhavanath: "Keep your mind fixed on Bhagavan. **He is a brave man indeed who, while living with his wife, does not have physical relations with her. Talk only about spiritual matters with your wife.**" After awhile, Thakur again beckons Bhavanath and says, "Take your meal here today." Bhavanath – As you please. Don't worry about me. I am quite all right.

66. **Sri Ramakrishna: "In the stage of spiritual practices, one should think of a woman (man for female aspirants) as a forest fire! Or a black cobra! In the state of perfection, after God-realization, one sees woman as the All-Blissful Mother. One then looks at each as a different aspect of the Divine Mother."** Many days ago, Thakur had warned Narayan very seriously about women. He said, "Do not let the breeze from a woman's body touch you. Cover yourself with a thick sheet so the air will not touch you. And except for your mother, keep a distance of eight cubits, or two cubits, or at least one cubit away from women."

67. **Sri Ramakrishna (to M.) – There is nothing in the household life.** His (Ishan's) household life is still better. Had that not been so and if the boys had been womanizers, drug-addicts, drunkards, disobedient, there would have been no end to troubles. Everybody's mind is Godward, the household is permeated with vidya (spiritual knowledge); it is rarely to be seen. I have seen only a couple of such homes, otherwise **there are only quarrels, wrangles, violence and then disease, sorrow and poverty**. Seeing so I said, 'Mother, please give a turn just now.' Just see, what problems Narendra is facing! His father has died. The members of his family don't have food to eat. Job is so hard to be found. He is trying hard, but does not find any. Just see, how he is wandering about! "M., earlier you used to go (to Dakshineswar) so often, now why have your visits become fewer? It appears, you have got too much attached to your family. Is that so? "This is not anybody's fault. All around there is 'lust and greed.' That is **why I pray, 'Mother, if I shall ever have to take a human body, don't make a householder of me.'**" Brahmin of Bhattapada – But sir, the household life has been praised in the holy books. Sri Ramakrishna – Yes, but it is very difficult.

68. **One easily experiences a downfall by thinking of a woman as one's wife. Taking her as the Mother is a pure attitude.**

69. God is not visible to this mind, but to the purified mind! Then this mind disappears. **Even one who has the least trace of attachment to sense objects does not succeed.** When the mind is purified, you may call it the pure mind, or the pure Atman.

70. Thakur had many women devotees, but he did not talk much about them to the men devotees. If someone went to visit women devotees, he would say, "Don't go to her very often. You may have a fall." Sometimes he would say, "Even if a woman rolls on the ground with love for God, you shouldn't visit her frequently." **Let men and women devotees live separately. This will be good for both of them.** And he would say further, "It isn't good for women devotees to practice motherly feelings for men. Such an attitude could change and bring about a downfall."

71. **A Particular Devotee** – Sir, what is the way for worldly people? **Sri Ramakrishna** – Keeping the company of holy men and listening to spiritual talk. Worldly people are intoxicated – they are inebriated with 'lust and greed'. A drunkard gradually comes to his senses if he is fed rice water in small quantities at regular intervals. And one must listen to the instructions of a Sadguru. There are signs of a Sadguru. One should listen about Kashi from one who has visited Kashi, who has seen it. A man of mere learning will be of no help. One should not listen to the instructions of a pundit who has not realized that the world is ephemeral. Only a pundit who has gained discrimination and dispassion has the right to instruct mankind.

72. Sri Ramakrishna – The sadhu is he whose mind, prana and soul are merged in the Lord – he who has renounced 'lust and greed' is a sadhu. **He who is a sadhu doesn't see woman with**

**a carnal eye – his mind is always drawn within. If he happens to be near women, he looks upon them as mother and worships them.** The sadhu is always thinking inwardly of the Lord. He talks of nothing but Him. And knowing that God is present in all existence, he serves Him. Broadly speaking, these are the characteristics of a sadhu.

73. **The worldly man does not think of the Lord. If he has leisure, even then he indulges either in empty talk or engages himself in useless activities.** Upon being asked he says, 'I am not able to sit idle, so I am setting a hedge.' Perhaps when the time hangs heavy on him, he starts playing cards." (All laugh.)

74. You must practise spiritual discipline a little. It will not do simply to say that milk contains butter. You must let the milk set into curd and then churn it. Only then can you get butter from it. **Spiritual aspirants must go into solitude now and then. After acquiring love of God in solitude, they may live in the world. If one is wearing a pair of shoes, one can easily walk over thorns.**

75. Despite Ramakrishna's childlike behaviour and unusual humility during the moments of teaching he could and did speak with a strange tone of authority, a mysterious divine power fortifying his simple words. When he spoke to Bankim Chatterji, the eminent writer of those days, he thundered like Christ on the Pharisees. His talks with Keshab, Shivanath, Pratap, Ishan and Vidyasagar are full of sparkling wisdom, striking the listeners with wonder. His words to Kedar are awfully irrevocable.

His words in the presence of Michael Madhusudan Dutta are tragically poignant. But when he speaks to Narendra who was only a boy compared to these social stalwarts already mentioned, Ramakrishna's voice is unusually soft with affection and even with an unmistakable respect of great expectation. M. describes a scene (Kathamrita, Vol. 11, p. 202) when Ramakrishna affectionately looks at Narendra and speaks of renunciation in a tone of importunate request. – **"My child, nothing will be achieved until one renounces lust and gold."** Speaking these words, Ramakrishna was again absorbed in a divine mood. With the same compassionate look he began to sing in an inspired way: "I am afraid to speak; I am afraid not to speak; I only fear lest I should lose my darling. The mantra that I have learnt, The same I give unto you, Now it belongs to you. "Sri Ramakrishna is afraid lest Narendra should belong to somebody else." (Kathamrita, Vol. II, p. 202).

76. Swami Yogananda (then Jogindranath Roy Choudhury) asked Thakur how to get rid of lust. Thakur replied: "Repeat and repeat Hari's Name, lust will fly out." Jogen was not impressed. Thought he, "What a remedy! He does not know of any kriya (Tantric ritual) so he says that this will do. Can the repetition of Hari's Name eradicate lust? Besides so many people repeat Hari's Name. Why don't they get rid of their lust?" Then he thought, "Since Thakur has said it why not see what is the result?" Thinking in this way he began repeating the Name with full concentration, and did in fact get clearly the results within a few days as Thakur had said. Because of differences in nature and variations in eligibility we find him in many places teaching differently to different persons – telling everyone what was needful for him. But nowhere did he prescribe anything difficult – he never asked anybody to take up anything, which was hard to practise and distinguished him from others. On the other hand he said, "You have not to take up anything unusual; you have to lead a simple life." He himself is an example of this simplicity: no long hair, no smearing the body with ashes, no iron tongs – none of the outward signs, which distinguish sadhus from the common man – nothing like it. For them who go to him, the nearer they go the farther they find him, the more vastness they see in him. This is his wonderful uniqueness.

**Quotes by Swami Turiyananda**

(an enlightened disciple of Sri Ramakrishna Paramahansa and a Gurubhai/brother-disciple of Swami Vivekananda)

*From left to right: Swami Trigunatita, Swami Shivananda, Swami Vivekananda, Swami Turiyananda, Swami Brahmananda, Swami Sadananda (seated below)*

Ref:

http://www.vedanta.org/reading/monthly/articles/2003/9.conversations_turiya_1.html

http://www.vedanta.org/reading/monthly/articles/2003/10.conversations_turiya_2.html

http://www.vedanta.org/reading/monthly/articles/2003/11.conversations_turiya_3.html

1. **Continence is the most important practice in spiritual life.** One who practices chastity easily attains devotion and knowledge. Lust is born in the mind. One who is freed from passions transcends this world.

2. **DISCIPLE:** How can we get rid of anger, jealousy, and other passions?" **SWAMI TURIYANANDA:** "Just analyze yourselves–why should you be angry or jealous? Who are you to punish another? Learn to punish yourselves. **But never say that you have conquered lust and other passions. If you do, they will be aroused. Pray to God (or Guru) that they may remain dormant.**

3. July 2, 1915. SWAMI TURIYANANDA: "Eating, sleeping, fear, copulation–these are the common characteristics of man and beast. We differ from the beasts in that we can discriminate between right and wrong. **If one lives on a low plane of consciousness, one finds pleasure in the senses. With spiritual growth, one experiences happiness in subtler things. Then the person no longer finds enjoyment in the gross. Most people live the lives of beasts–drinking, hunting, running after a mate. If one cannot rise to a higher plane of consciousness, human birth is wasted.** Meditate! Meditate! Be absorbed in His consciousness!

4. **There is the ocean of infinite existence, infinite consciousness, and infinite bliss, seemingly divided by the stick of an ego which lies upon it. This ego is the first-begotten son of desire. Our cravings alone keep us separated from God.** Sometime or other we must be freed from them. Root out all desires and call on Him! If He wills that the body should die, let it die while

chanting His name! By worldly standards a man may be great. But he too in some life or other will have to renounce everything for God.

5. **"Troubles exist as long as we live in the domain of thought. There is no peace until we transcend thought itself. When one kills the mind, the senses come under control. What does it mean to kill the mind? It is to detach it from sense objects. The enlightened person has their senses under perfect control. 'The tortoise can draw in his legs: the seer can draw in his senses. I call him illumined.'"** The Swami closed his fist to illustrate how the enlightened soul draws in the senses.

6. **'Even a mind that knows the path can be dragged from the path; the senses are so unruly. But one who is wise controls the senses; the person recollects the mind and fixes it on Me. I call such a person illumined.'** As long as one expects happiness, one stays restless. But the enlightened soul 'knows bliss in the Atman [the Self within] and wants nothing else. Cravings torment the heart; he renounces cravings. I call such a person illumined.' Craving for happiness brings suffering in its wake.

7. The illumined soul keeps himself detached from the mind and intellect and directs them to work, whereas the ordinary person identifies himself with the mind and intellect.

8. June 11, 1915. It was noontime. Swami Turiyananda observed: "**Is it easy to guard the mind from distracting thoughts? It demands heroic effort.** Distractions constantly try to enter your mind and to take possession of you. Layers upon layers of rubbish are in the mind. What good is it merely to close eyes and ears?"

9. Swami Turiyananda was lying down and I [Swami Raghavananda] was fanning him. Swami said: "**Never let egotism control you. It ruins a man. He loses all discrimination–just like a drunkard.** Sri Ramakrishna used to say: 'Water does not accumulate on high ground.' An egotistic man holds his head high." Swami Turiyananda lifted his head to illustrate. Swami continued: **"Strong is the person who is elastic like steel and does not break. Strong is the person who can live in harmony with many people and heed opinions differing from their own."**

10. SWAMI TURIYANANDA: Who wants God? Practically nobody. Everyone wishes to be free from suffering and to find happiness. Pure devotion without any ulterior motive is very rare."I knew a man who used to say he wanted nirvana. One day he asked me if he should marry again. **You see, when there is an earnest longing for nirvana, even to be the emperor of emperors is a trifling thing. The very desire for nirvana brings such tranquillity to the mind.** How can anybody then think of marriage!"

11. Sri Ramakrishna did not have much regard for people who were immersed in sex. He used to say that they had lost all substance. The Master used to keep everything in his room in perfect order. Every object had its proper place so that even in darkness he could find what he wanted. An orderly mind is as necessary as external order.

12. July 5, 1915. **SWAMI TURIYANANDA:** "Repression is bad. Let the mind wander wherever it pleases. Let it experience. At long last it will tire and return to God. If you repress it, its cravings will grow strong. But keep watch over your mind and intellect. Try to unite them with the Lord." **DISCIPLE:** "Why doesn't the mind have a natural tendency toward the divine?" SWAMI **TURIYANANDA:** "Everybody wants this to happen spontaneously. The mind will long for God in time. But first struggle; be watchful. Later on your mind will become your guru.

13. "That which is good and pure in you is God. That which is evil in you is your ego. The more you think of him, the more he will increase and you will decrease. Some people are secretive.

They raise a wall around themselves. That is bad. Without being sincere and open-hearted nobody can find God."

14. July 6, 1915. It was morning. A devotee had written a letter asking the following question: "**Is it possible for a person in the world to attain samadhi?**" SWAMI TURIYANANDA: "The worldly man engages himself in sexual intercourse. That, indeed, is his bliss of samadhi! If he doesn't, his wife thinks she is losing her husband. Such is the world! She will beat the children and go around with a long face. Seeing all this disturbance, what can the poor man do? "What a troublesome world this is! How sex creates one bondage after another! But again, there are women who are aids to their husbands' spiritual progress. Such women are born as parts of the Divine Mother. There are spiritual families in this world although they are very rare–the family of Balaram Bose, for instance. Every one of his people is conscious that God comes first."

15. What is worldly life? To be attached to the world and its objects. Spiritual life in the world means keeping the mind in God and performing one's duties without attachment."

16. July 7, 1915. SWAMI TURIYANANDA: " 'He is the doer, I am His instrument.' **The more you become established in this idea and renounce the thought of 'me' and 'mine,' the greater will be your attainment of peace.**"

17. **There must be self-effort. Sri Ramakrishna used to say: 'Struggle a little! Then the guru will help you further.' From our own experience we can confirm that if you move one step toward God, he will take ten steps toward you.**

18. DISCIPLE: "But if the Master wished, couldn't he transform and elevate anyone's consciousness?" SWAMI TURIYANANDA: **"Yes, he could, but only of those who had some substance in them. The Master used to say about some people, 'They won't achieve much in this life.' Unless there is self-effort, nothing can be accomplished. The illumined souls show us the path. Isn't that a great help? But we have to walk it. If you open your hearts to us we can show you the path, because we have walked the path."**

19. DISCIPLE: "We don't understand our own minds." SWAMI TURIYANANDA: "We can help you there. But you must have the desire to control your minds." "Once a king came to a holy man and said: 'Holy sir, please help me control my mind. I am so immersed in worldliness!' The holy man replied: 'Know this world to be ephemeral. See its worthlessness, and your mind will become detached from it.' Then the holy man held on to a pillar and asked the king to release him. The king answered: 'Why don't you just let it go?' Then he understood." "The plate of food is set before you, but you keep your mouth closed. Do we have to force the food down your throats? This lethargy is a disease of the mind! You may ask, **'Does not the Lord do everything for his devotee?' The point is, first become a devotee, then he will do everything for you. But devotion is not to be had so easily. You have to surrender yourself completely to him. If you can't do that, weep before him and say, 'Lord, I have no devotion. I have not found you.'** People shed jugfuls of tears for riches. Learn to weep for him! Unless you do, why should God do anything for you? He does not care if you don't care. If you can feel restless for God, know that he is very near. Then you don't have to wait long for his vision. Analyze your mind! Find out if you really want him!"

20. Repression of passions is bad. Unless the mind is directed toward a high ideal, they will find expression through other channels. Place your mind in God, then all evil will fall away by itself. That is what is meant by self-control; it arises from devotion to the Lord. Feel that you are a child of God! Why should his child be lustful? Or take the attitude: 'I am pure! I am awakened! I am free!

21. SWAMI TURIYANANDA: **"Mind, intellect, and ego are in flux. One must learn to**

**transcend them. Go beyond, and live as the witness! In the relative plane, one who has knowledge also has ignorance, one who is good also is evil. One must transcend both ignorance and knowledge."**

22. **The mind that becomes elated also is subject to depression. Don't identify yourself with either! Go beyond! In the game of hide-and-seek the children are 'safe' when they touch the granny. Touch the granny–that is to say, somehow touch the feet of the Lord. Then you are no longer subject to the opposites of life.**

23. **You have to transcend both good and evil. However pure the mind becomes, you are not safe until you have transcended the mind itself.** The sword must touch the touchstone before it turns into gold. **Know that your true nature is beyond both good and evil.**

24. Sri Ramakrishna used to say: 'Lust and greed are at the root of worldliness.'

25. Remember **how Sri Ramakrishna took a rupee in one hand and mud in the other, and then threw both away! Isn't that a unique example? Think of the effect! The action immediately created a permanent impression in his mind.** He was not satisfied with practicing discrimination only mentally.

26. First detach yourselves completely from all worldly things. A piece of gold remains gold, whether it lies in mud or anywhere else. Similarly, once you have realized God, it does not matter where you live. But **if anybody claims that one can be transformed without total renunciation, that person is a liar. 'By renunciation alone one attains immortality.' Know this: 'You cannot find the All unless you give up all.'** With firm determination, like Nachiketa, you have to face death itself."

27. Give up the idea that you are a man or a woman. Think of yourself as the Atman [God immanent]. While I was in the West, the idea of sex was completely erased from my mind. I did not see any difference between men and women.

28. **This world is a slippery place. Unless one is careful one is apt to fall. If you control the tongue and the sexual instinct, you will live happily wherever you may be. How often one sees that people cannot live together in peace! They speak ill of one another or quarrel. And how many control the sex instinct?**

29. Remember, you cannot really do the Lord's work unless you control your senses.

30. **The more dispassionate you become, the happier your life will be. That is to say, with dispassion comes immediate peace.** Cravings only lead you to sorrow and misery.

31. **Keep holy company! It does not matter if you get specific instructions or not. A casual remark from the lips of a holy man can drive away your ignorance.**

32. What is meditation? It is to erase all cravings from the heart. Generally, people seek their own advantage–what they can get out of life. To renounce that is liberation.

34. A real scholar is he who has all kinds of information but interprets his knowledge in a new light. He has an opinion of his own.

34. Sattvic people are above thoughts of advantage and disadvantage. They keep their equanimity in the midst of happiness and sorrow.

35. DISCIPLE: "Sir, isn't realization the supreme goal? Is there anything beyond it? You seem to make a difference between realization and your state of attainment." SWAMI TURIYANANDA: **"Yes, there is a difference. There are degrees of realization. A rose is a rose, but there are**

**four-petaled and hundred-petaled roses. Is there no difference? Swamiji gave us a higher ideal than realization for oneself; it is to expand the consciousness until you see yourself in all beings, and all beings in yourself."**

36. SWAMI TURIYANANDA: **"Continence is the essence of spiritual life. 'Of all austerities, the practice of continence is supreme. He who practices it is verily a god, not a man.' The illumined knowledge of Brahman comes naturally to a person who practices continence for thirty-two years. He who wastes this energy falls from the spiritual path and becomes dissipated."**

37. The control of the passions is a necessary practice of austerity, but genuine control does not come until one has the knowledge of God. When one has attained union with Him, the mind no longer runs after flesh; the craving has completely disappeared. 'The abstinent run away from what they desire. They carry their desires with them. When a person enters Reality, that person leaves desires behind them.'

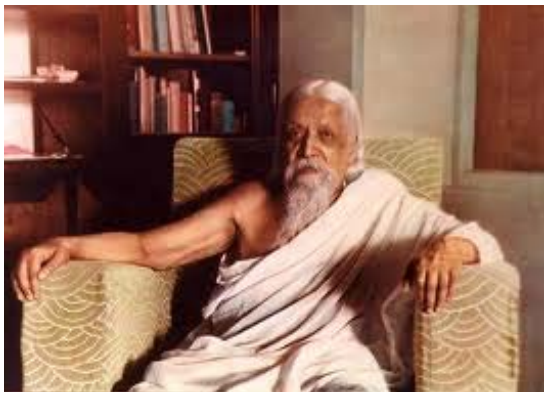
38. All people are slaves to nature. Some have a natural tendency toward inertia, others toward activity. Nature makes us helpless, and helplessly under her rule we sometimes act, sometimes become silent and lazy, and sometimes go to sleep. Nature controls us instead of our controlling nature. It is just as if a minister had usurped the king's throne. I used to weep and pray that I would not remain under the control of nature. **First be a witness to the workings of nature. Then try to realize the Reality that is beyond nature.**

39. Sri Ramakrishna used to pray: 'Mother, may these children of mine surpass me in spirituality.' There is a saying: 'Welcome defeat at the hands of the son or disciple.

40. What is samadhi? It is to raise the vital energy [prana] upward.

**Quotes by Sri Aurobindo**

1. ref: http://auromere.wordpress.com/2010/04/06/the-transmutation-of-sexual-energy



**Question:** Balzac, the famous French novelist, was of the opinion that indulgence in sex greatly hampers the high type of mental activity. According to him, "The man of genius is frigid. When he tries to lead both lives, the intellectual life and the love life, the man of genius dies, as Raphael died and Lord Byron." So also Havelock Ellis, recognised as the world's greatest authority on sex, maintains that to increase artistic and mental capacity and force it is necessary to restrain sexual activity. "The brain and the sexual organs," he says, "are yet the great rivals in using up bodily

energy, and there is an antagonism between extreme brain vigour and extreme sexual vigour, even though they may sometimes both appear at different periods in the same individual". We find this evidenced in the life of some great masters of art like Beethoven and Mozart, in whose life sexual indulgence played a much smaller part than in the life of an average man. This would seem to imply that it is necessary to conserve sexual energy for the energisation and intensification of higher intellectual and aesthetic life. How far is this view justifiable? **Aurobindo:** That is correct. The sex-energy can be controlled and diverted from the sex-purpose and used for aesthetic and artistic or other creation and productiveness or preserved for heightening of the intellectual or other energies. Entirely controlled, it can be turned into a force of spiritual energy also. This was well known in ancient India and was described as the conversion of retas into ojas by Brahmacharya. Retas, the sex-fluid, consists of two elements, one meant for sex-purposes, the other as a basis of general energy, and if the sex-action is not indulged and the sex-fluid is prevented from being spent away, it turns intoojas. The whole theory of Brahmacharya is based upon that by the Yogis. (This is a list of Sanskrit terms to help understand the next question: Retas=sexual fluid. Tapas=spiritual heat felt in body during Yoga concentration. Ojas=spiritual vigor which is felt after union with and immersion into cosmic energies. Tejas=spiritual light observed within. Vidyut=electrical power which courses through the body during Yoga.)

2. **Question:** Many eminent psychologists, doctors and thinkers believe that complete sexual abstinence is dangerous and may lead to serious nervous trouble and even mental derangement. They maintain that the new form of energy produced from the sublimation of sexual energy may be harmful and may lead to perversities and morbidities. Rene Guyon, for example, points out: "When the libido is repressed, when its impetus is crushed back, it is forced to find an outlet by some other route … But this compensation is not necessarily useful, superior and worthy of admiration. It can just as well be harmful and destructive." How far is this true? **Aurobindo:** It is a fact that sex suppressed in outward action but indulged in other ways may lead to disorders of the system and brain troubles. That is the root of the medical theory which discourages sexual abstinence. But these things happen only when there is either secret indulgence of a perverse kind replacing the normal sexual activity or else an indulgence of it in a kind of subtle vital way by imagination or by an invisible vital interchange of an occult kind; harm never occurs when there is a true effort at mastery and abstinence.

3. **Question:** The Freudian system of psycho-analysis has attributed a large number of physical and mental disorders to suppressed sexual desire. To what extent are the assertions of this system true? **Aurobindo:** The psycho-analysis of Freud takes up a certain part, the darkest, the most perilous, the unhealthiest part of the nature, the lower vital subconscious layer, isolates some of its most morbid phenomena and attributes to it and them an action out of all proportion to its true role in the nature. Modern psychology is an infant science, at once rash, fumbling and crude. As in all infant sciences, the universal habit of the human mind to take a partial or local truth, generalise it unduly and try to explain a whole field of Nature in its narrow terms runs riot here. Moreover, the exaggeration of the importance of suppressed sexual complexes is a dangerous falsehood and it can have a nasty influence and tend to make the mind and vital more and not less fundamentally impure than before.

4. **Disciple:** What happens when the human consciousness is replaced by the Divine Consciousness? **Sri Aurobindo: One feels perpetual calm, perpetual strength, – one is aware of Infinity, lives not only in Infinity but in Eternity. One feels the immortality and does not care about the death of the body, and one has the consciousness of the One in all. Everything becomes the manifestation of the Brahman. For instance, as I look around the room I see everything as the Brahman – it is not thinking, it is a concrete experience, – even the wall, the book is Brahman. I see you not as X. but as a divine being in the Divine. It is a wonderful experience.**

5. Regarding your question about a complementary soul and marriage, the answer is easy to give; **the way of the spiritual life lies for you in one direction and marriage lies in quite another and opposite. All talk about a complementary soul is a camouflage with which the mind tries to cover the sentimental, sensational and physical wants of the lower vital nature. It is that vital nature in you which puts the question and would like an answer reconciling its desires and demands with the call of the true soul in you.** But it must not expect a sanction for any such incongruous reconciliation from here. The way of the supramental yoga is clear; it lies not through concession to these things, – not, in your case, through satisfaction, under a spiritual cover if possible, of its craving for the comforts and gratifications of a domestic and conjugal life and the enjoyment of the ordinary emotional desires and physical passions, – but through the purification and transformation of the forces which these movements pervert and misuse. Not these human and animal demands, but the divine Ananda which is above and beyond them and which the indulgence of these degraded forms would prevent from descending, is the great thing and that the aspiration of the vital being must demand in the sadhak.

6. it is when one mixes up sex and spirituality that there is the greatest havoc. Even the attempt to sublimate it by turning it towards the Divine as in the Vaishnava madhura bhava carries in it a serious danger, as the results of a wrong turn or use in this method so often show. **At any rate in this yoga which seeks not only the essential experience of the Divine but a transformation of the whole being and nature, I have found it an absolute necessity of the sadhana to aim at a complete mastery over the sex-force; otherwise the vital consciousness remains a turbid mixture, the turbidity affecting the purity of the spiritualised mind and seriously hindering the upward turn of the forces of the body. This yoga demands a full ascension of the whole lower or ordinary consciousness to join the spiritual above it and a full descent of the spiritual (eventually of the supramental) into the mind, life and body to transform it. The total ascent is impossible so long as sex desire blocks the way;** the descent is dangerous so long as sex-desire is powerful in the vital. For at any moment an unexcised or latent sex-desire may be the cause of a mixture which throws back the true descent and uses the energy acquired for other purposes or turns all the action of the consciousness towards wrong experience, turbid and delusive. One must, therefore, clear this obstacle out of the way; otherwise there is either no safety or no free movement towards finality in the sadhana.

7. **As for the method of mastery, it cannot be done by physical abstinence alone – it proceeds by a process of combined detachment and rejection. The consciousness stands back from the sex-impulse, feels it as not its own, as something alien thrown on it by Nature-force to which it refuses assent or identification – each time a certain movement of rejection throws it more and more outward. The mind remains unaffected; after a time the vital being which is the chief support withdraws from it in the same way, finally the physical consciousness no longer supports it. This process continues until even the subconscient can no longer rouse it up in dream and no further movement comes from the outer Nature-force to -kindle this lower fire.** This is the course when the sex) propensity sticks obstinately; but there are some who can eliminate it decisively by a swift radical dropping away from the nature. That, however, is more rare. It has to be said that the total elimination of the sex-impulse is one of the most difficult things in sadhana and one must be prepared for it to take time. But its total disappearance has been achieved and a practical liberation crossed only by occasional dream-movements from the subconscient is fairly common.

8. Sex and sexuality and all that springs from sex and testifies to its existence had to be banned and discarded from the spiritual life, and this, though difficult, is not at all impossible and can be made a cardinal condition for the spiritual seeker. **This is natural and unescapable in all ascetic practice and the satisfaction of this condition, though not easy at first to fulfil, becomes after a time quite feasible; the overcoming of the sex-instinct and impulse is indeed binding**

**on all who would attain to self-mastery and lead the spiritual life.** A total mastery over it is essential for all spiritual seekers, the eradication of it for the complete ascetic. This much has to be recognised and not diminished in its obligatory importance and its principle.

9. In 1909, after his acquittal, I once invited Sri Aurobindo for lunch…. We discussed whether one can maintain brahmacharya after marriage. I was of the opinion that one can't. He was explaining how it was in fact possible. I was curious to know whether Sri Aurobindo himself maintained it but could not muster the courage to ask him. **After a while he told me, "I can see what is in your mind. You are eager to know whether I have sexual relations with my wife or not. I don't," he declared. "I have been able to maintain my brahmacharya even after marriage."** Manomohan Gangopadhyaya (Shruti-Smriti, Part 1, (1927), p 13)

10. **Disciple:** In our yoga we have to discontinue the lower movement of nature as being an obstacle to Sadhana, but the Tantrics – specially the Vira Sadhakas – turn these obstacles to account and, taking help from these, they build up spiritual life. **Sri Aurobindo:** How? **Disciple:** That is my question. **Sri Aurobindo:** I have no objection to taking fish and even you can take wine, if it suits you, but how can the sexual act be made to help in spiritual life? In itself the sexual act is not bad as the moralists believe. It is a movement of nature which has its purpose and is neither good nor bad. But, **from the yogic point of view, the sexual force is the greatest force in the world and if properly used helps to recreate and regenerate the being. But, if it is indulged in the ordinary way, it is a great obstacle for two reasons. First, the sexual act involves a great loss of vital force, it is a movement towards death, though this is compensated by creation of new life. That it is a movement towards death is proved by the exhaustion felt after it; many people feel even a disgust.**

11. The whole principle of this yoga is to give oneself entirely to the Divine alone and to nobody and nothing else, and to bring down into ourselves by union with the Divine Mother-Power all the transcendent light, force, wideness, peace, purity, truth-consciousness and Ananda of the supramental Divine. In this yoga, therefore, **there can be no place for vital relations or interchanges with others; any such relation or interchange immediately ties down the soul to the lower consciousness and its lower nature, prevents the true and full union with the Divine and hampers both the ascent to the supramental Truth-consciousness and the descent of the supramental Ishwari Shakti. Still worse would it be if this interchange took the form of a sexual relation or a sexual enjoyment, even if kept free from any outward act; therefore these things are absolutely forbidden in the sadhana. It goes without saying that any physical act of the kind is not allowed; but also any subtler form is ruled out. It is only after becoming one with the supramental Divine that we can find our true spiritual relations with others in the Divine; in that higher unity this kind of gross lower vital movement can have no place.**

12. **To master the sex-impulse, – to become so much master of the sex-centre that the sexual energy would be drawn upwards, not thrown outwards and wasted – it is so indeed that the force in the seed can be turned into a primal physical energy supporting all the others, retas into ojas.** But no error can be more perilous than to accept the immixture of the sexual desire and some kind of subtle satisfaction of it and look on this as a part of the sadhana. It would be the most effective way to head straight towards spiritual downfall and throw into the atmosphere forces that would block the supramental descent, bringing instead the descent of adverse vital powers to disseminate disturbance and disaster. This deviation must be absolutely thrown away, should it try to occur and expunged from the consciousness, if the Truth is to be brought down and the work is to be done.

13. It is an error too to imagine that, although the physical sexual action is to be abandoned, yet some inward reproduction of it is part of the transformation of the sex-centre. The action of the animal sex-energy in Nature is a device for a particular purpose in the economy of the material

creation in the Ignorance. But the vital excitement that accompanies it makes the most favourable opportunity and vibration in the atmosphere for the inrush of those very vital forces and beings whose whole business is to prevent the descent of the supramental Light. **The pleasure attached to it is a degradation and not a true form of the divine Ananda. The true divine Ananda in the physical has a different quality and movement and substance; self-existent in its essence, its manifestation is dependent only on an inner union with the Divine. You have spoken of Divine Love; but Divine Love, when it touches the physical, does not awaken the gross lower vital propensities; indulgence of them would only repel it and make it withdraw again to the heights from which it is already difficult enough to draw it down into the coarseness of the material creation which it alone can transform.** Seek the Divine Love through the only gate through which it will consent to enter, the gate of the psychic being, and cast away the lower vital error.

14. The transformation of the sex-centre and its energy is needed for the physical siddhi; for this is the support in the body of all the mental, vital and physical forces of the nature. It has to be changed into a mass and a movement of intimate Light, creative Power, pure divine Ananda. It is only the bringing down of the supramental Light, Power and Bliss into the centre that can change it. As to the working afterwards, it is the supramental Truth and the creative vision and will of the Divine Mother that will determine it. But **it will be a working of the conscious Truth, not of the Darkness and Ignorance to which sexual desire and enjoyment belong; it will be a power of preservation and free desireless radiation of the life-forces and not of their throwing out and waste.** Avoid the imagination that the supramental life will be only a heightened satisfaction of the desires of the vital and the body; **nothing can be a greater obstacle to the Truth in its descent than this hope of glorification of the animal in the human nature.** Mind wants the supramental state to be a confirmation of its own cherished ideas and preconceptions; the vital wants it to be a glorification of its own desires; the physical wants it to be a rich prolongation of its own comforts and pleasures and habits. If it were to be that, it would be only an exaggerated and highly magnified consummation of the animal and the human nature, not a transition from the human into the Divine.

15. We have stated, as succinctly as is consistent with clearness, the main psychological principles on which the ancient Indians based their scheme of education. **By the training of Brahmacharya they placed all the energy of which the system was capable and which could be spared from bodily functions, at the service of the brain. In this way they not only strengthened the medh? or grasping power, the dh? or subtlety and swiftness of thought conception, the memory and the creative intellectual force, making the triple force of memory, invention, judgment comprehensive and analytic, but they greatly enlarged the range, no less than the intensity, of the absorbing, storing and generative mental activities.** Hence those astonishing feats of memory, various comprehension and versatility of creative work of which only a few extraordinary intellects have been capable in Occidental history, but which in ancient India were common and usual. … **This easy and unfailing illumination crowning the unfailing energy created by Brahmacharya was due to the discipline which developed sattva or inner illumination. This illumination makes the acquisition of knowledge and all other intellectual operations easy, spontaneous, swift, decisive and comparatively unfatiguing to body or brain. In these two things lies the secret of Aryan intellectual achievement, Brahmacharya and sattvic development created the brain of India: it was perfected by Yoga.**

16. **The practice of Brahmacharya is the first and most necessary condition of increasing the force within and turning it to such uses as may benefit the possessor or mankind**. All human energy has a physical basis. The mistake made by European materialism is to suppose the basis to be everything and confuse it with the source. The source of life and energy is not material but spiritual, but the basis, the foundation on which the life and energy stand and work, is physical.

The ancient Hindus clearly recognised this distinction between kārana and pratisthā , the north pole and the south pole of being. Earth or gross matter is the pratisthā, Brahman or spirit is the kārana. To raise up the physical to the spiritual is Brahmacharya, for by the meeting of the two the energy which starts from one and produces the other is enhanced and fulfills itself. This is the metaphysical theory. The application depends on a right understanding of the physical and psychological conformation of the human receptacle of energy. The fundamental physical unit is the *retas*, in which the *tejas*, the heat and light and electricity in a man, is involved and hidden. All energy is latent in the *retas*. This energy may be either expended physically or conserved. All passion, lust, desire wastes the energy by pouring it, either in the gross form or a sublimated subtler form, out of the body. **Immorality in act throws it out in the gross form; immorality of thought in the subtle form. In either case there is waste, and unchastity is of the mind and speech as well as of the body. On the other hand, all self-control conserves the energy in the *retas*, and conservation always brings with it increase. But the needs of the physical body are limited and the excess of energy must create a surplus which has to turn itself to some use other than the physical. According to the ancient theory retas is jala or water, full of light and heat and electricity, in one word, of *tejas*. The excess of the *retas* turns first into heat or tapas which stimulates the whole system, and it is for this reason that all forms of self-control and austerity are called tapas or tapasyā because they generate the heat, or stimulus which is a source of powerful action and success; secondly, it turns to *tejas* proper, light, the energy which is at the source of all knowledge; thirdly, it turns to *vidyut* or electricity, which is at the basis of all forceful action whether intellectual or physical. In the vidyu tojas, or prānaśakti, the primal energy which proceeds from ether. The *retasjala* to tapas, *tejas* and *vidyut* and from *vidyut* to *ojas*, fills the system with physical strength, energy and brain-power and in its last form of ojas rises to the brain and informs it with that primal energy which is the most refined form of matter and nearest to spirit. It is *ojas* that creates a spiritual force or virya, by which a man attains to spiritual knowledge, spiritual love and faith, spiritual strength. It follows that the more we can by Brahmacharya increase the store of *tapas, tejas, vidyut* and *ojas*, the more we shall fill ourselves with utter energy for the works of the body, heart, mind and spirit.**

17. In its human action on the mental and vital level sex is not altogether an undivine principle; it has its nobler aspects and idealities and it has to be seen in what way and to what extent these can be admitted into the new and larger life. **All gross animal indulgence of sex desire and impulse would have to be eliminated; it could only continue among those who are not ready for the higher life or not yet ready for a complete spiritual living.** In all who aspired to it but could not yet take it up in its fullness sex will have to be refined, submit to the spiritual or psychic impulse and a control by the higher mind and the higher vital and shed all its lighter, frivolous or degraded forms and feel the touch of the purity of the ideal. Love would remain, all forms of the pure truth of love in higher and higher steps till it realised its highest nature, widened into universal love, merged into the love of the Divine. The love of man and woman would also undergo that elevation and consummation; for all that can feel a touch of the ideal and the spiritual must follow the way of ascent till it reaches the divine Reality. The body and its activities must be accepted as part of the divine life and pass under this law; but, as in the other evolutionary transitions, what cannot accept the law of the divine life cannot be accepted and must fall away from the ascending nature.

18. There is one problem raised by sex for those who would reject in toto the obligations imposed by the animality of the body and put forward by it as an insistent opposition in the way of the aspirant to a higher life: it is the necessity of the prolongation of the race for which the sex activity is the only means already provided by Nature for living beings and inevitably imposed upon the race. **It is not indeed necessary for the individual seeker after a divine life to take up this**

**problem or even for a group who do not seek after it for themselves alone but desire a wide acceptance of it by mankind as at least an ideal. There will always be the multitude who do not concern themselves with it or are not ready for its complete practice and to these can be left the care for the prolongation of the race.** The number of those who lead the divine life can be maintained and increased as the ideal extends itself, by the voluntary adhesion of those who are touched by the aspiration and there need be no resort to physical means for this purpose, no deviation from the rule of a strict sexual abstinence. But yet there may be circumstances in which from another standpoint, a voluntary creation of bodies for souls that seek to enter the earth-life to help in the Creation and extension of the divine life upon earth might be found to be desirable. Then the necessity of the physical ;procreation for this purpose could only be avoided if new means of a supraphysical kind were evolved and made available. A development of this kind must necessarily belong to what is now considered as the sphere of the occult and the use of concealed powers of action or creation not known or possessed by the common mind of the race. Occultism means rightly the use of the higher powers of our nature, soul, mind, life-force and the faculties of the subtle physical consciousness to bring about results on their own or on the material plane by some pressure of their own secret law and its potentialities, for manifestation and result in human or earthly mind and life and body or in objects and events in the world of Matter. A discovery or an extension of these little known or yet undeveloped powers is now envisaged by some well known thinkers as a next step to be taken by mankind in its immediate evolution; the kind of creation spoken of has not been included among these developments, but it could well be considered as one of the new possibilities. Even physical science is trying to find physical means for passing beyond the ordinary instrumentation or procedure of Nature in this matter of propagation or the renewal of the physical life force in human or animal beings; but the resort to occult means and the intervention of subtle physical processes, if it could be made possible, would be a greater way which could avoid the limitations, degradations, incompleteness and heavy imperfection of the means and results solely available to the law of material force. In India there has been always from the earliest times a widely spread belief in the possibility and reality of the use of these powers by men with an advanced knowledge of these secret things or with a developed spiritual knowledge and experience and dynamic force and even, in the Tantras, an organised system of their method and practice. The intervention of the Yogi in bringing about a desired birth of offspring is also generally believed in and often appealed to and the bestowal on the child so obtained of a spiritual attainment or destiny by his will or his blessing is sometimes asked for and such a result is recorded not only in the tradition of the past but maintained by the witness of the present. But there is here still the necessity of a resort to the normal means of propagation and the gross method of physical Nature. A purely occult method, a resort to supraphysical processes acting by supraphysical means for a physical result would have to be possible if we are to avoid this necessity: the resort to the sex impulse and its animal process could not be transcended otherwise. If there is some reality in the phenomenon of materialisation and dematerialisation claimed to be possible by occultists and evidenced by occurrences many of us have witnessed, a method of this kind would not be out of the range of possibility. For in the theory of the occultists and in the gradation of the ranges and planes of our being which Yoga-knowledge outlines for us there is not only a subtle physical force but a subtle physical Matter intervening between life and gross Matter and to create in this subtle physical substance and precipitate the forms thus made into our grosser materiality is feasible. It should be possible and it is believed to be possible for an object formed in this subtle physical substance to make a transit from its subtlety into the state of gross Matter directly by the intervention of an occult force and process whether with or even without the assistance or intervention of some gross material procedure. **A soul wishing to enter into a body or form for itself a body and take part in a divine life upon earth might be assisted to do so or even provided with such a form by this method of direct transmutation without**

**passing through birth by the sex process or undergoing any degradation or any of the heavy limitations in the growth and development of its mind and material body inevitable to our present way of existence. It might then assume at once the structure and greater powers and functionings of the truly divine material body which must one day emerge in a progressive evolution to a totally transformed existence both of the life and form in a divinised earth-nature.**

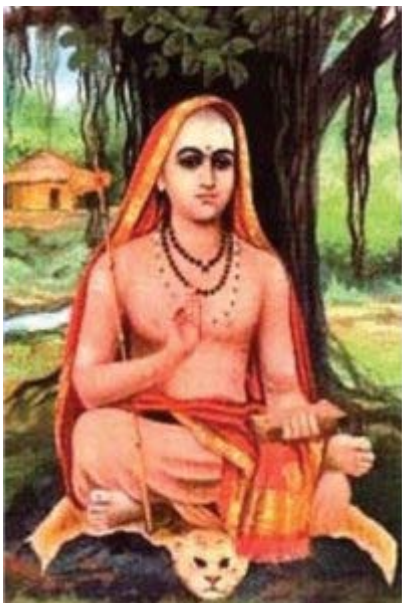
**Quotes by Jesus Christ**

1. For there are some eunuchs, which were so born from their mother's womb; there are some eunuchs of men; and there be eunuchs, which made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive let him receive. – from Bible (Math. xix. 12)

2. "You have heard that it was said, 'You shall not commit adultery;' but I tell you that everyone who gazes at a woman to lust after her has committed adultery with her already in his heart.

**Quotes by Sri Adi Shankaracharya**

1. Brahmacharya or spotless chastity is the best of all penances; a celibate of such spotless chastity is not a human being, but a god indeed… To the celibate who practises unbroken brahmacharya, what is there unattainable in this world? By the power of the unbroken brahmacharya, one will become just like myself.



2. In his celebrated work "**Vivekachudamani**," **Sri Sankaracharya**, one of the brightest stars in the philosophical and religious firmament of India, has this advice for spiritual aspirants: "If, indeed, thou hast a craving for liberation, shun sense-objects from a good distance as thou wouldst do poison, and always cultivate carefully the nectar-like virtues of contentment, compassion, forgiveness, straight-forwardness, calmness and self-control."

3. Darkness and the mass of evils produced by darkness no longer exist when the sun has risen.

Similarly, when one has tasted undifferentiated bliss, no bondage or trace of suffering remains.

4. To be free from bondage the wise man must practise discrimination between self and non-self. By that alone he will become full of joy, recognising himself as Being, Consciousness and Bliss.

5. One should become aware of oneself, indivisible and perfect like Space itself, when free from identification with such things as one's body, senses, functions, mind and sense of doership, which are all the products of one's own ignorance.

6. As long as there is life in your body, your people may have concern for you, but once the life-breath ebbs out of your body, even your own wife will run away from you.

7. Enticed by the physical glamour of a woman (or a man), do not lose your senses; the body is nothing but a conglomeration of flesh, do not forget this any time.

8. Who indeed is your beloved and who indeed is your son? Strange indeed are these family bonds; who belongs to you and to whom you belong? whence did you come, Oh brother! Reflect on the truth of it all.

9. The extremely dispassionate man achieves samadhi. A person in samadhi experiences steady enlightenment. He who is enlightened to the Truth achieves liberation from bondage, and he who is truly liberated experiences eternal joy.

10. It is owing to people's worldly desires, their desires for scriptures, and their desires concerning their bodies that they do not achieve realisation.

11. Give up identification with this mass of flesh as well as with what thinks it a mass. Both are intellectual imaginations. Recognise your true self as undifferentiated awareness, unaffected by time, past, present or future, and enter Peace.

12. Only he who is free from the terrible hankering after the senses which is so hard to overcome is fit for liberation, and no-one else, not even if he is an expert in the six branches of scripture.

13. Childhood skips off on sport and play. Youth flies off in pursuits of fleeting sense pleasures. As one grows older he is drowned in worry about the security and future of his wife and children. One's whole life gets spent in some kind of worry or other. And at no stage does man find time to lift his thoughts to God.

14. The company of the good weans one away from false atttachments; when attachment is lost, delusion ends; when delusion ends, the mind becomes unwavering and steady. An unwavering and steady mind is merited for Jeevan Mukti ( liberation even in this life).

15. When youth is gone, where is lust and its play? Where is the lake when its waters have dried up? Where are the kinsfolk when riches are gone? When Truth is realised, where is the snare of Samsara?

16. The pleasures and riches of worldly life are deceptive appearances. Understanding that they are all but a passing-show, be detached and dispassionate, cultivate renunciation and seek Brahman.

17. Day and night, dawn and dusk, winter and spring, all these are flitting across the stage of the world. While time thus is frolicking and befooling us, our life span is also running out; yet we do not , even a little, give up the clinging to our desires, nor do we let the desires loosen their grip on us.

18. **What is Self-Control?** A firm hold on the lust of the eyes and the outward powers.

19. **Who is a jivanmukta (an enlightened sage)?** Just as there is the firm belief that 'I am the body,' 'I am a man,' 'I am a priest,' 'I am a serf,' so he who possesses the firm conviction that 'I am neither priest nor serf nor man, but stainless Being, Consciousness, Bliss, the Shining, the inner Master, Shining Wisdom,' and knows this by direct perception, he is a jivanmukta.

20. In solitude live joyously. Quieten your mind in the Supreme Lord. Realise and see the All-pervading Self every where. Recognise that the finite Universe is a projection of the Self. Conquer the effects of the deeds done in earlier lives by the present right action. Through wisdom become detached from future actions (Agami). Experience and exhaust "Prarabdha" the fruits of past actions. Thereafter, live absorbed in the bhav – "I am Brahman" !

21. It is the very nature of the magnanimous to move of their own accord towards removing others' troubles. Here, for instance, is the moon who, as everybody knows, voluntarily saves the earth parched by the flaming rays of the sun.

22. The study of the Scriptures is useless so long as the highest Truth is unknown, and it is equally useless when the highest Truth has already been known.

23. (ref: http://www.sankaracharya.org/vivekachudamani1.php) **The first step to Liberation is the extreme aversion to all perishable things, then follow calmness, self-control, forbearance, and the utter relinquishment of all work enjoined in the Scriptures. Then come hearing, reflection on that, and long, constant and unbroken meditation on the Truth for the Muni. After that the learned seeker attains the supreme Nirvikalpa state and realises the bliss of Nirvana even in this life.**

24. Sense-objects are even more virulent in their evil effects than the poison of the cobra. Poison kills one who takes it, but those others kill one who even looks at them through the eyes.

25. **The shark of hankering catches by the throat those seekers after Liberation who have got only an apparent dispassion (Vairagya) and are trying to cross the ocean of samsara (relative existence), and violently snatching them away, drowns them half-way.**

26. **He who has killed the shark known as sense-object with the sword of mature dispassion, crosses the ocean of Samsara, free from all obstacles.**

27. Know that death quickly overtakes the stupid man who walks along the dreadful ways of sense-pleasure; whereas one who walks in accordance with the instructions of a well-wishing and worthy Guru, as also with his own reasoning, achieves his end – know this to be true.

28. So for a seeker after Liberation the infatuation over things like the body is a dire death. He who has thoroughly conquered this deserves the state of Freedom.

29. **The aspirant should carefully practice this (meditation) that reveals his natural bliss until, being under his full control, it arises spontaneously, in an instant when called into action.**

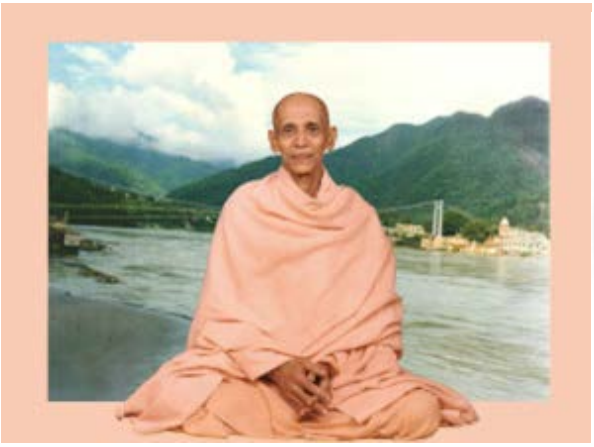
30. **While practicing Samadhi there appear unavoidably many obstacles, such as lack of inquiry, idleness, desire for sense-pleasure, sleep, dullness, distraction, tasting of joy, and the sense of blankness. One desiring the knowledge of Brahman should slowly get rid of such innumerable obstacles.**

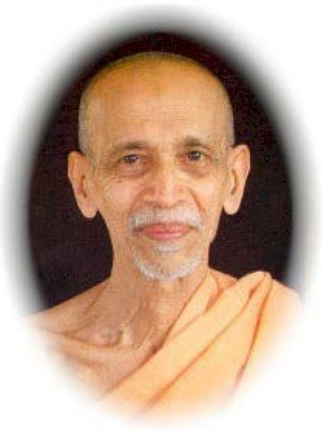
31. Blessed indeed are those virtuous persons who at first have this consciousness of Brahman and then develop it more and more. They are respected everywhere.

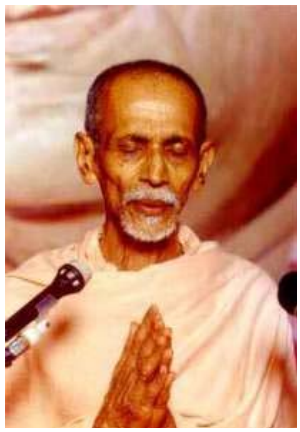
32. Recognise that the pleasures of sense-objects (samsar) are riddled with pain. Seek the Self with consistent endeavour.

**Quotes by Swami Chidananda**

(a Self-Realized sage; a disciple of Swami Sivananda)







1. **Man is a mixture of three ingredients: first, an animal with all the physical propensities and sense urges that one shares in common with animals; second, the rational, logical human level; and third, the dormant Divinity, the sleeping God within.** The whole of the spiritual life is a gradual elimination, eradication, of the animal within, and the refinement or purification and education of the entire human nature so that it stops its movement in all other directions and starts taking on an ascending vertical direction. Once the human nature is given an upward turn, one simultaneously starts awakening the sleeping Divinity with the help of all one's spiritual practices. If one knows that the spiritual process, the spiritual life, is the elimination of the animal, the refining and directing upwards of the human, and the awakening and unfoldment of the Divine, then all spiritual practices, including the role that brahmacharya plays, fall into their right place.

2. **Power of Brahmacharya.**

0. **It is this force of brahmacharya that is the invaluable force that gives success in sravana (hearing), manana (reflection) and nididhyasana (concentration). It gives success in the practice of the nine modes of Bhakti–Sravana, kirtana, smarana, archana, vandana, pada-sevana, dasya, sakhya, and atma-nivedana. It makes possible the successful practice of Raja Yoga–yama, niyama, asana, pranayama, pratyahara, dharana, dhyana and samadhi. It makes for a fruitful practice of asana, pranayama, mudra, bandha, kriya leading into samadhi of the Hatha Yoga system.** It is this force that brought forth Ravindranath Tagore, Bhagat Singh, Mahatma Gandhi, Beethoven, Bach, Albert Schweitzer, Joan of Arc and Mother Theresa. It is this marvellous force that brought forth sage Valmiki and all the other great towering figures in history. Their miracle was because of this secret of conservation, preservation, sublimation and sublime application towards a higher purpose.

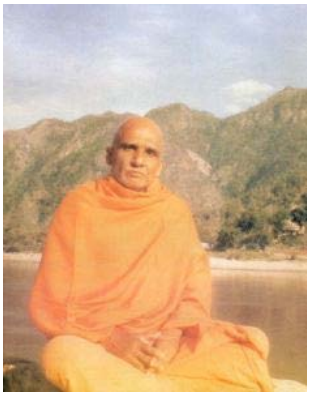
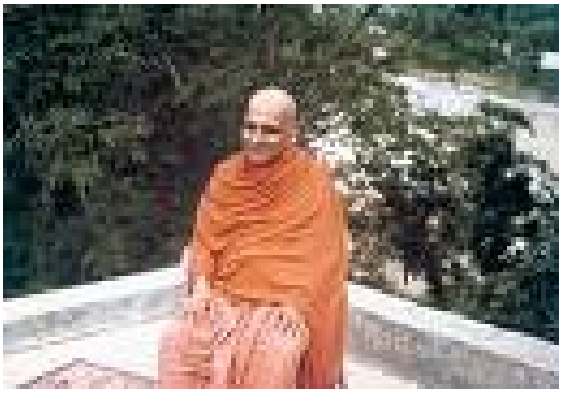
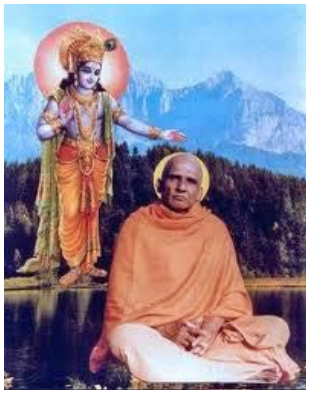
1. **The profligate who wastes his vital power and becomes a nervous wreck falls prey to various diseases.** He is like the foolish multi-millionaire's son who throws away his money in drinking, gambling and other extravagances, purchasing a dozen cadilacs, houses and land in Germany, Switzerland, Italy, Isles of Capri and Monte Carlo and then afterwards becoming bankrupt and reduced to a beggar, why? Whatever was given to him was squandered. It was lost. Not knowing its value, he became reduced to abject poverty. What a deplorable, pitiable state!

2. **Energy and strength are necessary for all processes and all activities. The higher the**

**activity, the greater the need of energy. Diesel can drive certain vehicles. Petrol can only drive certain vehicles. Neither diesel nor petrol can make an aeroplane fly, they have to have high octane fuel for making aeroplanes fly. Therefore, crude energy is enough for physical functions. A more subtle type of energy is necessary for intellectual functions–going to the university and studying for a law, science or nuclear science degree. An altogether different type of highly refined, extremely subtle force is necessary for the process that takes you across the barrier of the relative and launches you into the Absolute.** Dhyanavastha–it is that subtlest of the subtle, most refined process that brings you face to face with the Supreme Reality–God-realization. It is the stage of Yoga next to Super-consciousness or samadhi, where Purusha (Spirit) attains awareness of His own ever-free, independent, all-perfect nature distinct from prakriti (matter). And therefore, it is only one step next to the threshold of Super-consciousness, Self-realization, Aparoksha Anubhuti. For that process, you can just imagine how subtle and how refined the mind has to be. And so the gross potential has to be first of all refined. **It is like mining ore from the bowels of the earth. The ore contains gold, but it is not gold. It has to be refined and sifted until pure gold is brought out. So the biological sex-force has to be transmuted into a subtle psychic spiritual force called ojas.**

**Quotes by Swami Krishnananda**

(a Self-Realized sage; a disciple of Swami Sivananda)

1. Brahmacharya, or continence, the other great rule, is as difficult to understand as satya or ahimsa. In every case of moral judgment, common-sense and a comprehensive outlook are necessary. Many students of yoga think thatbrahmacharya is celibacy or the living of an unmarried life. Though this may be regarded as one definition of it, which has much meaning, yoga morality calls for brahmacharya of the purest type, which has a deeper significance. **Yoga considers brahmacharya from all points of view, and not merely in its sociological implication. It requires a purification of all the senses. Oversleeping and gluttony, for instance, are breaks in brahmacharya. It breaks not merely by a married life, but by overindulgence of any kind, even in an unmarried life, such as overeating, talkativeness and, above all, brooding upon sense-objects.** While one conserves energy from one side, it can leak out from another side. Oversleeping is a trick played by the mind when we refuse to give it satisfaction. **Overeating and overtalking are, results of a bursting forth of untrained energy. Contemplation on objects of sense can continue even when they are physically far from oneself.**

2. Brahmacharya is to conserve force for the purpose of meditation. 'Do you feel strong by the conservation of energy,' is the question? Brahmacharya is tested by the strength that

one recognizes within. The virtue is not for parading it outside, but for the utilization of the conserved power towards a higher purpose. Unnecessary activity of the senses wastes energy. The Chhandogya Upanishad says that in purity of the intake of things there is purity of being. **In the acts of seeing, hearing, tasting, smelling and touching, we have to contact only pure things. Any single sense left uncontrolled may nullify the effects of control over the other senses.** As the Mahabharata points out, we become that with which we associate ourselves, which we serve for a long time and which we want or wish to become, by constant thinking. **Brahmacharya is therefore an act of all-round self-control. The brahmacharin is always cautious. And no one should have the hardihood to imagine that he is wholly pure and safe.**

3. **The practice of brahmacharya as a vow of abstinence from all sense-indulgence, particularly in its psychological aspect, and a rigid fixity in personal purity, generates a unison in the vibratory functions of the body, nerves and mind, and the brahmacharin achieves what he may look upon as a marvel even to himself.** Brahmacharya is often regarded as the king of principles, which embodies in itself all other virtues or moral values. In its observance, care has, however, to be taken to see that it comprises not merely avoiding of sense-indulgence and mental reverie but also freedom from the complexes that may follow, as well as satisfactions which one may resort to as a consequence of frustration of desire.

4. **Conservation of Energy for Brahma-Sakshatkara.**

1. Here is the basic foundation of the great admonition by the Yoga teacher that we have to conserve energy. We generally understand Brahmacharya to be celibacy, a very poor translation of the word, and a misdirected meaning also. By celibacy we mean abstinence from marriage, and we associate or identify celibacy with Brahmacharya or continence in the light of the requirement of Yoga, especially as mentioned by Patanjali. But, nothing of the kind is Brahmacharya. It is not non-marriage, and it is not celibacy in its popular meaning. A person who has not married need not necessarily be a Brahmacharin. And a person who has married need not cease to be that. Because, what we have to be careful in noting in this context is the intention behind this instruction, and not merely the following of it in social parlance. The intention is the conservation of energy, and the directing of the whole of one's personality towards the great objective of universal consciousness. And the energy of the system is required for any kind of concentration, not merely for God-realization or Brahma-Sakshatkara. **We require energy even to solve a mathematical problem. Even to build a bridge across a large river, even to study the minute particles of nature in a physical research laboratory, one requires a tremendous concentration of mind. Even to walk on a wire in a circus requires concentration. So, wherever there is a necessity to hold one's breath and concentrate one's attention, as in walking on a very narrow passage, tremendous energy is required, concentration is necessary. A two-feet wide bridge without any protection on either side and spanning a stream flowing in a deep gorge below–we know how we will walk on that bridge, holding our breath and thinking only of that narrow passage and nothing else. Certainly we will not be thinking any other distracting thought in our mind. Like that, the fixing of the mind on the great ideal of Yoga requires a complete surrender of oneself, in every part of one's being, in the form of concentration. This cannot be done, says Yoga, if we have got other interests.**

2. **So, a lack of Brahmacharya means nothing but the presence of interests other than the interest in Yoga. The distracting object may be anything. If we have got a strong interest in something which distracts our attention, the energy goes. Any kind of leakage of energy in any direction, caused by any object or any event or context, is a break in Brahmacharya. A burst of anger is a break in Brahmacharya, though one does not normally think so.** No one condemns a man because he is angry. We may even think him to be a wonderful person

in spite of his burst of anger, but the truth is that he has failed utterly in his Brahmacharya. He is broken down totally. Because most people are tradition-bound, they go by the beaten track of social tradition and custom, and think that religion is nothing but what society sanctions. But, it is not like that. Religion is not merely the requirement demanded by a Hindu society or a Christian organization. It has nothing to do with these things. What the universe expects us to manifest from our side, in respect of it, is the great religion of mankind, the religion of God or the religion of the universe. Nobody is going to save us, merely because we are religious in the eyes of the people. In that case, we may well go to dogs with all our religion. What will help us, what will guide us, what will take us by the hand and lead us along is the great law which we obey, in the manner in which we are required to obey it, under the circumstances of our relationship with all things in the universe. So, in every way, we have to conserve our energy without any kind of distraction.

**Quotes by Dadasri**

(an enlightened sage from Gujarat)

1. The presence of brahmacharya in the mind, the body and the speech results in wonderful power of mind, wonderful power of body and wonderful power of the speech.

2. **If ever there is an occasion for a severe testing of your resolve of brahmacharya, if there is strong sexual attraction and inclination, then one should fast two to three times. When the force of unfolding karma is very strong, fasting can stop them. Fasting does not destroy these sexual passions completely.**

3. After attaining the bliss of the Self , the pleasures of sex become and redundant, just as a cup of tea looses its sweetness after having had a sweet dessert. The higher the order of bliss the less appealing the routine of the physical aspects of sexual pleasures. The enjoyment of food is not prohibited. There is no good to be attained in the enjoyment of sexual impulses. Know that it is merely an aspect of imaginations.

4. **Questioner:** Psychology says that once you have had your fill of ice cream to the point of full satisfaction, you do not feel like eating it again. **Dadashri:** That is not possible in this world. On the contrary, you will feel like eating again. But, if somebody keeps feeding you something that you do not like at all, again and again, then it will induce vomiting and the intake will stop. In sexuality, the more a person enjoys it, the more burning becomes his desire for it. **By not getting involved in the sexual act, one may become uneasy and unsettled for a month or two. However loss of familiarity is the key. With the loss of familiarity one will forget sexuality totally. It is not possible for a person enjoying sex to get rid of the desire for it. Hence, research of the scriptures done by people in our country, has led to the discovery that the path of brahmacharya is the best. The best cure is to become unfamiliar with sex. Once you stay away from sex for one or two years, then you forget all about it. That is the nature of the mind. If it goes near it, it will become restless. The mind has been separated from its familiarity. If 'You'(the Self) stay separate from it, then the mind stays away from it and therefore it will forget it forever. It will never remember it again. It will not go there even if you want it to. Do you understand that? It is like if you stayed away from your friend for two years then your mind will forget him.**

5. **Sex is such a thing that one day's sexuality would not let one attain any meaningful concentration on anything for three days. There would be instability in the concentration, focus and task at hand.** When one abstains from all forms of sexuality for a month, his stability

in concentration and focus is greatly improved.

6. **After the unbearable heat of a day why is it that the cattle soak in the dirty muddy waters? The deep desire for coolness from heat makes them forget the stench of the dirty muddy water.** Similarly modern day humans who suffer from the constant struggles and tensions of daily life at work and at at home, seek a diversion from the fire of such tensions and a release through sex and forget its consequences over and over again! **After terminating the enjoyment of a sexual act, even the strongest of man becomes a temporary weakling and appears near dead! What did he gain from it?**

7. Atmasookh… the bliss of the Self versus Vishayasookh… the pleasure of sex. After attaining the bliss of the Self , the pleasures of sex become and redundant, just as a cup of tea looses its sweetness after having had a sweet dessert. The higher the order of bliss the less appealing the routine of the physical aspects of sexual pleasures. The enjoyment of food is not prohibited. There is no good to be attained in the enjoyment of sexual impulses. Know that it is merely an aspect of imaginations.

8. Man has the wrong belief of pleasure existing in sex. Now, if you experience greater happiness and pleasure in something other than sex, then you would not seek pleasure in sex. There is no happiness in sex but there is no other option for the humans in worldly interactions. Otherwise who would knowingly open the lid of a gutter? **If there were happiness in sex, Chakravatis (kings of continents) with so many queens, would not have set out in search of real happiness. With Gnan, Self-realization you attain eternal bliss.**

9. Sexual impulse…Vishaya…impedes the bliss of the Self. It makes a human being plunge into the garbageheap of the five senses with senseless fervour. Human birth has the potential for the realization of the supreme bliss of true freedom but alas, out of sheer ignorance of this potential, one gets stuck in ever increasing pile of garbage of sexuality and its consequences of life after life. Even animals do not prefer such garbage.

10. Vishaya…sexual inclination is not a consequence of intellect. It is a consequence of the distorted mind. Therefore, with the help of buddhi it can be overcome and conquered.

11. It is not possible for man to stay niralumb…independant and not wanting anything. Only a Gnani Purush… the Awakened One can stay niralumb. All the rest have asked for a wife, son etc.,in their previous lives according to their buddhi…prevailing intellect. They had just asked for…desired a womanbut along with comes the entire entourage of mother-in-law, father in law, brother in law, sister-in law, uncles, andaunts from her side !! Wait a minute, he says, " I had only wanted a wife ! " Did you not know that she was going to bring with her a whole gang of other relations?" This is called bebhaanpanu…ignorance of the self. Not an iota ofthe thought of the consequences of the desire of sex !! And thereafter his life is like the ox that goes round and round labouring at the grain mill !

12. **Vishaya…sexuality is poison. Once identified as a poison would anyone touch it? If there is anything that needs to be feared in this world, it is this poison of Vishaya. It is worse than all the snakes and fearful animals of this world. And yet the ignorant of this world consider it the potion of supreme pleasure! Where is the end of ignorance and its opinions?**

13. Vishaya…sexuality is vikruti…non self, not necessary for the bliss of the Self. It is simply a toy of the mind!

14. **Vishaya…sexual culmination is sundaas…excretory toilet. But, because he becomestanmayakaar…doer of the act…ie, "I am having fun in this act ", he lays new causal seeds for more of the same and its associated consequences mentioned above, life after life.**

15. Indeed, the Atma…Soul is eternally asexual and in brahmacharya. The Soul has never enjoyed vishaya…sexAtma is sookshmatum…the subtlest of the subtle, whereas vishaya…sex is sthoola…gross. The subtle can never interact, enjoy the gross.

16. More here: http://www.dadashri.org/brahmacharya.html

**Quotes from Spiritual Scriptures and Internet**

1. **The Chandogya Upanishad** says, "Only those who (observe) brahmacharya will attain to Brahman (Supreme Reality). For them there is freedom to act as they wish in all the worlds. Now, what people call yajna (sacrifice), that is really brahmacharya. What people call worship (Ishta), that is really brahmacharya. What people call Vedic sacrifice, that is really brahmacharya. For only through brahmacharya does one understand the Atman (the Self). (8.4.3, 8.5.1-2)

2. **The Prasnopnishad** stresses the same point. When six highly evolved aspirants approach sage Pippalada seeking the Highest Brahman, the Rishi tells them, "Stay here another year observing austerity, brahmacharya and faith. Then you may ask questions as you please and, if I know, I will surely explain all to you." (1.2)

3. **Srimad Bhagavatam** has this to say, "The highest form of tapas (austerity) is the abstinence from sexuality and not in the performance of body-torturing rites. Heroism lies in the conquest of one's sensual, lustful nature and not in mere combativeness. And Truth is seeing God in everything and not mere factual speech." (1.11.18.43)

4. **In the Bhagavad Gita, Lord Krishna** exhorts spiritual aspirants to be "fearless, serene, restrained in mind and established in the vow of continence" and meditate on Him to reach the goal. (6.14). He says that a person aspiring to enter the "Imperishable Principle" should lead a life of continence and asceticism. Such a person is assured of liberation at thetime of death. (8.11-12). **Sri Krishna** also warns about the pitfalls of progressive degeneration if one does not control lust and anger. "It is lust, it is anger, born of Rajoguna, insatiable and prompting man to great sin. Know this to be the enemy in man's spiritual life. Knowledge is overcast by this eternal foe of the aspirant after knowledge. Therefore, controlling the senses at the beginning itself, slay this foul enemy, the destroyer of all knowledge and realization." (3.37-41)

5. **Swami Yatiswarananda**, a former Vice-President of the Ramakrishna Order, says, "In the higher forms of Christianity, Buddhism and Hinduism, great stress has been laid on the observance of perfect brahmacharya in thought, word and deed. You find it in the **'Sermon on the Mount'**, in the **'Vinaya Pitaka'** of Buddhism and in the Upanishads, in the Gita and in the Bhagavatam. A socially accepted form of moral life alone is not enough for a spiritual aspirant. He must attain perfection in moral virtues, especially brahmacharya.

6. Know that in this world there is nothing that cannot be attained by one who remains from birth to death a perfect celibate… In one person, knowledge of the four Vedas, and in another, perfect celibacy – of these, the latter is superior to the former who is wanting in celibacy. - **The Mahabharata**

7. A wise man should avoid lust as if it were a burning pit of live coals. From the contact comes sensation, from sensation thirst, from thirst clinging; by ceasing from that, the soul is delivered from all sinful existence. - **Lord Buddha**

8. And those students who find that world of God through chastity, theirs is that heavenly country; theirs, in whatever world they are, is freedom. - **Chhandogya Upanishad**

9. These sexual propensities, though they are at first like ripples, acquire the proportions of a sea on account of bad company. - **Narada**

10. Sensuality destroys life, lustre, strength, vitality, memory, wealth, great fame, holiness and devotion to the Supreme – **Gita**

11. It is only traveling on the waves of celibacy that one reaches the level of Nirvikalpa Samadhi. The awakening of Kundalini can only happen if we have celibacy under absolute control. The awakening of the is beset with practicing absolute celibacy for a continuous period of 12 years. Mahavira practiced celibacy for a continuous period of 12 years. Gautama Buddha followed and absolute celibacy was also practiced by Jesus Christ for reaching the status they finally achieved in life… becoming an enlightened one! The practice of absolute celibacy directly leads towards gaining enlightenment within this life. Brahmacharya Vrata does not mean sexual inactivity. It must be practiced mentally to gain purity of thought so that absolute control over the five senses and the mind can be established with shall lead one towards attaining the stage of Nirvikalpa Samadhi.

12. **The Yoga-Sutra** packs many things into each of its verses, but reserves a separate verse for celibacy. Then the scripture goes on to refer to celibacy again in other verses. THE GREAT AUSTERITY Celibacy is actually one of the majorausterities. The Yoga-Sutra lists "austerities" (tapas) among the three basic actions of yoga. (The other two activities of yoga are "Self-Study" and "Devotion to the Lord.") Austerities are given first place in the Sutra. So one truly interested in yoga and God-knowledge will be very interested in austerities. The only other austerity that is on a par with celibacy is meditation itself. >Effective traditional austerities include celibacy, fasting, solitude, silence, pranayama, holding an asana, and meditation itself. Another austerity that needs to be mentioned today: Restraining yourself from playing "fashion saddhu" and dressing yourself up in religious garb to get attention and notoriety. That would be a worthwhile austerity for some. But among all austerities, sexual continence is arguably the most important. It inaugurates profound changes in the physical and astral bodies of the aspiring yogi. Chastity dramatically improves his concentration and meditation. It founds the storehouse of his merit and accumulates shakti, sometimes called "ojas."

13. The Hatha Yoga Pradipika, a key fourteenth-century text, says those who practice brahmacharya need no longer fear death.

14. In the Mahabharata again, you will find, in the Santi Parva: "Many are the branches of Dharma, but Dama is the basis of them all'.

15. **Kabir:** 'mun ka chalta tan chale taakaa sarvasva jaaya.' ( The one who follows the lead of his mind looses everything ).

16. "The one who has conquered sexual passion has conquered the whole world" – **Srimad Rajchandra** (a Gujarati sage, a spiritual counsellor to Mahatma Gandhi)

17. **Bhagavad Gita's warning:**

Thinking about sense-objects

Will attach you to sense objects;

Grow attached, and you become addicted;

Thwart your addictions, it turns to anger;

Be angry, and you confuse your mind;

Confuse your mind, you forget the lesson of experience;

Forget experience, you lose discernment;

Lose discernment, and you miss life's only purpose.

18. A Buddhist sutra

- We moan for rest, alas! but, rest can never find;
- We know not whence we come, now where we float away.
- Time and again we tread this round of smiles and tears;
- In vain we pine to know whither our pathway leads,
- And why we play this empty play
- Rise, dreamer from your dream, and slumber not again!

19. In one place Gandhiji said, "I want to think, but thoughts do not come." Ramana Maharshi read this statement and said, "He has Atma Jnana. An ordinary man struggles to control his thoughts and fails, whereas a Jnani has to persuade himself in order to engage in thoughts."

20. Thoughts are the last things to overcome. So long as thoughts are there, Atma Jnana is not there. Thought has to die a natural death. When the mind becomes unmind, then one doesn't see duality whatsoever. So long as the mind is there, duality is there, because thought is in duality. You think OF some object. Therefore your meditation is not real meditation. The meditation has to stop; but how does it stop? Only through meditation. Through thought alone thoughtlessness can come, and then you see the futility of thought. That is the way. So long as there is thought, the thought itself is real and the things of which it thinks are also real. When you think of something it is real for you. Of how many things do we think? The whole world is dependent upon thought only.

21. Ramkrishna Paramahansa says, "For the one who observes the state of celibate for 12 years, the channel (medha nadi) becomes active. Due to this, the intellect becomes very sharp and the person becomes talented. His intellect can comprehend the subtle very easily. Only with the help of such subtle intellect one see God".

22. Swami Vishnu-devananda (disciple of Swami Sivananda). **This energy is very difficult to conquer. Every sage and saint and Yogi in the Himalayas has had problems.** It is not only you who has this problem. Because they go into the Himalayan caves, do you think it means the problem goes away? It multiplies rather. So don't worry about this feeling. Sublimate it. Each time, repeat your Mantra and if this feeling comes even then, offer it as an offering to God. If anyone says that he has conquered sex, he is not true to himself nor true to the world. It takes till the last breath. You never know when Maya will attack you. Even if you are a hundred-years-old, it still can overcome your thinking.

23. **Christ was known as a celibate.** His statement, "Some are eunuchs for the sake of the Kingdom of Heaven" very plainly refers to celibacy. It also refers to the Kingdom of Heaven within that is attained through celibacy. ("The kingdom of heaven is inside you," He says elsewhere.) Christ speaks beautifully of celibacy again in His Parable Of The Three Brides. One "bride" uses up the "oil" in her lamp and is thus unable to "receive the bridegroom" – of Christ Consciousness.

24. 'Love and lust are as far asunder as a flower garden is from a brothel.' – **Henry David Thoreau**

25. The physicist who established the three laws of motion, Isaac Newton, put a stop to any and

all sexual activity throughout his 84 years. One of history's greatest thinkers did give some insight into his sex life (or lack thereof) in a message to philosopher John Locke, according to Newton biographer James Gleick. "The way to chastity is not to struggle with incontinent thoughts but to avert the thoughts by some ploy, or by reading, or by meditating on other things," Gleick quotes Newton.

26. Those who waste the fluid are tyrannized by Kal [the negative power]. Those who waste the fluid lose all. Those who waste the fluid suffer greatly…He who wastes the fluid always suffers. He who wastes the fluid gets into extreme troubles…He who does not control the fluid is degraded… By self control one gets everything. – from **"Pran Sangli"** of Guru Nanak

27. O sexual desire, you lead the mortals to hell; you make them wander in reincarnation through countless species.

You cheat the mind, and pervade the three worlds. You destroy meditation, penance and virtue.

But you give only shallow pleasure, while you make the mortals weak and unsteady; you pervade the high and the low.

Your fear is dispelled in the Saadh Sangat, the Company of the Holy, O Nanak, through the Protection and Support of WaheGuru. ||46||**Sri Guru Granth Sahib Ji – Ang 1358**

28. 'Just after the act, both the partners feel extreme drainage of energy, still no one understands the importance of celibacy.' – Saint Kabir

29. **Brahmacharya is undertaken by the yogi – the one seeking to to completely still his mind so as to experience the Divinity directly within.** The yogi seeks to eliminate all "vrittis," or fluctuations of consciousness. Vrittis include thoughts, memories, and sensations. Thinning the mental and bodily vrittis is the most difficult human attainment and brings him surely to samadhi – union with God. The yogi sees right away that sex thoughts and thrills are just another vritti, and one of the grosser ones at that. The vitiating effect of sexual incontinence makes one unable to concentrate well, or bear the strain of yogic meditation, or to hold the transcendental perceptions. Celibacy and sex restraint, on the other hand, improves concentration dramatically. It is thus "fuel" of concentration and meditation.

30. **The first thing you do, when you become a monk (serious spiritual aspirant), is to take a vow of celibacy.** Thus celibacy is both the best entry level austerity, and also a necessary companion of the whole trip. Along withmeditation and the devotional attitude, celibacy is one austerity that brings rapid results. According to the yogic scriptures and the experience of saints, brahmacharya is essential to the attainment of samadhi. And samadhi is the real goal of meditation, yoga and spiritual practices.

31. All of the profound spiritual traditions point to "desire" as the enemy of spiritual enlightenment. In the great parade of desires, sexual desire is the pre-eminent leader. It is even responsible for bringing each new embodiment. (Beings are reborn from the astral plane primarily because of lust.)

32. **One of the impacts of sin is to veil the way to higher life.** This is why the divine masters such as Buddha, Christ, and Sankara always demanded celibacy for an aspirant right from the beginning. Sexual sin has a huge impact in confusing the seeker, and veiling the path to God. One lacks the merit to even hear of true or effective teachings. Sexual immorality even prevents one from having an elegant and prosperous material life, let alone the higher life of saints. On the other hand, celibacy generates merit for the bettering of life, the creation of favorable circumstances, and even the unveiling of the Divine Mystery.

33. **In the Bhagavad-Gita the divine incarnation Krsna states that lust covers up a man's wisdom and discriminative faculties, and compares lust and anger to the smoke that covers up the light of a flame, then turns and compares lust to an insatiable fire that destroys man.** Arjuna asks Krishna why men continue in a state of evil:

- "Now then, by whom led, does a man, O descendant of Vishnu, practice sinfulness, as though unwilling and impressed by force?"

- "It is lust, it is anger, born of the quality of rajas. Know this to be the great devourer, great sin, and the enemy on earth. As by smoke fire is enveloped, and the looking glass by rust, as the womb envelopes the fetus, so by lust discriminative knowledge is enveloped. Enveloped is wisdom by this constant enemy of the wise in the form of desire, which is insatiable as a flame." – **Bhagavad-Gita 3:36-38**

34. **CELIBACY AS TECHNICAL NECESSITY – Beyond providing the simple merit that leads one to higher secrets, and beyond its proof of devotion, celibacy has huge technical implications in meditation and the gaining of samadhi.** The meditator and yogi is attempting a very difficult feat: that of reversing his life force back up the spine instead of down, opening up perception of the higher Reality. The sex drive itself is the great "locomotive engine" pulling the life force down the spine and out the senses. Without slowing the juggernaut of the outgoing sex drive, there is little hope of reversing the outgoing senses and accomplishing yogic pratyahara. When the spiritual man pursues celibacy or even sexual restraint, he gives a blow to the nose of the foremost "desire demon" keeping him bound to the world-illusion. The wise yogi instead first pools, then reverses that energy, actually utilizing it as the "engine of enlightenment" to pull the life force up the spine. But you cannot do this unless you begin to restrain it. Perfection is not necessary for the development of substantial progress. Even the attempt to restrain yourself from sex thrills brings great merit and new spiritual progress. Gradually the sex energy becomes like a rocket ship lifting you easily to the higher states. So stored up sexual energy, along with devotion, powers the flight to samadhi.

35. In the Jnana-Sankalini Tantra, Shiva says, 'Torturing the body is no austerity–Brahmacharya is the best austerity. A man of unbroken continence is no man but a god'.

36. "**I would like you to be free from concern.** An unmarried man is concerned about the Lord's affairs–how he can please the Lord. But a married man is concerned about the affairs of this world–how he can please his wife– and his interests are divided. An unmarried woman or virgin is concerned about the Lord's affairs: Her aim is to be devoted to the Lord in both body and spirit. But a married woman is concerned about the affairs of this world–how she can please her husband." Corinthians I 7.32-34

37. **Every single time we satisfy our lusty desires it is like adding fuel to the fire.** Gratification of sex desire awakens more sex desire every single time. It is very addictive and as soon as you give in to the addiction it becomes harder to stop. It is like alcoholism and drug addiction; you have to stop it altogether because every sip of liquor or experience of the drug bears the tremendous danger of falling back into the addiction with even more force than before.

38. **Lust is a weird thing.** It hangs a lure before you as if it is unlimited happiness, but when we try for it, we seem to be advancing towards that, which makes us more agitated. Then suddenly it is all gone and we see that happiness is now out of grasp and far away. Yet it seemed as if we missed it only by a whisker, so we try again to get it, thinking, "This time I will get it." Again maya pulls the lure before we can get it and again we notice it has gone farther away. The whole cycle repeats.

39. **So half lust, quarter lust, 1% lust, or 0.0001% lust – lust is lust.**

Making it habitual is like opening the door to it. But even if we give one atom of space, it will make way soon and force us to occupy the door. Like the camel which sneaked into its owner's tent. At first he gave only enough room for its head, but it used that room to barge in with so much force that the owner had to give more and more room. Eventually he had to give so much room that he eventually left the tent and had to stand in the hot sun! So in the lust matter its either zero or 100%, nothing in between.

40. "Brahmacharyena Tapasa Deva Mrityumupagnata. The Vedas declare that by Brahmacharya and penance the Devas have conquered death. How did Hanuman become a Mahavir? It is with this weapon of Brahmacharya that he acquired unsurpassable strength and valour. The great Bhishma, the grandfather of the Pandavas and the Kauravas, conquered death by Brahmacharya. It is only Lakshman, the ideal Brahmachari, who put down Meghanada, the man of inestimable prowess, the conqueror of the three worlds, the son of Ravana. Even Lord Rama could not face him. It is through the force of Brahmacharya that Lakshman was able to defeat that invincible Meghanada. The valour and greatness of emperor Prithviraj was due to the strength of Brahmacharya. There is nothing in the three worlds that cannot be attained by a Brahmachari. The Rishis of yore knew fully well the value of Brahmacharya and that is the reason why they sang in beautiful verses about the glory of Brahmacharya." – **Swami Sivananda**

41. The scriptures declare emphatically: "Ayustejo Balam Veeryam Prajna Sreescha Yashastatha, Punyamcha Sat-Priyatvamcha Vardhate Brahmacharyaya" – By the practice of Brahmacharya, longevity, glory, strength, vigour, knowledge, wealth, undying fame, virtues and devotion to the truth increase.

**Quotes by Sri Sri Ravishankar** (the founder of "The Art of Living" organization)

Ref: http://riteshjgd.tripod.com/GuruGanga.html

**1. How to sublimate lust into love?**

Lust is one of the main botherations that many face. Lust grips the mind and tires the body, and dulls the intellect. Lust when indulged brings inertia, and when suppressed brings anger. Lust is nothing but primordial un-harnessed energy. The same when harnessed manifests as enthusiasm, sparkle, sharpness of intellect and love. What are the factors which can sublimate or transform lust into love?

1. **Playfulness:** People who are in the grip of lust cannot be genuinely playful. When you are genuinely playful, then there is not lust there.

2. **Generosity:** When you realize that you are here only to give and give, and you feel that you are very generous, lust is sublimated. Lust makes one possessive and not generous.

3. **Moderate to less intake of food**

4. **Remembrance of death**

5. **Divine Romance**

6. **Cold water baths**

7. **Undertaking creative challenges**

**2. Love and lust**

Doubt cannot come where there is a sense of closeness. Doubt needs a distance to appear. You never doubt something that is dear to you, close to you.

In love even an object gains life. Stones speak to you, trees speak to you, the sun, the moon and the whole creation becomes alive, Divine. In lust even a living being becomes a mere object. You want to use even people like objects. Here are some salient attributes of love and lust. They are so different yet so close!

**3. Lust and anger**

If someone's lust is interrupted they get angry and start hating. Hatred in the world today is not out of love, it is out of lust. Love is playfulness and in lust there is cunningness and manipulation. Shiva, the embodiment of innocence and love was meditating. His meditation was disturbed by an arrow of flowers from the lord of lust. As soon as Shiva woke up he opened his third eye and the lord of lust, Manmatha (one who churns the mind) was reduced to ashes. Everybody celebrated by throwing colors on each other realising that life is full of colours.

We play many roles in our life. If all the roles get mixed up it becomes dark, like when you mix all the colours. The wise play each role distinctively side by side, like colors displayed side by side form a rainbow.

**4. The whole world is made up of love**

The whole world is made up of love and everyone is made up of love. All is God. All is love. But then what is the purpose? Where is life heading? Life is heading towards perfection. Why? Is it not already perfect? No! Because love has six distortions – anger, lust, greed, jealousy, arrogance and delusion.

In animals, these six distortions are also present. However, they have no way to go beyond these distortions because nature rules them. But human beings are endowed with discrimination. This is the purpose of all sadhana, meditation and practices. Moving away from the distortion of creation to purity or back to the source. Usually we go from one imperfection to another imperfection. For example, if someone is greedy, you are angry about their greediness. Well, that person is greedy, but you are not less than them. You are not bringing the purity in you, but changing the flavor of impurity. Change of distortion does not bring perfection. Normally everyone does this, they just change the distortions, lust becomes anger, anger becomes jealousy, greed, arrogance or delusion.

Anger is no better than lust, it's worse than lust. Jealousy is worse than anger. That is why it is called '*Vikara*'. *Vikara* means distortions. The whole creation is made up of nature, and distortion of nature – *Prakriti* and *Vikriti*. Anger is not our nature; it is distortion of our nature. Jealousy is not our nature; it is distortion of our nature. You know why anger, greed, jealousy, lust, etc are impure? It is because they do not allow the Self to shine through.

Sin is that which does not bring the spirit inside to shine forth fully. Sin is not your nature; you are not born out of sin. Sin is like wrinkles in the cloth, it needs proper ironing. You know why lust is a sin? Because in lust you do not consider the other person as life, you do not honor the life, instead you use them like an object. You make them an object of your enjoyment so you are somewhere over-shadowing or not looking at the Self in the other person.

This is the only reason why lust is sinful. Love is the reverse of it. In love there is surrender, you see the other person as Divine. You elevate the matter into the level of spirit. For example, you worship an idol – a stone, it is matter. When you are worshipping the idol, it becomes a living reality. You are giving life to it. You elevate it to the level of God. This is moving towards perfection.

Anger is a sin because when you are angry you have lost the centeredness, you have lost the sight of the Self. Again, your focus is not on the Divine, infinite. You have made things small as objects again. So anger is a sin. Jealousy is a sin. Guilt is a sin. Why? In guilt you are not recognizing the Self as the only doer in the world. You are limiting the small mind to an action which has happened, or which has happened through somebody.

**5. Playing your part.**

Be thankful for the qualities you have been bestowed upon as they are not your own making. In the same way, it depends on the part that you have been given to play. Say, in a drama, you are given the part of a villain, and you play that role perfectly. A villain always knows that when I am playing the role of a villain, it's just a role I am playing. I'm very sincere to my role.

There is a saying in Sanskrit, *Durjanam Prathamam Vande Sajjanam Tadanantaram*. First, worship the bad person, and then the good man. The bad man is falling and giving you an example, "don't do what I did." Do not hate a criminal in jail, because he's a criminal. In prison, if there is a criminal, he is an embodiment of God. He has done you a greater service. Don't ever hate a drug addict, because he has given you such a beautiful lesson, and he has been given that role. He is just performing his role that way.

When you understand these basic laws of truth, then your inner perfection becomes so stable that nothing on this planet can shake your inner perfection. Nothing can shake you. Your knowledge of a mistake comes to you when you are innocent! The knowledge of a mistake dawns in the moment when you are 'out of the mistake'.

However the past has been, whatever mistake has happened, do not consider yourself to be a sinner or the maker of that mistake. In the present moment you are new again, pure and clear.

Mistakes of the past are past. When this knowledge comes, that moment you are again perfect. Often, mothers scold their children and afterwards feel so guilty. Then they go on regretting, "Oh, poor thing. I got so angry and annoyed at this kid, poor child! I should not have done this." Then you prepare yourself to get angry again. Okay, you got angry with your kid once or twice. Why? Because of lack of awareness! Awareness was missing so the anger came up, it happened.

That's what Krishna tells Arjuna, "Arjunaa, you think you are not going to do what you are supposed to do? I tell you, you will do it. Even if you don't want, you are going to do it!" In a very clever way He puts it: "You better surrender to me directly."

He says: "Drop everything. Surrender to Me, and do what I say". Then He says: "Well, I have told you whatever I have to say, now you think it over and do what you like, you do whatever you want to do, do however you like". But then He said, "but remember, you will do only what I want".

These last few sentences of Krishna were so confusing, and people have struggled to make sense out of them. There are thousands of commentaries trying to make sense out of these few words, three contradicting statements. First He says, Surrender everything, I'll do everything for you, or just do as I say. Then he says: Think, think and see what is right for you, do whatever you feel

is right. And then in the third statement he says: But remember (anyway) you will do only what I want you to do.

All of our wanting to do, 'doership', is there to eliminate the tamas or inertia in you. Once inertia is eliminated, then you are in activity. When you are acting, you become a witness to the acting. Then you know you are not doing. Things are happening through you. This is the final level of realization. You can see this in every action of yours. Have you noticed this? You are busy 'doing' when you accomplish something. In the beginning you think, "Oh! I have accomplished." But your accomplishment becomes more and more and more and as time goes by, you will begin to feel, "no, it's all happening. I did not do anything, I did not accomplish."

A writer will feel, "I did not write, it just started flowing, it started happening." All the creative work in the world – whether painting, dance, drama, music, anything – has all come from that unknown corner. It just spontaneously started happening. You are not the doer. The best sculptor will say, "I didn't do it, it just started happening." The best painter will say the same thing; the best music composer would say the same thing.

I tell you, the same is true for criminals too. You ask the worst criminal, "did you do this?" He will reply, "No, it happened! What could I do?" *Knowledge of the Self is the only thing that can take you from imperfection to perfection.*

**Quotes by Mahatma Gandhi**

1. *Those who want to perform national service, or to have a gleam of the real religious life, must lead a celibate life, whether married or unmarried.*

2. Life without Brahmacharya appears to me to be insipid and animal-like. The brute by nature knows no self-restraint. Man is man because he is capable of, and only in so far as he exercises, self-restraint. What chiefly distinguishes man from the beast is that man from his age of discretion begins to practice a life of continual self-restraint. God has enabled man to distinguish between his sister, his, mother, his daughter and his wife. What formerly appeared to me to be extravagant praise of Brahmacharya in our religious books seems now, with increasing clearness every day, to be absolutely proper and founded on experience. I hold that a life of perfect continence in thought, speech and action is necessary for reaching spiritual perfection. And a nation that does not possess such men is poorer for the want. Brahmacharya is impossible without complete control of all senses. My own experiment shows that occasional fasting is very helpful in subduing animal passions.

3. Mahatma Gandhi wrote in his autobiography that when he was about 34 years old, he heard the Inner Voice saying that the observance of total celibacy was indispensable for further spiritual progress. Gandhiji was already doing selfless service, observing, mouna on Sundays, daily praying, reading Bhagavad Gita and sticking to yama and niyama: satyam, ahimsa, brahmacharya etc. All that was already there. But now he was convinced: "further progress is not possible unless I have TOTAL brahmacharya."Gandhiji consulted his wife Kasturba, who agreed with his proposal. He was 34 or 35 years old and from that age until 79, for more than 40 years, he observed strict brahmacharya. **This observance is the reason that his achievement is so great.**

4. Gandhi said fathering and supporting children robbed him of precious energy during a time when he wanted to devote himself more completely to public service. However, over a period of many celibate years-admittedly struggling with the practice and even breaking his vow on several

occasions-Gandhi discovered that the benefits of brahmacharya far exceeded birth control. **His home life became more "peaceful, sweet, and happy," he developed a new measure of self-restraint, and he found increasing reserves of time and energy to devote to humanitarian and spiritual pursuits. "I realized that a vow, far from closing the door to real freedom, opened it,"** he wrote in his autobiography. "What formerly appeared to me to be extravagant praise of brahmacharya in our religious books seems now, with increasing clearness every day, to be absolutely proper and founded on experience."

5. By **Swami Sivananda** (founder of Divine Life Society, Rishikesh): Look at Mahatma Gandhi! He had acquired this power by constant and careful practice of Ahimsa, Satyam and Brahmacharya–non-violence, truth and celibacy. He influenced the world through this power alone. Through Brahmacharya and Brahmacharya alone can you get physical, mental and spiritual advancement in life.

6. From that day when I began brahmacharya, our freedom began. My wife became a free woman, free from my authority as her lord and master, and I became free from the slavery to my own appetite, which she had to satisfy. No other woman had any attraction for me in the same sense that my wife had. I was too loyal to her as husband and too loyal to the vow I had taken before my mother to be slave to any other woman. But the manner in which my brahmacharya came to me irresistibly drew me to woman as the mother of man. She became too sacred for sexual love. And so every woman at once became sister or daughter to me.

7. **NECESSITY OF CONTINENCE** (ref: http://www.rkvenkat.org/chastity.html - **GUIDE TO HEALTH, Part 1, Ch 9.)Many are the keys to health, and they are all quite essential; but one thing needful, above all others is brahmacharya. Pure air, pure water, and wholesome food certainly contribute to health. But how can we be healthy if we expend all the health that we acquire? How can we help being paupers if we spend all the money that we earn?** There can be no doubt that men and women can never be virile or strong unless they observe true brahmacharya. What, then, is brahmacharya? It means that men and women should refrain from carnal knowledge of each other. That is to say, they should not touch each other with a carnal thought, they should not think of it even in their dreams. Their mutual glances should be free from all suggestion of carnality. The hidden strength that God has given us should be conserved by rigid self-discipline, and transmitted into energy and power–not merely of body, but also of mind and soul.

8. *Meshes of Sensuality.* But what is the spectacle that we actually see around us? Men and women, old and young, are caught in the meshes of sensuality. Blinded for the most part by lust, they lose all sense of right and wrong. I have myself seen even boys and girls behaving as if they were mad under its fatal influence. **For the sake of a momentary pleasure, we sacrifice in an instant all the stock of vital energy that we have laboriously accumulated. The infatuation over, we find ourselves in a miserable condition. The next morning we feel hopelessly weak and tired, and the mind refuses to do its work. So the days pass and years, until at length old age comes upon us, and find us utterly emasculated in body and in mind.**

9. *The Law of Nature.* But the law of nature is just the reverse of this. The older we grow, the keener should our intellect be; the longer we live, the greater should be our capacity to communicate the benefit of our accumulated experience to our fellow-men. And such is indeed the case with those who have been true brahmachâris. They have no fear of death, and they do not forget God even in the hour of death; nor do they indulge in vain desires. They die with a smile on their lips, and boldly face the day of judgment. They are true men and women; and of them alone can it be said that they have conserved their health.

10. We hardly realize the fact that **incontinence is the root-cause of most of the vanity, anger,**

**fear, and jealousy in the world. If our mind is not under our control, if we behave once or oftener every day more foolishly than even little children, what sins may we not commit consciously or unconsciously? How can we pause to think of the consequences of our actions, however vile or sinful they may be?**

11. True *Brahmachâris*. But you may ask: "Who has ever seen a true brahmachâri in this sense?" …The race of true brahmachâris is by no means extinct; but if they were commonly to be met with, of what value would brahmacharya be? **Thousands of hardy laborers have to go and dig deep into the bowels of the earth in search of diamonds, and at length they get perhaps merely a handful of them out of heaps and heaps of rock. How much greater, then, should be the labor involved in the discovery of the infinitely more precious diamond of a brahmachâri?**

12. ***What about the Married?*** We have already seen what is the highest state for us to attain. We should keep this ideal constantly before us, and try to approach it to the utmost of our capacity. **When little children are taught to write the letters of the alphabet, we show them the perfect shapes of the letters, and they try to reproduce them as best they can. In the same way, if we steadily work up to the ideal of brahmacharya, we may ultimately succeed in realizing it.**

13. *Fatal Merry-Making.* Married people should understand the true function of marriage, and should not violate brahmacharya except with a view to progeny.

14. *Sensuality – A Poison.* But this is so difficult under our present conditions of life. Our diet, our ways of life, our common talk, and our environments are all equally calculated to rouse animal passions; and sensuality is like a poison eating into our vitals. Some people may doubt the possibility of our being able to free ourselves from this bondage. This is written not for those who go about with such doubting of heart, but only for those who are really in earnest, and who have the courage to take active steps for self-improvement. Those who are quite content with their present abject condition will find this tedious even to read; but I hope it will be of some service to those who have realized and are disgusted with their own miserable plight.

15. ***Advice to the Unmarried.*** **From all that has been said, it follows that those who are still unmarried should try to remain so; but if they cannot help marrying, they should defer it as long as possible.**

16. *Sexual Enjoyment.* I can affirm, without the slightest hesitation, from my own experience as well as that of others, that sexual enjoyment is not only not necessary for, but is positively injurious to health. **All the strength of body and mind that has taken long to acquire is lost all at once by a single dissipation of the vital energy. It takes a long time to regain this lost vitality, and even then there is no saying that it can be thoroughly recovered. A broken mirror may be mended and made to do its work, but it can never be anything but a broken mirror.**

17. Health and Morals. As has already been pointed out, the preservation of our vitality is impossible without pure air, pure water, pure and wholesome food, as well as pure thoughts. **So vital indeed is the relation between health and morals, that we can never be perfectly healthy unless we lead a clean life.** The earnest man, who forgetting the errors of the past, begins to live a life of purity, will be able to reap the fruit of it straightaway. **Those who practice true brahmacharya, even for a short period, will see how their body and mind improve steadily in strength and power, and they will not, at any cost, be willing to part with this treasure.**

18. How Married People can Observe Brahmacharya. It is not enough to observe the laws of health as regards air, water and food… They should be constantly engaged in good work during the day. They should read such books as fill them with noble thoughts and meditate over the lives of great men, and live in the constant realization of the fact that sexual enjoyment is the root of much misery. Whenever they feel a craving for sexual indulgence, they should bathe in

cold water, so that the heat of passion may be cooled down, and be refined into the energy of virtuous activity. This is a difficult thing to do, but we have been born to wrestle with difficulties and conquer them; and he who has not the will to do so can never enjoy the supreme blessing of true health.

19. **MY EXPERIMENTS WITH TRUTH** (ref: http://www.rkvenkat.org/chastity.html) – VOW OF BRAHMACARYA (CH. 3.8) The great potentiality of brahmacharya daily became more and more patent to me. A perfect observance of brahmacharya means realization of Brahman… Every day of the vow has taken me nearer the knowledge that in brahmacharya lies the protection of the body, the mind, and the soul. For brahmacharya was now no process of hard penance; it was a matter of consolation and joy. **Every day revealed a fresh beauty in it.** But if it was a matter of ever-increasing joy, let no one believe that it was an easy thing for me. **Every day I realize more and more that it is like walking on the sword's edge, and I see every moment the necessity for eternal vigilance.**

20. *Necessity of Restraints.* Brahmacharya means control of the senses in thought, word, and deed. There is no limit to the possibilities of renunciation, even as there is none to those of brahmacharya. Such brahmacharya is impossible of attainment by limited effort. For many, it must remain only as an ideal. An aspirant after brahmacharya will always be conscious of his shortcomings, will seek out the passions lingering in the innermost recesses of his heart and will incessantly strive to get rid of them. So long as thought is not under complete control of the will, brahmacharya in its fulness is absent… Let no one think that it is impossible because it is difficult. **It is the highest goal, and it is no wonder that the highest effort should be necessary to attain it.**

21. TO THE ASPIRANTS AFTER BRAHMACARYA (p. 402) I must utter a warning for the aspirants after brahmacharya. Though I have made out an intimate connection between diet and brahmacharya, it is certain that mind is the principle thing. A mind consciously unclean cannot be cleansed by fasting. Modifications in diet have no effect on it. The concupiscence of the mind cannot be rooted out except by intense self-examination, surrender to God, and lastly, grace. But there is an intimate connection between the mind and the body, and the carnal mind always lusts for delicaccies and luxuries. To obviate this tendency, dietetic restrictions and fasting would appear to be necessary. The carnal mind, instead of controlling the senses, becomes their slave, and therefore, the body always needs clean, non-stimulating foods and periodical fasting. Those who make light of dietetic restrictions and fasting are as much in error as those who stake their all on them. My experience teaches me that, for those whose minds are working towards self-restraint, dietetic restrictions and fasting are very helpful. In fact, without their help, concupiscence cannot be completely rooted out of the mind.

22. **FROM YERAVADA MANDIR** (ref: http://www.rkvenkat.org/chastity.html) **CHAPTER 3. BRAHMACHARYA OR CHASTITY″:** The man who is wedded to Truth and worships Truth alone, proves unfaithful to her if he applies his talents to anything else. How then can he minister to the senses? **A man whose activities are wholly consecrated to the realization of Truth, which requires utter selflessness, can have no time for the selfish purpose of begetting children and running a household.** Realization of Truth through self-gratification should appear a contradiction in terms. If we look at it from the standpoint of ahimsâ (non-violence), we find that the fulfillment of ahimsâ is impossible without utter selflessness. **Ahimsâ means Universal Love. If a man gives his love to one woman, or a woman to one man, what is there left for all the world besides? It simply means: "We two first, and the devil take all the rest of them." As a faithful wife must be prepared to sacrifice her all for the sake of her husband, and a faithful husband for the sake of his wife, it is clear that such persons cannot rise to the height of Universal Love, or look upon all mankind as kith and kin.** For, they have created a boundary

wall round their love. The larger their family, the farther are they from Universal Love. Hence, one who would obey the Law of ahimsâ cannot marry, not to speak of gratification outside the marital bond. The very thought that all the women in the world are his sisters, mothers, or daughters, will at once ennoble a man and snap his chains… If the foregoing argument is appreciated, a consideration of the physical benefits of chastity becomes a matter of secondary importance. How foolish it is intentionally to dissipate vital energy in sensual enjoyment! **It is a grave misuse to fritter away for physical gratification that which is given to man and woman for the full development of their bodily and mental powers. Such misuse is the root cause of many a disease.**

23. Brahmacharya, like all other observances, must be observed in thought, word and deed. We are told in the Gita, and experience will corroborate the statement, that the foolish man, who appears to control his body, but is nursing evil thoughts in his mind, makes a vain effort. It may be harmful to suppress the body, if the mind is at the same time allowed to go astray. Where the mind wanders, the body must follow sooner or later. It is necessary here to appreciate a distinction. **It is one thing to allow the mind to harbour impure thoughts; it is a different thing altogether if it strays among them in spite of ourselves. Victory will be ours in the end, if we non-cooperate with the mind in its evil wanderings.**

24. We experience every moment of our lives, that often while the body is subject to our control, the mind is not. This physical control should never be relaxed, and in addition we must put forth a constant endeavour to bring the mind under control. We can do nothing more, nothing less. If we give way to the mind, the body and the mind will pull different ways, and we shall be false to ourselves. Body and mind may be said to go together, so long as we continue to resist the approach of every evil thought.

25. The observence of brahmacharya has been believed to be very difficult, almost impossible. In trying to find a reason for this belief, we see that the term brahmacharya has been taken in a narrow sense. Mere control of animal passion has been thought to be tantamount to observing brahmacharya. I feel, that this conception is incomplete and wrong. Brahmacharya means control of all the organs of sense. He who attempts to control only one organ, and allows all the others free play, is bound to find his effort futile. **To hear suggestive stories with the ears, to see suggestive sights with the eyes, to taste simulating food with the tongue, to touch exciting things with the hands, and then at the same time to expect to control the only remaining organ is like putting one's hands in the fire, and expecting to escape being burnt.** He therefore who is resolved to control the one must be likewise determined to control the rest. I have always felt, that much harm has been done by the narrow definition of brahmacharya. If we practise simultaneous self-control in all directions, the attempt will be scientific and possible of success. Perhaps the palate is the chief sinner. That is why in the Ashram we have assigned to control of the palate a separate place among our observances. Let us remember the root meaning of brahmacharya. Charya means course of conduct; brahmacharya conduct adapted to the search of Brahma, i.e., Truth. From this etymological meaning arises the special meaning, viz. control of all the senses. We must entirely forget the incomplete definition which restricts itself to the sexual aspect only.

26. CHAPTER 4. CONTROL OF THE PALATE Control of the palate is very closely connected with the observance of brahmacharya. I have found from experience that the observance of celibacy becomes comparatively easy, if one acquires mastery over the palate. **Food has to be taken as we take medicine, that is, without thinking whether it is palatable or otherwise, and only in quantities limited to the needs of the body. Just as medicine taken in too small a dose does not take effect or the full effect, and as too large a dose injures the system, so it is with food. It is therefore a breach of their observance to take anything for its pleasant taste. It is**

**equally a breach to take too much of what one finds to one's taste. The body is injured every time that one over-eats, and the injury can be partially repaired only by fasting.** We must not be thinking of food all the twenty-four hours of the day. The only thing needful is perpetual vigilance, which will help us to find out very soon when we eat for self-indulgence, and when in order only to sustain the body. This being discovered, we must resolutely set our faces against mere indulgence.

27. **SELF-RESTRAINT V. SELF-INDULGENCE** (ref: http://www.rkvenkat.org/chastity.html) DUTY OF CHASTITY (P. 36) We exaggerate the difficulty of chastity and voluntary poverty and impute extraordinary merit to them, reserve them for mahâthmas and yogis and rule the latter out of ordinary life, forgetting that real mâhâthmas and yogis are unthinkable in a society where the ordinary level is brought down to the mud-bank. On the principle, that evil like the hare travels faster than good which like the tortoise though steady goes slow, voluptuousness of the West comes to us with lightning speed, and with all its variegated enchantment dazzles and blinds us to the realities of life. We are almost ashamed of chastity, and are in danger of looking upon self-imposed poverty as a crime in the face of the Western splendor that descends upon us from minute to minute through the cable, and day to day through the steamers that discharge their cargo on our shores… We often prate about spirituality as if it had nothing to do with the ordinary affairs of life, and had been reserved for anchorites lost in the Himalayan forests or concealed in some inaccessible Himalayan cave. Spirituality that has no bearing on and produces no effect on everyday life is 'an airy nothing.' Let young men and women know that it is their duty, if they would purify the atmosphere about them and shed their weakness, to be and remain chaste and know, too, that it is not so difficult as they have been taught to imagine.

28. In Confidence, *Young India*, 13 Oct 1920. The word in Sanskrit corresponding to celibacy is brahmacharya, and the latter means much more than celibacy. Brahmacharya means perfect control over all the senses and organs. For the perfect brahmachâri nothing is impossible. But it is an ideal state which is rarely realized. It is almost like Euclid's line which exists only in imagination, never capable of being physically drawn. It is nevertheless an important definition in geometry yielding great result. So may a perfect brahmachâri exist only in imagination. But if we did not keep him constantly before our mind's eye, we should be like a rudderless ship. The nearer the approach to the imaginary state, the greater the perfection. I hold that a life of perfect continence in thought, speech, and action is necessary for reaching spiritual perfection. And the nation that does not possess such men is the poorer for the want.

29. ***Advice to Parents.*** Parents furnish an object lesson which the children easily grasp. By reckless indulgence in their passions, they serve for their children as models of unrestrained license… I have not a shadow of doubt that married people, if they wished well to the country and wanted to see India become a nation of strong and handsome full-formed men and women, would practice perfect self-restraint.

30. ***To the Newly-Married.*** I tender this advice even to the newly married. It is easier not to do a thing at all than to cease doing it, even as it is easier for a life abstainer to remain teetotaler than for a drunkard or even a temperate man to abstain. To remain erect is infinitely easier than to rise from a fall. It is wrong to say that continence can be safely preached only to the satiated. There is hardly any meaning, either, in preaching continence to an enfeebled person. **May I point out to parents that they ought not to fall into the argumentative trap of the rights of partners? Consent is required for indulgence, never for restraint; this is an obvious truth.**

31. ***Rules for Brahmacharya.*** I place before the readers a few simple rules which are based on the experience not only of myself, but of many of my associates:

1. Boys and girls should be brought up simply and naturally in the full belief that they are and

can remain innocent.

2. All should abstain from heating and stimulating foods, condiments such as chillies, fatty, and concentrated food such as fritters, sweets and fried substances.

3. **Husband and wife should occupy separate rooms and avoid privacy.**

4. **Both body and mind should be constantly and healthily occupied.**

5. **Early to bed and early to rise should be strictly observed.**

6. **All unclean literature should be avoided. The antidote for unclean thoughts is clean thoughts.**

7. **Theatres, cinemas, etc., which tend to stimulate passion should be shunned.**

8. Nocturnal dreams need not cause any anxiety. A cold bath every time for a fairly strong person is the finest preventive in such cases. It is wrong to say that an occasional indulgence is a safeguard against involuntary dreams.

9. Above all, one must not consider continence even as between husband and wife to be so difficult as to be practically impossible. On the contrary, self-restraint must be considered to be the ordinary and natural practice of life.

10. A heartfelt prayer every day for purity makes one progressively pure.

32. What is Brahmacharya? (Young India, 5 Jun 1924) A friend asks: "What is brahmacharya? Is it possible to practice it to perfection? If possible, do you do so?" The full and proper meaning of brahmacharya is search of Brahman. Brahman pervades everything and can, therefore, be searched by diving into and realizing the inner self. This realization is impossible without complete control of the senses. Brahmacharya thus means control in thought, word, and action, of all the senses at all times and in all places. A man or woman completely practicing brahmacharya is absolutely free from passion. Such a one, therefore, lives nigh unto God, is God-like.

33. *My Strivings after Brahmacharya.* I have no doubt that it is possible to practice such brahmacharya in thought, word, and action to the fullest extent.

34. *Healthy Soul in Healthy Body.* I believe that a healthy soul should inhabit a healthy body. To the extent, therefore, that the soul grows into health and freedom from passion, to that extent the body also grows into that state.

35. *Ordinary Meaning of Brahmacharya.* The ordinary accepted sense of brahmacharya is the control in thought, word, and action of animal passion… It has been thought to be very difficult to practice this brahmacharya. This control of the carnal desire has been so very difficult, has become nearly impossible, because equal stress has not been laid on the control of the palate. It is also the experience of our physicians that a body enfeebled by disease is always a favorite abode of carnal desire, and brahmacharya by an enfeebled race is difficult to practice naturally.

36. *Physical Culture.* One, who would practice complete control of all the senses, must needs welcome the waning of the flesh. With the extinction of attachment to the flesh, comes the extinction of the desire to have muscular strength. But the body of a true brahmachâri is bound to be exceptionally fresh and wiry. This brahmacharya is something unearthly. He who is not swayed by carnal desire even in his sleep, is worthy of all adoration. The control of every other sense shall be 'added unto' him.

37. *How to Eradicate Evil Thoughts?* So long as the mind is engaged in a perpetual struggle against evil thoughts, there is no reason to despair. When the eye offends, it should be closed.

When the ears offend, they should be stopped. It is best always to walk with down-cast eyes. They will have no occasion to go astray. All haunts of filthy talk or unclean music should be avoided. There should be full control of the palate. One of the rules for control of the palate is to abjure completely or, as much as possible, all condiments. A more difficult rule is to cultivate the feeling that the food we eat is to sustain the body, never to satisfy the palate. There is, however, a golden rule for gaining control of the carnal desire. It is the repetition of the divine word Rama or such other Mantra. Whichever Mantra is selected, one should be identified with it whilst repeating it.

38. IN ITS WIDER MEANING. (Navjivan, 26 Feb 1925) Brahmacharya appears to be difficult because we do not control the other senses. **Take for example organ of taste which leads the rest. Zoologists tell us that brahmacharya is observed by the lower animals, as for instance cattle, to a greater extent than by human beings, and this is a fact. The reason is that cattle have perfect control over the palate, not by will but by instinct. They subsist on mere fodder, and of this, too, they take a quantity just sufficient for nutrition. They eat to live, do not live to eat; while our case is just the reverse… The taste depends upon hunger. Even sweets will not be as tasteful to one who is not hungry, as a slice of dry bread is to another who is really so. We prepare food in various ways with a variety of spices in order to be able to load the stomach, and wonder when we find brahmacharya difficult to observe.**

39. ***Use and Misuse of Eyes.*** We misuse and corrupt the eyes which God has given us, and do not direct them to the right things.

40. *Use and Misuse of Clothes.* Clothes are meant just to cover the body, protect it against heat and cold, not to beautify it. If a child is trembling with cold, we must send him to the fireside to warm himself or out into the street for a run, or into the field for work. It is only thus that we can help him to build a splendid constitution. By keeping the child confined in the house, we impart a false warmth to his body. By pampering his body, we only succeed in destroying it.

41. *Obstacles in the Way of Brahmacharya.* So much for the clothes. Then again, the light conversation carried on in the house creates a very harmful impression on the child's mind. The things which he sees around him also tend to corrupt him. The wonder is that we have not sunk to the lowest depths of barbarism. Restraint is observed in spite of conditions which render it well-nigh impossible. A gracious Providence has so arranged things that man is saved in spite of himself. If we remove all these obstacles in the way of brahmacharya, it not only becomes possible but also easy to observe.

42. *Touching a Woman.* Brahmacharya does not mean that one may not touch a woman, even one's sister, in any circumstances whatsoever. But it does mean that one's state of mind should be as calm and unruffled during such contact as when one touches, say, a piece of paper. A man's brahmacharya avails for nothing if he must hesitate in nursing his sister who is ill. **He has to be as free from excitement in case of contact with the fairest damsel on earth, as in contact with a dead body.**

43. TRUE CELIBACY. (*Young India*, 25 Jun 1925) A man who consciously sins with his mind, even though he may not sin with his body, is not a celibate. One who cannot remain unmoved at the sight of a woman, however beautiful she may be, is not a celibate. One who keeps his body under control from sheer necessity, does well, but is not a celibate. We may not degrade sacred words by a loose use of them. True celibacy has important results which can be verified. It is a difficult virtue to practice. Many attempt it, but few succeed.

44. *Plea for Humility.* **It must be taken for granted that those who cultivate truth, ahimsa, brahmacharya, must be humble. Truth without humility would be an arrogant caricature. He who wants to practice truth knows how hard it is. The world may applaud his so-called**

**triumphs. Little does the world know his falls. A truthful man is a chastened being. He has need to be humble. A man who wants to love the whole world including one who calls himself his enemy, knows how impossible it is to do so in his own strength. He must be as mere dust before he can understand the elements of ahimsa. He is nothing if he does not daily grow in humility as he grows in love.**

45. *God Triumphs in Us, Never We.* A man who would have his eye single, who would regard every woman as his blood sister or mother, has to be less than dust. **He stands on the brink of a precipice. The slightest turn of the head brings him down. He dare not whisper his virtue to his very own. For, he knows not what the next moment has in store for him. For him, "pride goeth before destruction and haughtiness before a fall."** Well has the Gita said: **"Passions subside in a fasting man, not the desire for them. The desire goes only when man sees God face to face." And no one can see God face to face who has aught of the 'I' in him. He must become a cypher if he would see God. Who shall dare say in this storm-tossed universe: "I have won?" God triumphs in us, never we.**

46. *Ours is Merely to Make the Attempt.* Let us not lower the values of these virtues so that we may all be able to claim them. What is true of the physical world, is true of the spiritual. If, in order to gain a worldly battle, Europe sacrificed several million lives during the late War, itself a transitory event, what wonder that in the spiritual battle millions have to perish in the attempt so that one complete example may be left to the world. It is ours merely to make the attempt in the uttermost humility. The cultivation of these higher virtues is its own reward. He who cashes any of them loses his soul. Virtues are not to trade with. My Truth, my Ahimsa, my Brahmacharya are matters between myself and my Maker. They are not articles of trade. Any man who dares to trade with them will do so at his peril. **The world has no standard, no means wherewith to judge these things. They defy scrutiny and analysis. Let us, therefore, cultivate them for our own purification.**

47. ROYAL ROAD TO SELF-REALIZATION. (Young India, 1926) I am being inundated with letters on brahmacharya and means to its attainment. Let me repeat in different language what I have already said or written on previous occasions. Brahmacharya is not mere mechanical celibacy; it means complete control over all the senses and freedom from lust in thought, word, and deed. As such it is the royal road to self-realization or attainment of Brahman. **The ideal *brahmachâri* has not to struggle with sensual desire or desire for procreation; it never troubles him at all. The whole world will be to him one vast family; he will center all his ambition in relieving the misery of mankind and the desire for procreation will be to him as gall and wormwood. He who has realized the misery of mankind in all its magnitude will never be stirred by passion. He will instinctively know the fountain of strength in him, and he will ever persevere to keep it undefiled. His humble strength will command respect of the world, and he will wield an influence greater than that of the sceptered monarch.**

48. *Attraction Between Man and Woman.* But I am told that this is an impossible ideal, that I do not take count of the natural attraction between man and woman. I refuse to believe that the sensual affinity referred to here can be at all regarded as natural; in that case the deluge would soon be over us. The natural affinity between man and woman is the attraction between brother and sister, mother and son, or father and daughter. It is that natural attraction that sustains the world. I should find it impossible to live, much less carry on my work, if I did not regard the whole of womankind as sisters, daughters, or mothers. If I looked at them with lustful eyes, it would be the surest way to perdition.

49. ***Procreation – A Natural Phenomenon.*** **Procreation is a natural phenomenon indeed, but within specific limits. A transgression of those limits imperils womankind, emasculates the race, induces disease, puts a premium on vice, and makes the world ungodly. A man in the**

**grip of the sensual desire is a man without moorings. If such a one were to guide society, to flood it with his writings and men were to be swayed by them, where would society be? And yet we have the very thing happening today.**

50. *Purpose of Marriage.* **Supposing a moth whirling round a light were to record the moments of its fleeting joy and we were to imitate it, regarding it as an exemplar, where would we be?** No, I must declare with all the power I can command that sensual attraction even between husband and wife is unnatural. Marriage is meant to cleanse the hearts of the couple of sordid passions and take them nearer to God. Lustless love between husband and wife is not impossible. **Man is not a brute. He has risen to a higher state after countless births in brute creation. He is born to stand, not to walk on all fours or crawl. Bestiality is as far removed from manhood, as matter from spirit.**

51. *Means of Attainment.* In conclusion I shall summarize the means to its attainment.

1. **The first step is the realization of its necessity.**

2. The next is gradual control of the senses. A brahmachâri must needs control his palate. He must eat to live, and not for enjoyment. He must see only clean things and close his eyes before anything unclean. It is thus a sign of polite breeding to walk with one's eyes towards the ground and not wandering about from object to object. A brahmachâri will likewise hear nothing obscene or unclean, smell no strong, stimulating, things. The smell of clean earth is far sweeter than the fragrance of artificial scents and essences. Let the aspirant to brahmacharya also keep his hands and feet engaged in all the waking hours in healthful activity. Let him also fast occasionally.

3. **The third step is to have clean companions–clean friends and clean books.**

4. The last and not the least is prayer. Let him repeat Râmanâma with all his heart regularly every day, and ask for divine grace. None of these things are difficult for an average man or woman. They are simplicity itself. But their very simplicity is embarrassing. Where there is a will, the way is simple enough. Men have not the will for it and hence vainly grope. The fact that the world rests on the observance, more or less, of brahmacharya or restraint, means that it is necessary and practicable. [The original Gujarati article appeared in Navjivan, 4-4-1926. This is a translation by Mahadev Desai.]

52. **THE LAW OF CONTINENCE** (*Young India*, 25 Aug 1927) **Let no one desirous of leading a pure and chaste life think that the practice of it is not worth pursuing because the expected result is not attained in a moment. And let no one expect perfection of body after successful practice of continence even for a long time. The majority of us, who endeavor to follow the rules laid down for observing continence, labor under three handicaps. We have inherited imperfect bodies and weak wills from our parents, and by an incorrect life we find ourselves to have further debilitated both our bodies and wills. When a writing advocating purity of life attracts us, we begin the reformation. Such reformation is never too late.** But we must not expect the results described in such writings; for, those results are to be expected only from a strictly regulated life from early youth. And the third handicap we labor under is, that in spite of the exercise of all the artificial and outward restraint, we find ourselves unable to restrain and regularize our thoughts. And let every aspirant after a pure life take from me that an impure thought is often as powerful in undermining the body as an impure act. Control over thought is a long, painful and laborious process. But I am convinced that no time, no labor and no pain is too much for the glorious result to be reached. The purity of thought is possible only with a faith in God bordering on definite experience.

**"So dear to Heaven is saintly chastity**

**That when a soul is found sincerely so,**

**A thousand liveried angles lackey her"** –Milton

53. By the use of the term continence is meant the voluntary and entire abstinence from sexual indulgence in any form and having complete control over the passions by one who knows their power, and who but for his pure life and steady will, not only could but would indulge them.

54. T**he advantages of a strictly continent life are: The nervous system is invigorated and strengthened. The special senses–the sight, hearing, etc., are strong, delicate, and acute. The digestive system is kept normal and man knows not what a sick day is… The brain is enlarged and perfect, memory grows strong, and the perceptive and reflective faculties increase in powe**r. The soul in its exercise reaches up and commingles with the Spirit of God. The reproductive element is preserved in all its life-renewing and life-giving power until full ripeness of years.

55. The following are to be strictly avoided by those whose desire it is to lead a pure, chaste, and continent life:

1. **Tobacco in all its forms. All manner of alcoholic liquors. Tea, coffee, and chocolate. Late suppers and over-eating. Sweetmeats, candies, etc. White bread when it is possible to get the graham. Pork and all fat and salt meats, sausages, pickles, etc. Salt except in moderate quantities, pepper, mustard, spices, vinegar, and other condiments. Mince and other pies and all manner of pastry.**

2. **All constriction of dress about the body.**

3. Feather beds and pillows and heavy bed covering. Unventilated and unlighted bedrooms. Remaining in bed in the morning after waking. Uncleanliness of the body, Turkish and Russian baths.

4. **Idleness and inaction of body and mind. Companions of doubtful or bad natures. Irresolute will.**

5. Drugs and patent medicines. Quack doctors.

56. The things below enumerated you are requested to observe, use and enjoy, if you would live a healthy life, a continent life, a happy and a long life: The cultivation of a firm and determined will. The active morning and evening exercise of the religious sentiments. In the right and faithful observance of these laws man will find all the requirements necessary to the growth of perfect health, purity of body, nobleness of soul, and, above and over all, continence.

57. A man who wants to control his animal passions easily does so if he controls his palate. I fear this is one of the most difficult vows to follow.… I may say this: unless we take our minds off from this habit (slavery to the palate), and unless we shut our eyes to the tea shops and coffee shops and all these kitchens, and unless we are satisfied with foods that are necessary for the proper maintenance of our physical health, and unless we are prepared to rid ourselves of stimulating, heating, and exciting condiments that we mix with our food, we will certainly not be able to control the over-abundant, unnecessary, and exciting stimulation that we may have. If we do not do that, the result naturally is, that we abuse ourselves and we abuse even the sacred trust given to us, and we become less than animals and brutes. Eating, drinking, and indulging in passions we share in common with the animals; but have you ever seen a horse or a cow indulging in the abuse of the palate as we do? Do you suppose it is a sign of civilization, a sign of real life that we should multiply our eatables so far that we do not know where we are; and seek dishes until at last we have become absolutely mad and run after the newspaper sheets which

give us advertisements about these dishes?

58. WALLS OF PROTECTION (*Harijan*, 15 June 1947) Let us ask ourselves what wall should be erected to protect Brahmacharya. The answer seems clear. It is not Brahmacharya that needs walls of protection. To say this is easy enough and sounds sweet. But it is difficult to understand the import of the statement and more so to act accordingly. **It is true that he who has attained perfect Brahmacharya, does not stand in need of protecting walls. But the aspirant undoubtedly needs them, even as a young mango plant has need of a strong fence round it. A child goes from its mother's lap to the cradle and from the cradle to the push-cart–till he becomes a man who has learnt to walk without aid. To cling to the aid when it is needless, is surely harmful.** Brahmacharya is one out of the eleven observances. It follows, therefore, that the real aid to Brahmacharya are the remaining ten observances. The difference between them and the walls of protection is that the latter are temporary, the former permanent. They are an integral part of Brahmacharya.

59. *A Perfect Brahmachari.* Self-indulgence and hypocrisy are sins to be avoided. The true Brahmachari will shun false restraints. He must create his own fences according to his limitations, breaking them down when he feels that they are unnecessary. The first thing is to know what true Brahmacharya is, then to realize its value and, lastly, to try to cultivate this priceless virtue. I hold that **true service of the country demands this observance.**

60. ASHRAM OBSERVANCES IN ACTION, Ch. 4 of 12: Brahmacharya or chastity, pp. 48-57. This observance does not give rise to ever so many problems and dilemmas as ahimsa does. Its meaning is generally well understood, but understanding it is one thing: practising it is quite another thing and calls forth all our powers. Many of us put forth a great effort but without making any progress. Some of us even lost ground previously won. None has reached perfection. But everyone realizes its supreme importance. My striving in this direction began before 1906 when I took the vow. There were many ups and downs. It was only after I had burnt my fingers at times that I realized the deeper meaning of brahmacharya. And then I found that expositions made in books cannot be understood without actual experience, and wear a fresh aspect in the light of it. Even in the case of simple machine like the spinning-wheel, it is one thing to read the directions for plying it, and it is another thing to put the directions into practice. **New light dawns upon us as soon as we commence our practice.** And what is true of simple tangible things like the wheel is still more true of spiritual states.

61. A brahmachari is one who controls his organs of sense in thought, word and deed. The meaning of this definition became somewhat clear after I had kept the observance for some time, but it is not quite clear even now, for I do not claim to be a perfect brahmachari, evil thoughts having been held in restraint but not eradicated. When they are eradicated, I will discover further implications of the definition.

62. Ordinary brahmacharya is not so difficult as it is supposed to be. We have made it difficult by understanding the term in a narrow sense. Many of us play with brahmacharya like fools who put their hands in the fire and still expect to escape being burnt. **Very few realize that a brahmachari has to control not one but all the organs of sense.** He is no brahmachari who thinks that mere control of animal passion is the be-all and end-all of brahmacharya. No wonder if he finds it very difficult. He who attempts to control only one organ and allows all the others free play must not expect to achieve success. He might as well deliberately descend into a well and expect to keep his body dry. Those who would achieve an easy conquest of animal passion must give up all unnecessary things which stimulate it. They must control their palate and cease to read suggestive literature and to enjoy all luxuries. I have not the shadow of a doubt that they will find brahmacharya easy enough after such renunciation.

63. Some people think that it is not a breach of brahmacharya to cast a lascivious look at one's own or another's wife or to touch her in the same manner; but nothing could be farther from the truth. Such behaviour constitutes a direct breach of brahmacharya in the grosser sense of the term. Men and women who indulge in it deceive themselves and the world, and growing weaker day by day, make themselves easily susceptible to disease. If they stop short of a full satisfaction of desire, the credit for it is due to circumstances and not to themselves. They are bound to fall at the very first opportunity.

64. **In brahmacharya as conceived by the Ashram those who are married behave as if they were not married.** Married people do well to renounce gratification outside the marital bond; theirs is a limited brahmacharya. But to look upon them as brahmacharis is to do violence to that glorious term.

65. Such is the complete Ashram definition of brahmacharya. However there are men as well as women in the Ashram who enjoy considerable freedom in meeting one another. The ideal is that one Ashramite should have the same freedom in meeting another as is enjoyed by a son in meeting his mother or by a brother in meeting his sister. That is to say, the restrictions that are generally imposed for the protection of brahmacharya are lifted in the Satyagraha Ashram, where we believe that brahmacharya which ever stands in need of such adventitious support is no brahmacharya at all. The restrictions may be necessary at first but must wither away in time. Their disappearance does not mean that a brahmachari goes about seeking the company of women, but it does mean that if there is an occasion for him to minister to a woman, he may not refuse such ministry under the impression that it is forbidden to him.

66. **Woman for a brahmachari is not the "doorkeeper of hell" but is an incarnation of our Mother who is in Heaven. He is no brahmachari at all whose mind is disturbed if he happens to see a woman or if he has to touch her in order to render service. A brahmachari's reaction to a living image and to a bronze statue is one and the same.** But a man who is perturbed at the very mention of woman and who is desirous of observing brahmacharya, must fly even from a figurine made of metal.

67. I now come to a point of vital importance which I have reserved for treatment towards the end of the discussion. We are told in the Bhagavadgita (II : 59) that **"when a man starves his senses, the objects of those senses disappear from him, but not the yearning for them; the yearning too departs when he beholds the Supreme"**, that is to say, the Truth or Brahma (God). The whole truth of the matter has here been set forth by the experienced Krishna. Fasting and all other forms of discipline are ineffective without the grace of God. What is the vision of the Truth or God? It does not mean seeing something with the physical eye or witnessing a miracle. Seeing God means realization of the fact that God abides in one's heart. The yearning must persist until one has attained this realization, and will vanish upon realization. It is with this end in view that we keep observances, and engage ourselves in spiritual endeavour at the Ashram. Realization is the final fruit of constant effort. The human lover sacrifices his all for his beloved, but his sacrifice is fruitless inasmuch as it is offered for the sake of momentary pleasure. But the quest of Truth calls for even greater concentration than that of the human beloved. There is joy ineffable in store for the aspirant at the end of the quest. Still very few of us are as earnest as even the human lover. Such being the facts of the case, what is the use of complaining that the quest of truth is an uphill task? The human beloved may be at a distance of several thousand miles; God is there in the tabernacle of the human heart, nearer to us than the finger nails are to the fingers. But what is to be done with a man who wanders all over the wide world in search of treasure which as a matter of fact is buried under his very feet?

68. The brahmacharya observed by a self-restraining person is not something to be despised. It certainly serves to weaken the force of the yearning for the "fleshpots of Egypt." One may keep

fasts or adopt various other methods of mortifying the flesh, but the objects of sense must be compelled to disappear. The yearning will get itself in readiness to go as this process is on. Then the seeker will have the beatific vision, and that will be the signal for the yearning to make its final exit. The treasure supposed to be lost will be recovered. He who has not put all his strength into his effort has no right to complain that he has not "seen" Brahma. Observing brahmacharya is one of the means to the end which is seeing Brahma. Without brahmacharya no one may expect to see Him, and without seeing Him one cannot observe brahmacharya to perfection. The verse therefore does not rule out self-discipline but only indicates its limitations.

69. KEY TO HEALTH, Ch. 10 of 10: brahmacharya. (1942). Brahmacharya literally means that mode of life which leads to the realization of God. That realization is impossible without practicing self-restraint. Self-restraint means restraint of all the senses. But ordinarily brahmacharya is understood to mean control of sexual organs. This becomes natural for the man who exercises self-restraint all round. It is only when observance of brahmacharya becomes natural to one that he or she derives the greatest benefit from it. Such a person should be free from anger and kindred passion. **The so called brahmachâris, that one generally comes across, behave as if their one occupation in life was the display of bad temper.**

70. One notices that these people disregard the ordinary rules of brahmacharya and merely aim at and expect to practise physical brahmacharya. They fail to achieve their object. Some of them become almost insane while others betray a sickly appearance. They are unable to prevent the discharge and if they succeed in restraining themselves from sexual intercourse, they think that they have attained all that was needed. Now mere abstention from sexual intercourse cannot be termed brahmacharya. So long as the desire for intercourse is there, one cannot be said to have attained brahmacharya. Only he who has burnt away sexual desire in its entirety may be said to have attained control over his sexual organs. There is something very striking about a full-fledged brahmachâri. His speech, his thought, and his action, all bespeak possession of vital force.

71. Such a brahmachâri does not flee from the company of women. He may not hanker after it nor may he avoid it even when it means rendering of necessary service. **For him the distinction between men and women almost disappears. No one should distort my words and use them as an argument in favor of licentiousness.** What I mean to say is that, a man whose sexual desire has been burnt up ceases to make a distinction between men and women. It must be so. His conception of beauty alters. **He will not look at the external form. He or she whose character is beautiful will be beautiful in his eyes.** Therefore, the sight of women called beautiful will not ruffle or excite him. Even his sexual organs will begin to look different. In other words, such a man has so controlled his sexual instinct that he never gets erections. He does not become impotent for lack of the necessary secretions of sexual glands. But these secretions in his case are sublimated into a vital force pervading his whole being. It is said that an impotent man is not free form sexual desire. But the cultivated impotency of the man, whose sexual desire has been burnt up and whose sexual secretions are being converted into vital force, is wholly different. It is to be desired by everybody. It is true that such a brahmachâri is rare to find.

72. **I took the vow of brahmacharya in 1906.** In other words, my efforts to become a perfect brahmachâri started 36 years ago. I cannot say I have attained the full brahmacharya of my definition, but in my opinion I have made substantial progress towards it. If God wills it, I might attain even perfection in this life. **Anyway, there is no relaxation of efforts nor is there any despondence in me. I do not consider 36 years too long a period for effort. The richer the prize, the richer the effort must be. Meanwhile, my ideas regarding the necessity for brahmacharya have become stronger. Some of my experiments have not reached a stage when they might be placed before the public with advantage. I hope to do so some day if**

**they succeed to my satisfaction. Success might make the attainment of brahmacharya comparatively easier.**

73. But the brahmacharya on which I wish to lay emphasis in this chapter is limited to the conservation of sexual secretions. The glorious fruit of perfect brahmacharya is not to be had from the observance of this limited brahmacharya. But no one can reach perfect brahmacharya without reaching the limited variety.

74. And maintenance of perfect health should be considered almost an utter impossibility without the brahmacharya leading to the conservation of the sexual secretions. To countenance wastage of a secretion which has the power of creating another human being is, to say the least, an indication of gross ignorance. A firm grasp of the fact that sex is meant to be used only for procreation and not for self-indulgence, leaves no room whatsoever for indulging in animal passion. Assimilation of the knowledge that the vital fluid is never meant for waste should restrain men and women from becoming crazy over sexual intercourse. Marriage will then come to have a different significance and the way it is treated at present will appear disgusting. **Marriage ought to signify a union of heart between two partners. A married couple is worthy of being considered brahmachâris if they never think of sexual intercourse except for the purposes of procreation. Such an intercourse is not possible unless both parties desire it. It will never be resorted to in order to satisfy passion without the desire for a child. After intercourse which has been performed as a matter of duty, the desire to repeat the process should never arise.**

75. What I am saying may not be taken as copy book wisdom. The reader should know that I am writing this after a long personal experience. **I know that what I am writing is contrary to the common practice. But in order to make progress we have often to go beyond the limits of common experience. Great discoveries have been possible only as a result of challenging the common experience or commonly held beliefs. The invention of the simple match stick was a challenge to the common experience, and the discovery of electricity confounded all preconceived notions.**

76. **What is true of physical things is equally true of things spiritual. In the early days there was no such thing as marriage. Men and women, as in the case of animals, mated promiscuously. Self-restraint was unknown. Some advanced men went beyond the rut of common practice and discovered the Law of Self-Restraint.** It is our duty to investigate the hidden possibilities of the Law of Self-Restraint. Therefore, when I say it is the duty of every man and woman to take the marital relations to the state indicated by me it is not to be dismissed as utterly impracticable. If human life is molded as it ought to be, conservation of vital fluid can become a natural thing for everyone.

77. The sexual glands are all the time secreting the reproductive elements. This secretion should be utilized for enhancing one's mental, physical, and spiritual energy. He who would learn to utilize it thus, will find that he requires very little food to keep his body in a fit condition. And yet he will be as capable as any of undertaking physical labour. Mental exertion will not tire him easily nor will he show the ordinary signs of old age. Just as a ripe fruit or an old leaf falls off naturally, so will such a brahmachâri, when his time comes, pass away with all his faculties intact. A**lthough with the passage of time the effects of the natural wear and tear must be manifest in his body, his intellect instead of showing signs of decay should show progressive clarity.** If all this is correct, the real key to health lies in the conservance of vital energy.

78. I give here the rules for the conservation of vital force as I know them.

1. Sexual desire has its root in one's thought. Therefore, complete control over thought is necessary. The way to achieve it is this. Never let your mind remain idle. Keep it filled with

good and useful ideas. In other words keep thinking of whatever duty you have on hand. There need be no worry about it, but think out how can you become an expert in your department and then put your thoughts into action. There should be no waste of thoughts. Japa (repetition of God's name) is a great support when idle thoughts haunt you. Contemplate God in the form you have pictured Him unless you know Him as formless. While japa is going on, no other thoughts should be allowed to enter one's mind. This is the ideal state. But if one cannot reach it and all sorts of uninvited thoughts invade one's mind, one should not become disheartened. Nâmajapa should be continued faithfully and in the confidence that ultimate victory is bound to follow.

2. As with our thoughts, so with our reading and talking. These should be healthy and clean. Erotic literature should be avoided. Idle, indecent talk leads to indecent action. It is obvious that one who does not wish to feed his animal passions will avoid occupations which tend to include them.

3. Like the mind, the body must also be kept well and usefully occupied, so that the fatigue of the day may lead to refreshing dreamless sleep. As far as possible, work should be in open. Those who for some reason or the other, cannot undertake physical labour, should make it a point to take regular exercise. **In my opinion, a brisk walk in the open is the best form of exercise. During the walk the mouth should be closed and breathing should be done through the nose. Sitting or walking, the body must be held erect. To sit or stand otherwise is a size of laziness and laziness is the enemy of self-restraint.** Yogic exercises–asanas–are also useful. This much I can say from my personal experience that one who keeps his hands and feet, eyes and ears, healthily occupied does not have much difficulty in controlling the animal appetite. Everyone can test this for himself.

4. A Sanskrit text says that a man becomes what he eats. A glutton who exercises no restraint in eating is a slave to his animal passions. One who has not been able to control his palate, will never be able to control the other senses. If this is true, it is clear that one should take just enough food for the requirements of the body and no more. The diet should be healthy and well-balanced. The body was never meant to be treated as a refuse bin holding the foods that the palate demands. Food is meant to sustain the body. His body has been given to man as a means of self-realization. Self-realization means realization of God. A person who has made this realization the object of his or her life, will never become a slave to the animal passion.

5. **Man should look upon every woman as his mother, sister, or daughter. No one ever entertains impure thoughts with regard to his mother, sister, or daughter. Similarly, women should look upon every man as her father, brother, or son.**

79. I have given more hints than these in my other writings, but they are all contained in the five given above. Anyone who observes them should find it easy to overcome what has been called the greatest of all passions. A person, who has real desire for brahmacharya, will not give up the effort because he or she regards the observance of these rules as impossible or at least within the reaches of one in a million. The effort is a joy in itself. To put it in another way, the joy of possessing perfect health is not to be compared with any other, and perfect health is unattainable by slaves. Slavery of one's animality is perhaps the worst of all.

80. A few words about contraceptives will not be out of place here. The practice of preventing progeny, by means of artificial methods, is not a new thing. In the past such methods were practiced secretly and they were crude. Modern society have given them respectable place and made improvements. They have been given a philanthropic garb. The advocates of contraceptives say that sexual desire is a natural instinct–some call it a blessing. They therefore say that we should not suppress the desire even if it were possible. Birth control by means of self-restraint is,

in their opinion, difficult to practice. If a substitute for self-restraint is not prescribed, the health of innumerable is bound to suffer through frequent pregnancies. They add that if births are not regulated, over population will ensue; individual families will be pauperized and their children will be ill fed, ill clothed, and ill educated. Therefore, they argue, it is the duty of scientists to devise harmless and effective methods of birth control. This argument has failed to convince me. The use of contraceptives is likely to produce evils of which we have no conception. But the worse danger is that the use of contraceptives bids fair to kill the desire for self-restraint. In my opinion it is too heavy a price to pay for any possible immediate gain. But this is not the place to argue my point. Those who would like to pursue this subject further should procure the booklet called Self-Restraint v. Self-Indulgence, read and digest what I have said therein and then do as their heads and heart may dictate. Those who have not the desire or the leisure to read the booklet will, if they follow my advice, avoid contraceptive as poison. They should try their best to exercise self-restraint. They should take up such activities as would keep their bodies and minds fully occupied and give a suitable outlet to their energy. It is necessary to have some healthy recreation when one is tired by physical labour. There should not be a single moment of idleness for the devil to creep in. In this way, true conjugal love will be established and directed into healthy channels. Both the partners will make a progressive rise in their moral height. The joy of true renunciation, once they come to know it, will prevent them from turning to animal enjoyment. Self-deception is the greatest stumbling block. Instead of controlling the mind, the fountain of all animal desire, men and women involve themselves in the vain endeavor to avoid the physical act. If there is a determination to control the thought and the action, victory is sure to follow. Man must understand that woman is his companion and helpmate in life and not the means of satisfaction of his carnal desire. There must be a clear perception that the purpose of human creation was wholly different from that of the satisfaction of the animal wants. Brahmacharya will come easy to anyone who controls his palate.

**Quotes by Swami Brahmananda**

(an enlightened disciple of Sri Ramakrishna Paramahansa and a Gurubhai/brother-disciple of Swami Vivekananda)

These quotes have been collected from the book "Spiritual teachings of Swami Brahmananda" published by Sri Ramakrishna Math, Madras in 1933. I bought this book from amazon.com.

1. **Sri Ramakrishna used to say, "He who has totally given up carnal enjoyments for the sake of God has already covered three-fourths of his journey."** Is it easy to renounce all enjoyments? Only if a man has God's grace and has done severe tapas (spiritual discipline) in his past life,

can he acquire the strength required for renunciation. Purify your mind in such a way that vile thoughts may not rise in it at all.

2. **Our shastras (religious scriptures) say that by observing brahmacharya for twelve years very strictly, God becomes easy to realise. This is very difficult. I can tell you from my own experience I have learned that no true meditation is possible without real brahmacharya. It is very difficult to get control over the sukshma vasanas (subtle passions), so the rules for sannyasins are very strict.** *The sannyasin should not even look at a woman. By seeing one, a picture is formed in the mind. When we see anything beautiful to the senses, our natural instinct is to enjoy it. So we unconsciously enjoy in our mind. This is very injurious.* If a sadhu sees a woman in a dream or gets night pollution, he has to make prayaschittam (repentance). He has to take little food the next day or no food at all and he has to make penance by making japam for thousands of times. Without brahmacharya the mind will not gain the power to meditate. The mind will be thinking of this or that and will not think of His feet. You will not get the correct imagination. When you develop brahmacharya you will see everything in a different light. Everything will look fresh to you. By observing brahmacharya, ojas is aroused in you. Science also says the same thing.

3. Renunciation being the vital factor in attaining peace and happiness, everything should be given up for the sake of God. **Unbroken brahmacharya (continence) is also requisite for one seeking the Lord. A man without continence is no better than an animal. Discrimination is the trait which distinguishes man from the brute. Man can realise God if he strives for it, but the brute cannot, being a complete slave of the senses.**

4. Sri Ramakrishna used to say, "He who has denied himself for the sake of God has a strong and undisputed claim on Him." … **Oh, how inexpressible that joy! How boundless that bliss! He alone knows it who has had that supreme experience. Compared to it, worldly pleasures, so dear to most people, become insipid and worthless.**

5. **First of all, be firm in your devotion to the practice of brahmacharya (continence). Everything else will come by itself. Perfection in continence cannot be attained without sadhana (spiritual practices); and without perfect continence, realisation of God is impossible. Unless God is realised, real bliss cannot be had, and without real bliss, human life will be spent in vain.** You are all young boys – with pure minds and noble aspirations. I beg of you, my dear ones, do a little sadhana and you will see how shraddha (faith) and bhakti (devotion) will be roused within you. You will become heirs of immortal bliss; you will be blessed with the vision of your ishtam (chosen ideal), with the vision of God. You will then attain to the ultimate goal of human life.

6. **All worldly pleasures become insipid to him who gets a taste of Divine bliss. What is there in the world? Be it name or fame, wealth or children – nothing can bring peace to man. These only add to his misery and anxiety.** Why have you come here, leaving your family and home? Is it to increase your burden or to lessen it? All the objects of enjoyment that you see before you vanish the moment you breathe your last. To speak the truth, they only tend to take you into greater and greater darkness. Do you want to tread the path of darkness or light? When you have once got a glimpse of the light, you should not turn your face from it. Do not look at the things of the world. If you do so, you will get lost in them. So great is the influence of desires that if they once leave an impression on your mind, they will drag you down lower and lower; yet they will not let you feel your downward course. The only way to be saved from these dangers is to offer yourself solely to God.

7. Without strict brahmacharya, it is not possible for anyone to hold fast to great ideals. To secure the full development and vitality of body, brain and mind, brahmacharya is essential. **Those**

**who observe strict brahmacharya develop a strong memory and a remarkable capacity for understanding. By means of brahmacharya, a special nerve is developed which brings about these wonderful powers. Do you know why our great teachers have laid so much emphasis on brahmacharya? It is because they knew that if a man fails in this respect, everything is lost.** The strict brahmacharin does not lose his vitality. He may not look like a pahalwan (a great athlete) but the development of his brain is so fine that his capacity for grasping supersensuous things is remarkable.

8. There are certain rules which a brahmacharin must observe. He must avoid exciting food, over-sleep, over-exercise, laziness, bad company and evil conversation. If you indulge in idle talk your brain gets excited, you cannot control your thoughts, and you suffer from sleeplessness and other troubles.

9. The control of appetite is also essential for brahmacharya practice. Otherwise you will be subject to many troubles. Sri Ramakrishna used to say, "Keep your bhudi (stomach) and mudi (brain) cool." It means you can do effective work only if your head and stomach remain calm and cool. The glutton who has no control over his appetite brings ruin on his body and mind. Eating too much of such foods as garlic, onion, or chilli, excites the system, and one finds it extremely hard to control the mind. I believe that those who want to lead a spiritual life should pay special attention to what they eat and drink. It is desirable to take only nutritious and easily digestible food. There is no good in overloading the stomach.

10. Sri Ramakrishna used to say, "You may eat as much as you like during the day, but you must eat only sparingly at night."

11. Great strength can be acquired through the practice of brahmacharya (continence). A true brahmacharin can do the work of twenty-five men.

12. Unless one spends some time in solitude, one cannot understand the workings of the mind and realise the Truth. It is very difficult to grow spiritually along any particular line in the midst of tumult and confusion.

13. One great thing to be considered is kripa (divine grace). The breeze of His grace is always blowing. Only unfurl your sails and you will have it. How can you catch the breeze if you keep your sails furled? Hoist them now and do not delay any longer. Give up your desires for worldly enjoyments, your hankering for name and fame, and fully resign yourself to the Lord. **It is quite impossible to enjoy worldly pleasures and at the same time realise God. You cannot serve both God and mammon at the same time. If you want to realise God, you must renounce worldly pleasures. If, on the other hand, you desire to enjoy temporal pleasures, you will have to give up God. Do not keep your feet in two boats, as they say. If you do, you will only make yourself miserable. You must have a clear conception of your life's ideal. Decide now what life you want to lead. Should it be this fleeting life of transient pleasures or the everlasting life of eternal bliss?**

14. **When once you get established in meditation, you will come to know how sweet is the bliss of it. Days and nights pass away unnoticed. You feel that you are floating in an ocean of infinite bliss.** Do not speak about your experiences to everybody, least of all to those of a contrary nature. It may hinder your growth. But if you exchange your experiences with one of a like nature with yours and in harmony with your temperament, you may be helped in your progress. Both of you are travellers on the same path. Perhaps your companion has already walked along it and is aware of its dangers and difficulties. Benefitted by his experiences, you may be able to avoid those dangers and difficulties.

15. Unless you can fix your mind on God, you will find it very difficult to keep yourself pure in

this world. Mahamaya (The Divine Mother) sports in diverse ways and it is not easy to withstand the innumerable temptations created by Her. **Lust, anger, greed are almost invincible; to conquer them is no child's play. Through the strength of the Lord alone, not by any other means, can you cut the meshes of Maya and make yourself free.**

16. **You must have a routine for spiritual practices. Nistha (steadfastness) is a very important factor; without it no great achievement is possible. Your steadfastness should be of such a nature that, wherever and under whatever circumstances you may be, the rules that you have laid down for yourself must be observed at any cost. For your meditation, your study, your reflection, your sleep, you must have certain definite hours. If you lead an irregular life, you cannot succeed in anything. Whether it is physical or mental development, the only way to attain is through a strictly regular life.**

17. **So long as your mind is not controlled there is great need to observe certain definite rules. Without them you can never get mastery over your mind. The natural tendency of the mind is to shirk work; but when you have made a routine, you must tell your mind, "You are subject to this rule now; whether you like it or not, you must observe it." In this way, you should try to bring the mind under control.** When you have succeeded in this, you need not observe any more rules. They will fall off of their own accord.

18. Life is fast flowing away like a stream. The day that is once gone can never be recalled. So make the best use of your time. Crying out, "Alas! Alas!!" at the last moment will be of no avail. Therefore be up and doing. Make up your mind to realise your goal or die in the attempt. Death is certain. It may come today or tomorrow. If you lose your life in trying to attain God, it is no loss, but a positive gain.

19. Try to fix your mind on the Lord and firmly resolve to realise Him. **What happiness is there in this world? It is all nothing but sorrow and misery. Treat it as worthless. You must go beyond all sorrow and misery. If you get a glimpse of God, you will have Infinite Bliss; and sensuous pleasures will lose all charm for you.** When you once come to the Lord, there will be no room for fear or anxiety. Give up all things of the world and dwell on Him and Him alone.

20. The Lord has given man both Vidya(knowledge) and Avidya (ignorance). Vidya means discrimination and renunciation. With it man may attain the grace of the Lord; while avidya, which means lust, anger, greed, egoism and envy, degrades man to the level of the brute. The culture of vidya destroys avidya and makes man fit for Supreme Bliss; but the growth of avidya strengthens the idea of "I" and "mine", and binds him more and more to the world. He is taken further and further away from God, and has to bear many sorrows and difficulties. **Man possesses not only vidya and avidya, but also the power to discriminate between the two. On the nature of his choice depends the success or failure of his life.**

21. **As you think, so you become. With the help of discrimination and renunciation, realise God, and become heir to Infinite Bliss. If you run after worldly things, you may no doubt enjoy sensuous pleasures for a time; but you may be sure your future will be dark and gloomy and you will have to pass through endless suffering. The world is so constituted that, if you want pleasure, you must undergo pain. Whether you like it or not, you cannot have the one without the other.**

22. **An aspirant should not feel dejected in spirit, brooding on his failures and mistakes. However great a sin a man may have committed, it is a sin only to the limited vision of man; from the absolute standpoint, from the standpoint of God, it is nothing at all. A single glance of the Lord sets at nought all the sins of millions of births. The heavy punishments prescribed for sin in the Scriptures are merely to maintain social order and to make people**

**refrain from the evil ways of life. God, our Father, is ever merciful to us. He is ever loving to His children. His Name removes all evils. Therefore, there is no cause for dejection if we call upon Him sincerely**.

23. For various reasons brahmacharya is most essential. If you have the desire to turn your mind to God and realise Him, perform spiritual practices based on brahmacharya.

24. Do you know what Nag Mahashaya used to say? "It is easier to earn fame than to renounce it. He who can renounce it is a really great man." He also said: "An anchored boat does not move forward." **He meant, a man whose mind is deep-rooted in lust and gold cannot move Godward unless he can free himself from their deluding influence through austere sadhana. God and pleasure-seeking cannot go together. If you want the one you have to banish the other.**

25. It is good to remain unmarried. Those who keep brahmacharya gain extraordinary powers. Only through such men do supernatural or divine powers manifest themselves.

26. DEVOTEE – These ideas about brahmacharya are known only among brahmin boys. As young boys they are called brahmacharis, but now it has become a mere farce. Maharajji, cannot these ideas be made known to all castes? THE SWAMI – **Yes, but brahmacharya should be accompanied by sadhana (spiritual practice). Otherwise brahmacharya cannot stand.**

27. **What Sri Ramakrishna has taught us by His own life is that there is no other path to attain God by through tyaga (renunciation). By running after sense enjoyments, man becomes degraded to the level of the brute. If you want to be a man, practise renunciation; love and realise Him. Renouncing momentary pleasures fits you for Supreme Happiness. By renunciation is meant giving up all sense pleasures of this life.** Take shelter at the lotus feet of the Lord; become mad with love and devotion for Him. Look at the life of Sri Ramakrishna and be a man in the best sense of the term.

28. There is nothing without, everything is within. The music without is trivial compared with the music within. Oh, the charm of it, the sweetness!

29. You are young boys, innocent and guileless. Worldliness has not yet left its impress on your mind. **If you will be up and doing now, you can escape from the clutches of the trials and tribulations of worldly life. See that your principles are fixed even now. If it is not done now, it will never be done. Mere skipping on the surface will be of no avail. Hold to your ideal; hold fast, and never loosen your grip. To the man who has accepted God as the be-all and end-all of life, who has forsaken all desires and cravings for sensual enjoyments – to him God is very near.** Such a man binds God with the ties of his love as Yasoda and the Gopis did.

30. You are all brahmacharins (unmarried). You will not marry, you have pledged your life to God, sacrificing pleasures, enjoyments and all for His sake. But **bear in mind that it is very hard to lead a pure and unsullied life. It is not so easy as you young boys take it to be. Do you know what it is like? It is like walking on the edge of a drawn sword. Every moment there is the chance of a fall, of being sliced to pieces. Perfect continence is the only condition of success in this life. And it is difficult, nay impossible, to practise absolute purity without love and faith in God. You have to live in a world full of passions and enjoyments. Every day you have to see before you more than ninety-nine per cent of people running mad after sensual pleasures; there is constant risk of your mind being contaminated with evil thoughts. If your mind becomes tainted by them, there is no hope for you. Those who want to lead a life of brahmacharya (continence) should always engage their minds in thinking good thoughts, studying good books and in discussing elevating subjects. They must spend their time in worship of God, service of holy men, in the company of pious people, and in the practice**

**of meditation and other kinds of spiritual discipline. This is the only way to mould one's character.**

31. Hear me, my boys. You are all born of good families and are well educated. You have had enough of study, argument and discussion; why care for more? Now compose your mind and fix it on God. Say to your mind: "Plunge into the ocean of God." You have given up the world. If again you remain busy with trash and do not dedicate yourself to God, you will lose both this world and the next. Through the grace of the Lord you have got noble thoughts and aspirations. Make the best use of this Divine grace. **Do not sacrifice the infinite bliss of God for the sake of the ephemeral pleasures of the world.** Pray to the Lord, "Grant me, O Lord! the necessary strength to overcome all the obstacles that stand in my way to You."

32. Do you know the object of satsang (company of holy men)? The experiences of holy men are a great help to a sadhaka. When you visit a new place, if you have the help of a good guide, you will be able to see within a short time all that is worth seeing there; also you will be saved from the dangers and difficulties into which strangers are likely to fall. Similarly, from the company of advanced sadhaks you will be able to gather many valuable hints, and your spiritual struggle will be very much simplified. **The intelligence of an ordinary person does not go very far. Life is short and many things have to be done. So you must find out the best way of doing your work within as short a time as possible. Hence the need of holy company.**

33. **It is a great mistake to hold God responsible for your sufferings. You chose a path according to your own will and pleasure, and now enjoy the consequence of your choice. How can you blame God? For a moment's pleasure you forgot everything else; you did not pause to consider right and wrong. If you put your hand into the fire it will naturally get burned. Is it the fault of the fire? No. You alone are responsible for it.** Sri Ramakrishna used to say: "A lamp is burning. Some may read Bhagavatam (Sacred Scriptures) by its light, while others may forge a document or do some other mischief. The lamp is not to blame for it." The Lord has placed before man the two paths – good and evil. Choose as you please.

34. **Without tormenting yourself, work hard, my boy, then you will find joy. In the beginning you are to drudge on as if you were learning the alphabet. Do not worry, do not complain, gradually peace will come.** Do you know how I behave with those who always complain that they are not finding peace or joy? For the first two or three years after their initiation I give no reply, nor do I pay heed to them. After that, when they meet me, they tell me that they are making some progress and also finding some joy and peace. **A man must try steadily for some time before he can expect a peaceful state of mind. Therefore I ask you to struggle for a period of at least three years without any break; then you can have a claim to joy and not earlier.** You will not do anything and yet you want to succeed. Is it not absurd? Nothing great can be achieved by trickery or idleness. **If you really want peace, if you truly desire to realise God, then work steadily and wait. Spiritual realisation is a question of time.** Yours is to struggle and to wait. The mother bird knows well when to open the egg. So the Divine Mother reveals Herself to the devotee when the time is ripe. **Work and wait.**

35. **In this period of struggle and sadhana the aspirant must always be alert. He must follow certain fixed rules of conduct and never deviate from them. He must observe perfect continence and eat only such foods as have a soothing effect on his body.** He will have to be under the direct guidance of one who understands. He must not exert his brain too much in meditation. Otherwise he is sure to suffer; his brain will become heated; he will feel giddy, and other brain troubles will follow. **Meditation in the primary stage being regular warfare with the mind – the mind constantly going outward and the sadhaka trying to drag it back to the feet of the Lord – there is every possibility of the brain becoming overheated. The aspirant should prevent this. In the beginning of his sadhana he should apply himself to pranayama**

**(control of breath) and other hatha-yoga exercises. He should proceed slowly and steadily in the spiritual path. Then these preliminary struggles will disappear one by one until finally he will attain to the state of real meditation. Then even though he meditates for long hours at a stretch, he will feel as refreshed both in body and mind as after deep sleep. He will also feel great joy within.**

36. A beginner should sit beside holy men and listen to them with profound attention and retain their words of counsel in his memory. But it must not end there. He must try to realise what he learns from them. Bear in mind that neither talking, nor learning, nor study, will lead you to realisation, unless you practise what you hear and learn. Practice in life is not at all possible without brahmacharya or absolute continence. Hence brah**macharya is very necessary. Many attempt to realise God by studying the Scriptures; but they do not know that without brahmacharya no one can catch the spirit of the scriptures, much less realise God.**

37. DISCIPLE – As to the best way of directing the mind inward to God, Sri Ramakrishna has prescribed occasional retirement into solitude – for a day or a month or for a year, as opportunity may permit; you prescribe the company of the holy. Now which of the two are we to follow – holy company or solitude? THE SWAMI – Both are true and both are to be followed. **In the primary stage a man should not suddenly retire into solitude. To do so involves great danger. Many in their effort to cut off human associations have gone mad; hence great caution is necessary. It is only when a man has made some progress in the spiritual path that he can retire into solitude without danger.** True solitude can be found nowhere in this world. Time, space and causation are too small to give it. It is beyond mind, beyond intellect. It can be felt only in samadhi (super-consciousness). It is identical with the Most Tranquil.

38. Another thing: as regards karma (work), you must never give it up wholly. Without it your very existence would be impossible. It can also lead you, in the end, to God-realisation. Man does not know when karma began, but he knows where it ends. Verify, with God-realisation all the shackles of karma fall off; then, no more work remains to be done. But until that state is reached you are within the bounds of karma and you have to work. **By doing your karma for the sake of karma you will attain to the greatest Good.**

39. You can develop your mind and make it steady in either of two ways – by retiring to a solitary retreat and making the mind absolutely unsusceptible to any change through concentration and meditation or by continually thinking good thoughts and developing love and attachment toward God. The mind is like a milch (milk) cow which gives a larger supply when fed well. Give the mind more food and you will find it giving you better service in return. And what constitutes the food of the mind? Meditation and concentration, prayer and worship, and all such practices.

40. There is a class of sadhakas who let loose their mind and keep a strong watch over its movements. The mind, after roaming here and there, nowhere finds lasting peace, consequently returns back to God and takes refuge in Him. **The fact is, if you look after the mind, the mind will look after you. This being the case, it behoves you to keep a vigilant eye on the movements of the mind and analyse them with the utmost care and scrutiny. For this mental analysis no place is more suitable than a solitary retirement. It is for this purpose that the Rishis of old always selected the Himalayan retreats or the bank of the Ganges to carry on their spiritual practices. The mind has to be purged of all attachment; it must be made transparent or it will not be able to catch the reflection of God. True renunciation consists in giving up all attachment for worldy objects to which the mind is bound. When the mind is once freed from this shackle it will not be affected in the least, even though it is placed in the midst of numberless objects of sense. Hence the value of struggle. A man who has no struggle in his life is lifeless. But he who bravely faces any obstacle that comes in his way will have the reward of everlasting peace.**

41. The most favourable time for meditation is the time of samyama, the hour when the day closes and night commences, and when the night closes and day breaks. At these hours Nature is calm and at rest. This is the reason **why early rising forms an essential factor in the religous life of a man. At this time the sushumna nadi (the central nerve within the spinal cord) sets to work and as a result the breath passes through both nostrils – the usual course which is generally through one only, either the ida or the pingala disturbing the mind.** Certain yogins always watch for the time when the sushumna starts to function and when it is actually at work, at once they will sit for meditation, leaving aside whatever they may be engaged in.

42. DISCIPLE – How shall I steady the mind, Sir? THE SWAMI – **By regular daily practice you can make the mind firm and steady. And for this practice early morning is the best time. Before meditation reading from any of the holy Scriptures will make concentration easier. After meditation half an hour's silent rest is necessary; for at the time of meditation you may not derive the desired effect; it may come a little later. Therefore it is said that if immediately after meditation you divert your attention abruptly to secular affairs, it will not only do you great harm in general, but also it will deter the growth of your mind towards spiritual realisation in particular.**

43. Japam and meditation, these are the food of the mind; and their practice is what constitutes the first and foremost necessity of man. If, in the beginning, you are not able to carry on your japam and meditation in the right way, even then you must not give up the practice altogether. By practice alone you can gain a good deal. **Daily two hours' japam and meditation and then half-and-hour's rest is what is required of everybody. Solitary retirement is also a great help to the spiritual aspirant. Simply by sitting silently in the secluded nook of a garden or on the solitary bank of a river, or on the lonely outskirt of a vast, open field, or shut up within your own closet, you can profit much. You must make a routine before you commence your spiritual practices. And you must not take upon yourself any work which may stand in the way of following the routine.**

44. **Engage yourself heart and soul in sadhana. Plunge into your spiritual practices. Oh, the joy of it! If you once have a taste of that joy, all else will lose its savour for you. Then, wherever and in whatever circumstances you may be placed by Providence, you will not relish anything except sadhana. True, in the very beginning you cannot have that joy; but believing in the words of your Guru, if you persist in sadhana for some time, the joy of it will descend upon you unsought.**

45. **Always perform your sadhana with unswerving steadfastness and do not let a single day pass by without it. Whether you wish or not, sit down on your asanam at the appointed hour every day. If you can carry on your practices for three years with such unerring regularity, I assure you that love and attachment for God will grow in you and you will feel yourself nearer to Him.** Then you will be prompted from within to call upon Him and Him alone; you will not be able to turn your mind in any other direction. It is at this stage that the joy of sadhana is felt by an aspirant in his heart.

46. DISCIPLE – Maharaj, I have been trying in various ways to bring my senses under control but all are of no avail; will you tell me how I can succeed in my attempt? THE SWAMI – "I will conquer lust, I will conquer anger, greed" – if you try in this way, you will never conquer them; but if you concentrate your mind on God, the senses will of themselves be curbed without much effort on your part. **Sri Ramakrishna used to say, the more you proceed eastwards, the further are you from the west; you have not to spend any energy to accomplish this. Take up this direct method; call upon God and pray to Him; then the senses will lose their venomous sting in no time.**

47. **Regarding moral conduct, observe these two rules; speak the truth always, and honour and worship all women as mother. Nothing more need you trouble yourself with now. The observance of these two rules will make all other moral rules living through your life.**

48. DISCIPLE – Generally we find that the mind, after making some progress along the spiritual path cannot advance further: what makes it stop, venerable Sir? THE SWAMI – The weakness of the mind is solely responsible for this mental torpor. According to its capacity the mind moves on to a certain point, then stops; it cannot advance more. **All minds are not of the same capacity, although all can be and must be developed. Sri Ramakrishna has said that through brahmacharya the mind can be strengthened more and more; and a strong mind never wavers even when overtaken by lust and anger. To such a mind these passions are trifles. It is firmly convinced that these can do it no harm.**

49. DISCIPLE – What is the distinction between the true vision of God and hallucination? How to distinguish them, Sir? THE SWAMI – **From the true vision of God results a lasting bliss; one's own mind knows it instinctively.**

50. THE SWAMI – (Seeing a small broken bottle) That bottle has been broken. This shows a bad habit of mind. You work with an unsettled mind. I fear you think of a hundred other things while engaged in work. But **secular or sacred, nothing great can be achieved with an unsteady mind. Whether it is a lofty undertaking or a humble one, it must be done with the utmost care and attention. Let me tell you, those who are steady in secular work are also steady in their spiritual exercises.**

51. **If you desire to do work in the right manner, you must hold these two great principles in view. In the first place you must possess a profound regard for the work undertaken, and secondly you must be quite indifferent to the fruits thereof. Then alone can you do work in the proper way. This is called the secret of karma-yoga. And you can avert all disinclination for work if you only consider it as belonging to God. It is when you forget this secret that you become disturbed in mind; with a disturbed mind, you will not succeed either in advancing spiritually or in secular work.**

52. Under the impulse of name and fame, it is indeed easier to do a magnificient work, but through such work you cannot appraise the value of a man as he really is. In order to do so, you have to examine his daily actions; for it is the ordinary actions of a man which reveal the real man. Through such actions alone can you know how far the man has developed his character. **A true karma-yogin (selfless worker) will lose himself heart and soul in any undertaking, even though it is of a most inferior kind. He is never actuated by the least desire of winning cheap popular applause.**

53. **Who cannot do a work if it is his own choice? Where then lies the difference between a karma-yogin and an ordinary layman? A karma-yogin must welcome any work that may fall to his share and gradually adjust himself to all requirements. Simply carrying on some work is not sufficient; it must be done disinterestly – in the holy Name of the Lord.** A karma-yogin must keep three-fourths of his mind fixed on God, and with the remaining one-fourth he should do whatever he has to do. Follow this rule, then alone can you do your work in proper manner; your mind too will become expanded and you will feel great joy in you. But **on the other hand, if you work forgetting God, egotism and pride will easily get the better of you and quarrels and dissensions will ensue, disturbing the equanimity of your mind. Therefore I tell you, whether at work or not, never forget God. To maintain this attitude, you must stick to your sadhana (spiritual discipline) by all means.**

54. **In the primary stage of your sadhana you should go on increasing your japam and**

**meditation slowly and steadily, little by little. If today you spend an hour, a few days later, devote still more, and so on. In this way you should lengthen the time of your spiritual practice, more and more every day. But in momentary enthusiasm you must never increase your japam and meditation by leaps and bounds. If you violate this law, I warn you, you will suffer badly: the reaction from the sudden increase will be too severe for you to bear unmoved; consequently you are likely to undergo terrible depression of mind. Then you will have no more inclination for japam and meditation.** It is an arduous task to lift up a depressed mind and turn it back to sadhana once again.

55. In the beginning of your sadhana you must not let yourself be swayed by any desire for enjoyment. For you, now is the time for complete abstinence, for controlling all desires. By the grace of the Lord when you are once well established in this practice, then you will have no more fear of being stained by desires, should they rise in your mind at any time.

56. Again, those who have embraced the life of a monk after giving up their home and all, for them it is most unworthy to be actuated by the desire to exercise authority over others. For a monk such a motive is the root-cause of falling again into bondage. Therefore you must be very careful about this pitfall. **Whatever you may do or see, look upon it as belonging to God and upon yourself as an instrument in His hand. Remember the words of the Gita, "Being deluded by egotism, man calls himself the doer."**

57. Lying is yet another great sin. Even a drunkard or a man who frequents places of ill fame can be trusted, but not the one who lies. It is the blackest of all sins in this world.

58. **You must never find fault with others nor criticize them. Such a habit is extremely detrimental to one's own good. By thinking of the evil qualities of others day and night, they will be impressed upon your own mind; and that, at the cost of the good tendencies that you may possess. So there is no good in fault-finding! Rather, sing His glory and mix heartily with all and rejoice.** But who will listen to this advice? It is very bad for sadhus to sit in groups to find fault with others and launch a malicious crusade against them. None but the low-minded takes part in such shameful actions! **Always cultivate the habit of looking at the goodness of a man and doing him honour and praising him, even though only a slight trace of goodness is to be found in him.** Take it from me, my boy, if you do not show due regard for other's greatness, your mind will never expand, nor will you ever be called great for others.

59. **Man is composed of both good and bad tendencies; so do not slight another because only the evil ones are visible to you; but, considering him as your own counterpart, try to rectify him and by love draw him towards the good. Then only do you deserve to be called a man.** What is the use of crying down a fellow-being!

60. DISCIPLE – Maharaj, on some days during my meditation my mind of itself becomes calm and steady, while on others I cannot make it so,, try as I may; it runs about to and fro; how to make it steady, Sir? THE SWAMI – As you see ebb and flow in the tide of the Ganges, my son, even so is the case with everything in this world. Your sadhana too has its ebb and flow. In the beginning, however, this is not to be wondered at. But **stick to your sadhana. If you can carry it on for some time, the ebb and flow will stop and your mind will flow in a smooth and unobstructed current. When you are perturbed in mind and do not feel calm, then also you must sit for your usual daily exercises, and try to bring the mind under control through discrimination. The mind does not become steady all at once. You have to struggle and struggle every moment. Through struggle the mind and senses and intellect, all will surely come under control.**

61. **Remember, my child, since you are a sadhu, you are expected to be calm and gentle and**

**modest and fair-spoken; goodness must flow out through every word you utter, every action you perform, through your behaviour and movements. By their contact with you, others must attain peace of mind and be drawn towards God and goodness.**

62. For a year or two you will have to exert your mind to the limit of its power; thereafter meditation will become natural to you. If any day you are hard pressed with work, that day you may sit for meditation only once, or may finish it in a few minutes, say, in ten or fifteen minutes. In the event of greater pressures, fix your mind on God for a moment, then bow down to Him and close your meditation. You can do this in exceptional cases, but not always.

63. **Renunciation alone can give you peace.** Renounce all for His sake. Make God your own and pray to Him: "Thou art my father, Thou art my mother, Thou art my brother, Thou art my sister, Thou art my all." **Giving up all thoughts of enjoyment in this life, when you are able to pass day and night in constant thought of Him and prayer to Him, you will feel infinite joy and become a man.** That joy cannot be conveyed through words. The human heart is too small to hold it. When that state of joy is attained, His grace, His love and His presence will always be felt by you.

64. **What is the good of running after fleeting pleasures when you can attain eternal peace and happiness?** Renouncing everything, you have taken refuge at His lotus feet with the noble aspiration of realising Him; see therefore that your life is not spent in vain.

65. Like the Buddha one should be bold. Behold, what a mighty renunciation he made! To realise God he gave up all his royal comforts without a thought. What a severe course of discipline he underwent! **When, in spite of all, he could not realise God, he took his bath in the sacred Nirajana (a rivulet near Bodha Gaya), sat for the last time with this resolve: "Let this body go; but until I have attained illumination, I will not rise." And the illumination came!**

**Qotes by Sai Baba of Shirdi**

1. In answer to a devotee's question concerning samsara (worldly activities), Sai Baba observed:

1. The Shadripus (the six enemies – lust, anger, covetousness, delusion, pride & jealousy) are all delusive. They make the unreal appear as real. If a rich man wears a gold ornament, the poor man gets jealous, and thinks he must have one. This is lobha (greed). All are like this. So one must conquer the six enemies. If they are conquered, waves of passion will not arise. Else they will enslave you. If they are subordinated and reason made the commandant, then the delusive pleasures and pains will no longer hold sway over you.

2. Sakharam Hari alias Bapusaheb Jog was the uncle of the famous Varkari Vishnubuva Jog of Poona. After his retirement from Govt. Service (He was a Supervisor in the P.W. Department) in 1909 A.D., he came and lived in Shirdi with his wife. He had no issue. Both husband and wife loved Baba and spent all their time in worshipping and serving Baba. After Megha's death, Bapusaheb daily did the arati ceremony in the Masjid and Chavadi till Baba's maha-samadhi. He was also entrusted with the work of reading and explaining Jnaneshwari and Ekanathi Bhagawat in Sathe's Wada to the audience. After serving for many years, Jog asked Baba – "I have served you so long, my mind is not yet calm and composed, how is it that my contact with Saints has not improved me? When will You bless me?" – Hearing the Bhakta's prayer Baba replied – **"In due time your bad actions (their fruit or result) will be destroyed, your merits and demerits will be reduced to ashes, and I shall consider you blessed, when you will renounce all attachments, conquer lust and palate, and getting rid of all impediments, serve God whole-heartedly and resort to the begging bowl (accept sannyas)."** After some time, Baba's words came true. His wife predeceased him and as he had no other attachment, he became free and accepted sannyas before his death and realized the goal of his life.

3. ref: http://www.saibaba.org/lhossb/lhossb12.html

1. A very rich man Gulzar was residing near Malegaon. On hearing about the powers and leelas of Sai Baba, he decided to go to Shrdi to get Brahma Jnana from Baba. He engaged a tonga for the journey. After reaching Shirdi, he approached Baba, and asked him to teach him Brahma Jnana without delay, as he had engaged a tonga for the journey. Baba told him, "Friend, do not get worried. I will show you Brahman just now. All my transactions are for cash only and no account. All who come to me are with selfish desires. Very few ask for Brahma Jnana like you." So saying, Baba diverted the topic. He called for a boy and asked him to get five rupees as loan from Nandu Marwadi. The boy returned after sometime stating that the house was locked. Baba sent him to some other house, with the same result. He sent him to two more places, but without success. Then Baba looked at Gulzar who had come for Brahma Jnana and said, "There are fifty currency notes of five rupees denomination in your pocket. Attaining Brahma Jnana urgently is not materialistic. I have been sending the boy to get a loan of five rupees, with the intention that you should observe. You did not volunteer to give that five rupees to me, that too as a loan,even though you have a lot of money. Such a miser cannot understand Brahma Jnana. You were in a hurry because, if there was delay the tongawala would charge you more."

2. Baba then added, Oh friend! Brahma Jnana means realisation of Self (Atma). **There is no**

**difference between Atma and God. If you want to realise Atma in your body, then you have to surrender to God the following five things: (1) five pranas (2) five senses (3) mind (4) intellect and (5) ego. All these are inside a person. It is easy to surrender the enternal things. But to surrender those which are inside a person is very difficult. It is like walking on the edge of a sharp knife.** Those who cannot surrender even the external things are deemed to be fully under delusion. Such persons cannot understand the five inside matters.

4. (ref: http://www.saibaba.org/lhossb/lhossb12.html) – A person who wants Self-realisation or Atma Jnana, should be careful in the following matters:

1. A strong desire should be there for moksha or freedom from worldly matters.

2. **One should have detachment from all things of this world and also desires about the other world (paraloka).**

3. All the senses of a man are accustomed to seeing external things only. One should make these senses see the self or Atma.

4. When he cannot divert his mind from bad and undesirable things and not be able to control his mind, he cannot get Atma-Sakshatkara even if he gets Jnana.

5. **One should always speak the truth under all circumstances and remain a bachelor.**

6. **Man should choose only that which will do him good and not that which gives him pleasure. Worldly matters give pleasure. Spiritual matters do him good. Instead of going for temporary or momentary pleasures, one should prefer spiritual matters only, which do good to him.**

7. **Man should have under control, the mind and sensory organs. If he goes for pleasures, the senses also will keep the mind occupied with these matters and there will not be any room for spiritual matters.**

8. He must keep his mind pure. He should do his duties in a proper and satisfactory way, without expecting reward for his actions. Then the mind will be pure. Knowledge comes out from a purified mind and increases detachment, leading to self-realisation. Unless greed, delusions and desires are removed, man cannot get Jnana.

9. If all the above-mentioned thing are practised rigorously he will achieve results. After this stage, the need for a 'Guru' arises. A Guru should be one who has attained Atma-Jnana, otherwise no useful purpose will be served.

10. The first eight are one's own efforts. To this, if the help of a Sadguru is also there, then God's blessings will also be there. Knowledge of the Vedas, or riches or great intelligence will not get us Atma-Jnana."

5. **Unless, a man leads a life of truth, penance and insight, a life of celibacy, he cannot get God-realization.**

6. Unless you get rid completely of your avarice or greed, your will not get the real Brahma. How can he, whose mind is engrossed in wealth, progeny and prosperity, expect to know the Brahma, without removing away his attachment for the same?

7. **The teachings of a Guru are of no use to a man, who is full of egoism, and who always thinks about the sense-objects. Purification of mind is absolutely necessary; without it, all our spiritual endeavors are nothing, but useless show and pomp.**

8. When Nanasaheb was once sitting in the Masjid with Mhalasapati and others, a Mahomedan

gentlemen from Bijapur came with his family to see Baba. Seeing gosha (veiled) ladies with him, Nanasaheb wanted to go away, but Baba prevented him from doing so. The ladies came and took the darshan of Baba. When one of the ladies removed her veil in saluting Baba's feet and then resumed it again, Nanasaheb, who saw her face, was so much smitten with her rare beauty that he wished to see her face again. Knowing Nana's restlessness of mind, Baba spoke to him after the lady had left the place as follows – **"Nana, why are you getting agitated in vain? Let the senses do their allotted work, or duty, we should not meddle with their work. God has created this beautiful world and it is our duty to appreciate its beauty. The mind will get steady and calm slowly and gradually. When the front door was open, why go by the back one? When the heart is pure, there is no difficulty, whatsoever. Why should one be afraid of any one if there be no evil thought in us? The eyes may do their work, why should you feel shy and tottering?"** – Chapter 49 of Shri Sai Satcharitra.

9. Objects of senses are harmful. With Viveka (discrimination) as our charioteer, we will control the mind and will not allow the senses to go astray. With such a charioteer we reach the Vishnupada – the final abode, our real home from which there is no return.

10. **Qualifications for Brahma-Jnana or Self-Realization.** All persons do not see or realize the Brahman in their life-time. Certain qualifications are absolutely necessary.

1. **Mumuksha or intense desire to get free.** He, who thinks that he is bound and that he should get free from bondage and works earnestly and resolutely to that end;and who does not care for any other things, is qualified for the spiritual life.

2. **Virakti or a feeling of disgust with the things of this world and the next. Unless a man feels disgusted with the things, emoluments and honors, which his action would bring in this world and the next, he has no right to enter into the spiritual realm.**

3. **Antarmukhata (introversion).** Our senses have been created by God with a tendency to move outward and so, man always looks outside himself and not inside. He who wants self-realization and immortal life, must turn his gaze inwards, and look to his inner Self.

4. **Catharsis from (Purging away of) sins. Unless a man has turned away from wickedness, and stopped from doing wrong, and has entirely composed himself and unless his mind is at rest, he cannot gain self-realization, even by means of knowledge.**

5. **Right Conduct.** Unless, a man leads a life of truth, penance and insight, a life of celibacy, he cannot get God-realization.

6. **Preferring Shreyas, (the Good) to Preyas (the Pleasant).** There are two sorts of things viz., the Good and the Pleasant; the former deals with spiritual affairs, and the latter with mundane matters. Both these approach man for acceptance. He has to think and choose one of them. **The wise man prefers the Good to the Pleasant; but the unwise, through greed and attachment, chooses the Pleasant.**

7. **Control of the mind and the senses.** The body is the chariot and the Self is its master; intellect is the charioteer and the mind is the reins; the senses are the horses and sense-objects their paths. He who has no understanding and whose mind is unrestrained, his senses unmanageable like the vicious horses of a charioteer, does not reach his destination (get realization), but goes through the round of births and deaths; but he who has understanding and whose mind is restrained, his senses being under control, like the good horse of a charioteer, reaches that place, i.e., the state of self-realization, where he is not born again. The man, who has the understanding as his charioteer (guide) and is able to rein his mind, reaches the end of the journey, which is the supreme abode of the all-pervading, Vishnu (lord).

11. Brahma is the only 'Reality' and no one in this world, be he a son, father or wife, is really ours.

12. Be entirely prideless and egoless and your spiritual progress will be rapid.

13. **Abandon lust, wrath and avarice as they lead to self-destruction**.

14. Perfect happiness itself is Brahma.

15. Do not entertain the sense of doership in doing good.

16. Do not be a slave to your desires. Control them by 'Naamjapa".

17. Let things happen as they will. Our good lies only in meditating on Him.

18. Even a well-read person who is not free from the desire of the fruit of his actions, is useless and cannot get self-realisation.

19. Eat very little. Do not sleep much. Have dhyan on what is read and think only of Him.

20. **Mukti is impossible to persons addicted to lust.**

21. The path of Brahma Gyan or self-realization is as hard as treading on the edge of a razor.

22. The teachings of a Guru are of no use to a man who is full of ego and who always thinks about the sense objects.

23. To get knowledge of the self, dhyana (meditation) is necessary.

24. The best way to receive is to give.

25. The wise ones do not grieve for death, the fools do.

26. This joy and this sorrow is due to opinion which is mere illusion and is ruinous.

27. Lust, anger, greed, pride, attachment and jealously are all delusive.

28. Unless a man discharges satisfactorily and disinterestedly the duties of his life, his mind will not be purified.

29. Unless egoism and greed is dropped, avarice got rid of, and the mind made desireless, self-realisation is not possible.

30. We come here (in this world) alone and have to leave alone.

31. Wealth should be the means to work out Dharma.

32. What you sow, you reap. What you give, you get.

33. It is only in the purified mind that viveka and vairagya grows and leads one to self-realisation.

34. If anyone does any evil unto you, do not retaliate.

35. You should be blessed when you will renounce all attachments, conquer lust and serve God.

36. His remembrance drives always sins, afflictions and distress.

37. If anyone utters ten words at us, let us answer with one word, if we reply at all.

38. If others hate us, let us simply take to "naamjapa" and avoid them.

39. **Detach yourself from passions and desires, or else they will enslave you.**

40. Concerning ahimsa, recall this peremptory answer given by Baba to H. S. Dikshit, who had asked if it was all right to kill a poisonous snake: "No. We should never kill it. Because it will never kill us unless it is ordered by God to kill us. If God has so ordered, we cannot avoid it.

41. Sai Baba heartily recommended Satsanga (the company of the good) as an important aspect of every devotee's sadhana: "Satsanga i.e. moving with the virtuous is good. Dussanga i.e. moving with evil-minded people is evil and must be avoided."

42. With reference to lust, Sai Baba once commented tersely, "A person who has not overcome lust, cannot see God i.e. attain God-realization."

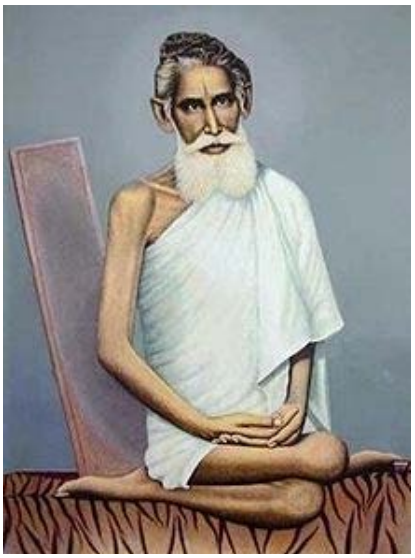
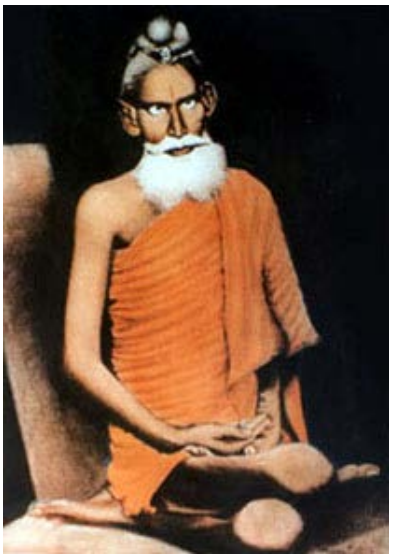
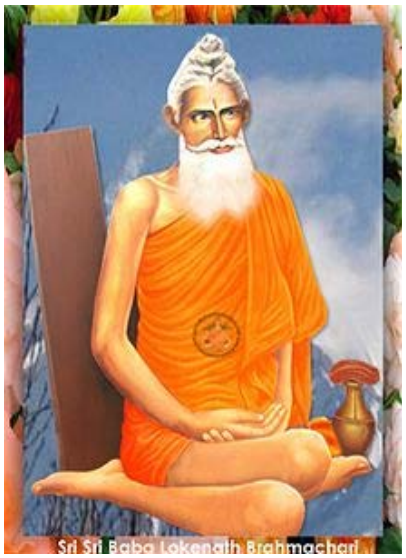
43. Mr. Thakur.

• Mr. V.H.Thakur, B.A., was a clerk in the Revenue Department and he once came to a town named Vadgaum near Belgaum (S.M. Country) along with a Survey party. There he saw a Kanarese Saint (Appa) and bowed before him. The Saint was explaining a portion from the book "Vichar-Sagar" of Nischaldas (a standard work on Vedanta) to the audience. When Thakur was taking his leave to go, he said to him, "you should study this book, and if you do so, your desires will be fulfilled, and when you go to the North in the discharge of your duties in future, you will come across a great Saint by your good luck, and then he will show you the future path, and give rest to your mind and make you happy".

• Then, he was transferred to Junnar, where he had to go by crossing Nhane Ghat. This Ghat was very steep and impassible, and no other conveyance, than a buffalo was of use in crossing it. So he had to take a buffalo-ride through the Ghat, which inconvenienced and pained him much. Thereafter, he was transferred to Kalyan on higher post, and there he became acquainted with Nanasaheb Chandorkar. He heard much about Sai Baba from him and wished to see Him. Next day, Nanasaheb had to go to Shirdi, and he asked Thakur to accompany him. He could not do so as he had to attend the Thana Civil Court for a civil case. So Nanasaheb went alone. Thakur went to Thana, but there the case was postponed. Then, he repented for not accompanying Nanasaheb. Still he left for Shirdi and when he went there, he found that Nanasaheb had left the place the previous day. Some of his other friends, whom he met there, took him to Baba. He saw Baba, fell at His Feet and was overjoyed. His eyes were full of tears of joy and his hair stood on end. Then after a while the omniscient Baba said to him – **"The path of this place is not so easy as the teaching of the Kanarese Saint Appa or even as the buffalo-ride in the Nhane Ghat. In this spiritual path, you have to put in your best exertion as it is very difficult".** When Thakur heard these significant signs and words, which none else than he knew, he was overwhelmed with joy. He came to know, that the word of the Kanarese Saint had turned true. Then joining both hands and placing his head on Baba's Feet, he prayed that he should be a accepted and blessed. Then Baba said – "What Appa told you was all right, but **these things have to be practised and lived. Mere reading won't do. You have to think and carry out what you read, otherwise, it is of no use. Mere book-learning, without the grace of the Guru, and self-realization is of no avail".**

**Quotes by Baba Lokenath**

(a 19th century enlightened sage)


Baba Lokenath's biography is available on wikipedia. His quotes on brahmacharya and other spiritual matters are given below:

1. **I have seen only My self. I am bound by my own karma. The materialistic world is bound by the tongue and the sex organ. He who can restrain these two is fit to attain enlightenment.**

2. ref: http://www.loknathyoga.com/-mahayogi-sri-loknath-brahmachari.html – Baba Sri Loknath Brahmachari did not disclose much about the secret of his higher Yoga practice. Nevertheless, from his speech we have come to know that he spent nearly 50 years in Samadhi and achieved the highest level, a human body can achieve. During his Samadhi state, Guruji Bhagaban Ganguly could not sleep or eat properly, because, he used to take care of them day after day, year after year. During winter, their body was covered with ice and in daytime, in summer the ice melted down from the body. Baba Shri Loknath assumed his favourite posture Gomukhasana. Once he said that his blood became thick during this time and body was covered with extra layers of skin. This skin had removed when he left this area and came down to the plain land.

3. The difference between Bhog and Upabhog is like that between the husband of a woman and her lover. **Upabhog is illicit pleasure; pleasure without proper control and without the sanction of the scriptures. When you transgress the injunctions of the scriptures and enjoy the life of senses – that is Upabhog. Upabhog can never give you mental peace and happiness.** However, you can attain spiritual peace of mind through Bhog, which is pleasure with a sense of control and in accordance with the shaastras. Through Bhog, you can even experience His Divine Grace.

4. Any such deed that brings you a sense of repentance and grief after it is done is a sin; any action that creates a peaceful and happy state of mind is a virtue.

5. **Darkness disappears with the rising sun. The thief runs away when the householder awakens. Likewise, contemplate on the higher qualities and the lower instincts in you will run away, and your body will become the temple of the Divine.**

6. Everything that exists in the Cosmos, I feel it existing within my self; I have become like that

vast limitless expanse existing in eternity.

7. Renunciation comes through acceptance of everything that life has to offer to you; detachment comes through your love for the Divine.

8. Your eyes cannot see beyond the skin of a person – so you judge him by his spoken words and his external form. I see Him in everybody. Hence, whatever I see, good or bad, it is He. He is pure and perfect. Therefore, whomever I see, appears pure and perfect to me. Everything is beautiful to me.

9. My child, never miss the opportunity to meet the realized saints, for their blessings and presence will inspire deeper devotion and love for the divine and Guru . Satsang, being in the company of the holy ones, who live the truth is the greatest blessing of the Lord.

10. In His life, Baba Lokenath was a perfect disciple, humbly surrendered at the lotus feet of His beloved Guru. Baba was granted enlightenment of the highest order after 80 years of intense austerities in the jungles of the lower plains and in the snow-covered regions of the Himalayas. **His compassion was evident after He became enlightened, when Baba discovered that He had surpassed His Guru. Despite having led Lokenath to the exalted state, Guru Bhagwan Ganguly had not yet attained liberation. Lokenath was stricken with sadness and filled with compassion when He realized this. He wept for His Master. Understanding Lokenath's tears, Guru Bhagwan smiled tenderly and reassured his disciple there was only cause for joy. Guru Bhagwan announced that He would shed his old body soon and then return quickly to Lokenath as a disciple. Lokenath could then lead him to enlightenment. Upon hearing Guru Bhagwan's plan, Lokenath was overwhelmed with gratitude and agreed. Weeping with joy, Lokenath prostrated at His Master's feet.**

11. Guru Bhagwan knew the magnitude of enlightenment Lokenath was to attain. For a period of thirty to forty years, the Guru guided Lokenath in the practices of the necessary yogic disciplines and hatha yoga. When Baba became interested in practicing raja yoga, His Gurudev tested His perfection of hatha yoga. After demonstrating that He could cook sweet rice pudding in a pot placed between His upper thighs, Lokenath began lessons in raja yoga. Lengthy and rigorous vows of fasting were regularly observed for thirty to forty years. Under the guidance of His beloved Guru, Baba withstood repeated, almost inconceivable austerities.

12. These yoga practices were a comprehensive training for Baba's soul. **When Lokenath asked about the need to study scripture, His Gurudev replied that He should not waste time acquiring borrowed knowledge from books. Instead, Guru Bhagwan advised him to utilize the practice of yoga, "If You know who You are, You will come to know everything. There is nothing in this external, manifested world which is not within you. Believe My words; there is no truth without, because your atman is 'sarvatbhutatman,' the Atman seated in the hearts of all creatures. In You is the dormant seed form of all the knowledge, power and wealth of this entire creation. Why should You leave the diamond and waste time on pieces of glass?"**

13. Recalling His time in the Himalayas, Baba Lokenath said, "While in samadhi, heaps of snow would cover My body and would melt away. In that sublime state I had no feeling of the existence of My body. I was in that state of samadhi for a long time. Then, **finally the effortless state of the Ultimate Truth was revealed. In that state of consciousness, there was no difference between me, the rest of the cosmos and all its manifestations. The inner and the outer all merged into each other as an expression of ultimate bliss, absolute joy. There is no state beyond this to be achieved in human life with total effort and divine grace."**

14. Everything that exists in the infinite creation exists within Myself. The whole Universe is within Me. I am existence beyond space, time and causation. My existence is without beginning

or end. I exist in eternal expansion. These words are not meant to be shared. That is the reason you see Me spending time with the householders, granting their mundane demands. **Do not think when I am busy with you all in worldly matters, that I lose touch with that blissful state. No. Whoever achieves that state can never fall from it. Nothing can ever again be seen in isolation. Everything is seen as the expression of the One. In variety is the taste of Unity.**

15. **A Social System Where Love Rules** – People from all walks of life came to Baba for guidance. They not only came for spiritual guidance, but for help with the complex problems of daily life. Baba was deeply interested in every problem and suggested appropriate actions. His suggestions always proved a blessing to both the seeker and to society at large. Baba advocated love and mutual respect among all classes, as well as interdependence, without exploitation of any class.

16. **Conscious Awareness.** To the question, **"What is the path to a happy and peaceful life?"** Baba spontaneously replied, **"Do whatever you like, but do it consciously, with a sense of awareness."** The questioner, however, continued, "If You give Me permission to do as I please, then what would You say if I hit somebody's head with a stick?" Baba smiled and replied, "Do it and see. I asked you to perform all actions consciously. **Once you become conscious and aware, you will find that your conscience will prevent you form hurting anyone." The evils in society are perpetrated because awareness is absent. All evil actions are the result of unconsciousness.**

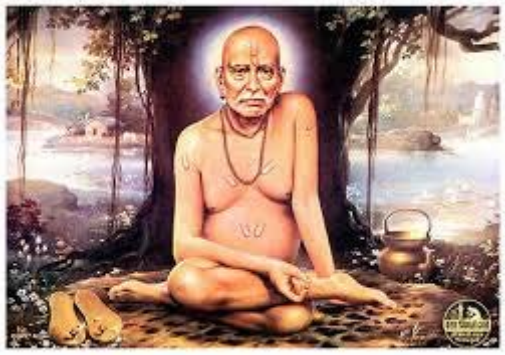
17. To seekers of truth and bliss Baba gave another fruitful instruction. **"If you intend to become spiritual, you must analyze your actions and thoughts each day before you go to bed at night. You must assess the good actions and evil actions and come to a firm resolution not to repeat evil actions anymore."** A seeker should try to practice all activities in a state of awareness. This is the most important "abhyasa-yoga" or spiritual practice for the aspirant. Most recurring actions that flow from lust, anger, greed, jealousy and the like manifest only in a state of unawareness. The seeds of these tendencies lie dormant in the subconscious layers of the mind.

18. **Be Angry but Do Not Become Blind with Anger.** Baba also says, "Be angry but do not become blind with anger." Never allow anger to possess you. Then it blinds you. When anger is given free rein, it bursts out and causes damage – not only to the person at whom the anger is directed, but also, more seriously, at all levels of being to the one who is angry. **Let anger become conscious. Step back, be a witness to anger and its mechanisms, to what is appropriate and inappropriate in the situation. The show of appropriate anger in daily life may be inevitable. The parent chastising a child, the teacher reprimanding the student, may call out a display of anger in protective guidance. No one should be consumed by anger. Remain a vehicle of appropriate and conscious expressions of anger, always working for the highest possible good. Then anger cannot possess or damage the mind or body, or thwart the purposes of the soul.**

19. Practice What You Preach. As a world teacher, Baba always followed the maxim, 'First, practice yourself; then preach.' He often repeated this principle to His devotees. It was a principle the He followed perfectly. For example, Baba taught the path of desireless action and the importance of self-help. When local landowners presented the land for construction of the ashram and proposed their intention to donate funds to build the cottage, Baba objected. With the help of the villagers, He personally worked on the construction of His own small cottage, at the same time inspiring everyone never to feel ashamed to do menial work, since all work is service to the Divine.

20. If ever you should feel a sense of gratitude toward me, give some alms to the poor. Whatever you may give to the poor, neglected and downtrodden brethren of yours with true love, I shall always receive it.

**Quotes by Swami Samartha (Akkalkot Swami)**



Swami Samartha was a great sage who lived in 19th century. Unfortunately, I do not have many direct quotes on brahmacharya by him. I am including other spiritual quotes below:

1.(ref:http://books.google.com/books?id=Ukr_Jk9TDCYC&printsec=frontcover&source=gbs_ge_summary_r&cad=0#v=onepage&q&f=false)

At Girnar, Swami Samarth was known as "Chanchal Bharati" (a wandering mendicant). A devotee, Sevadas came for darshan. As an earnest aspirant, he sought help and guidance on the spiritual path. Swami Samarth advised him, "For spiritual progress, **Chitta Shuddhi (purity of heart) is essential. It is achieved by dedicated action without craving for fruit thereof. Our duties are to be discharged in a spirit of selflessness and as part of worship. Through this, egoism slowly vanishes and vision broadens and the heart becomes expansive. Once the mind is purified, you must seek a Sadguru and, surrendering to him, serve him. Listening to, reflecting and contemplating deeply on the spiritual truths, are then the logical steps to follow. Thus, erroneous notions and wrong beliefs disappear. Nescience is removed. Thus is realized the knowledge of Brahman."**

2. **Everyone should understand one's own limitations and not aspire for unmerited spiritual experience. One should first strive to earn the adhikara – the merit for what he can aspire for. The experience of a vision of Bhrahman is not for any and everyone. It requires an arduous, austere penance, a totally purified heart and genuine merit. How can ordinary eyes which cannot even gaze at the Sun stand the radiance of Brahman with the effulgence of billions of Suns? Cultivation of a purified heart and total detachment – these are the prerequisites for higher spiritual experiences.** Through Sakara to Nirakar, stagewise should be one's spiritual ascent.

3. (ref: http://www.swamisamarth.com/downloads/englishliterature/SwamiSamarth.pdf)

When Sripad (Sripad SriVallabh is considered as an earlier incarnation of Swami Samartha) became sixteen year old, his parents started thinking about his marriage. That's when Sripad reminded them, **"I am born to be an ascetic, not for marriage. I want to be free from worldly attachments or to enjoy worldly pleasures. I am married to all the yogas in this universe. For the accomplishment of the yoga's, I would like to travel to the north."**

4. Who is the mother? Who is the son? It is all an ephemeral relationship. How many mothers and fathers have you had in your precious lives? It is beyond all count. There is only one Eternal Mother. You really belong to Her. She is the Mother, Father and everyone to you and all. Develop attachment only to that and not to any earthly physical relationships which are like bubbles,

which may burst any moment. Strive for shreyas, lasting and eternal good, not for preyar, momentary pleasures and fleeting gains.

5. Story of Wamanboa Brahmachari

• Shri Wamanboa Brahmachari was a resident of Wambori village in Ahmednagar District. He was a devotee of Lord Dattatreya from his youth. He served in a number of jobs in varying capacities and met many holy men, sadhus, fakirs, etc., but he did not feel satisfied with his life.

• One day while he was in Pune with his mother, a brahmin came and said in the course of conversation, "A life without the grace of a sadguru is a totally wasted life". Wamanboa asked him where he could find a sadguru. The brahmin repliedd, "Go to Akkalkot and get the darshan of Shri Swami Samarth; he is the avatar of Guru Dattatreya, manifest in human form". On hearing this, Wamanboa at once decided to go to Akkalkot. He went there in the yeat 1872. Sri Swami Samarth had gone to Honde at that time. Wamanboa went to Honde but could not reach the village because the river which was to be crossed was in floods. He felt very disappointed. But from his side of the river on the other bank he could see the celestial figure of Sri Swami Samarth, and prostrated to him where he was. Swami Samarth himself came near him walking across the river. Wamanboa prostrated at his feet again with a deep thrill of joy, his heart overflowing with gratitude for Swamiji's solicitude and compassion towards him. Swamiji said, "You are my child. Be with me, serve me. I bless you. **You will surely attain Brahmanishta. Renounce the world completely.**" Shri Wamanboa at once threw away all his clothes and belongings, and was left only with a kaupin. Sri Swami Samarth then gave him a kandalu (water-pot of a sadhu) as a token of initiation and his blessings.

6. Around 1876, Wamanboa's health deteriorated. He had all sorts of complications and was unable to bear the sufferings. He sent a letter to Swamiji praying that he should cure him by his grace. There was neither a return message from Swami Samarth nor did he find any improvement in his condition. He felt that suicide would be the best relief for him and went to drown himself in the Surasagar lake. Just at that moment, when he was about to jump into the lake, Sri Swami Samarth suddenly manifested himself, caught hold of him and slapped him on his face. Swamiji admonished him saying, **"You want to escape from paying off your debts. You had incurred heavy debts in your former life. All the present suffering of yours is settlement of this old account. What you sowed in your previous life, you have to reap in this one. Even Mahapurushas cannot escape deha prarabdha, (karma), even if they had purified themselves completely by austerities in the present life. By committing suicide, do you think you can escape from your suffering? After suicide it will be far worse; and unsettled accounts will haunt you life after life, increasing manifold as if with compound interest. Have forbearance. Let not your faith be shaken by these physical ills and ailments. Such faint-heartedness does not befit a man of your spiritual stature. Life is meant for achieving a far nobler purpose and goal than to be merely thrown into and allowed to stagnate in a waterly grave. Seek thy self and attain it." Further, Swami Samarth said, "Do you think I did not know about your suffering? But you must know that it is all a cleansing and purifying process – the gold has to be put in fire and hammered on the anvil before it frees itself of its dross and attains purity and shines resplendently. The hardships thrown on man by destiny are by way of a similar process, meant to cleanse the mind, heart and the self of man, so that the divinity innate in him will get manifest in its fullness and he will become worthy of being God's child".**

7. **After the Samadhi, Swamiji appeared before Sri Balappa Maharaj to console him.**

• Sri Balappa Maharaj being deeply attached to Sri Swami Samarth found his grief unbearable at the latter's passing away. Although he showed some courage at the beginning of the final

rites, yet as they progressed he could not bear to witness them and broke down completely. He felt he would not be able to continue to live without the Master and should also follow in his wake. He refused to take food or water, however much others pressed him. On the third day of the fast, lo! Sri Swami Samarth himself appeared in front of Sri Balappa Maharaj, holding kamandalu in his hand. Balappa bent down and touched the Master's feet. Swamiji raised him with his own hands and said with the affection and love of a million mothers, **"My son! do not grieve. It does not befit you. I gave you my precious padukas. You try to see me in them. I am ever present with you. I continue to accept your loving services daily. Transcend your attachment to my physical form and comprehend my true nature Swaswarupa: the all pervading Absolute Consciousness. My blessings are always with you."** Saying this the form dissolved into the all pervading space. Sri Balappa Maharaj became convincingly aware of the immortal and eternal nature of Sri Swami Samarth and was filled with new courage and confidence.

8. Since the day of Swami Samarth's arrival in Cholappa's house, Cholappa became his close and devoted disciple who served the Swami faithfully and with devotion. Even then Swami Samarth put him to severe tests and created problems for him. He used to insult and trouble Cholappa, would annoy Cholappa's wife and tax their patience to the extreme. Yet Cholappa remained a staunch devotee, never wavering in his faith. He won the master's favor and grace completely. He won the master's love; he became so dear to him that the Swami, a Maha Vairagi lamented like a child when Cholappa died.

9. Every Thursday Sri Swami Samarth was given a special bath. He was seated on a wooden stool, his body besmeared with perfumes and scented oil, and bathed in hot water. After bath, he was garlanded, worshipped and lights were waved to him (aarti). On his forehead, saffron and musk marks were applied. There was the usual rudraksha mala and sphatika mala worn round his neck. After the bath, he was seated on a throne – Simhasana.

**Sri Swami Samarth used to chant the name of God (namajapa) all the time.** He would bless the visitors, offer them dates, sugarcandy and sweets as 'prasad'.

**Children were particularly favoured with sweets. To the poor and the needy, Swami Samarth sumptuously offered food and gifts.** During Diwali and other festivals, he used to offer special gifts to his devotees. During Muharram, Id and other festivals Swami Samarth would offer gifts to fakirs, avaliyas and others who regularly visited Akkalkot for Swamiji's darshan and blessings. Many Parsees and Christians too visited Akkalkot for similar grace and favour.

10. Swami Samarth had a majestic figure and imposing personality. His looks were always commanding. There was omniscience in his eyes.

**With an air of freedom in his appearance, manners and ways, he never seemed to care for physical comforts.** His actions too sometimes seemed childish and strange. He used to always mutter something to himself. At times, he used to address stones and trees as if they were his kith and kin.

**He spoke very little, never gave any sermons nor wrote anything.** But his darshan was sufficient – just a glance of his was enough – to be a beneficial shower; enough to impart all kinds of spiritual teachings. His silence was a sermon and cleared all doubts of his devotees. He visited temples, maths, mandirs, dargahs and pirs. But he himself was beyond temples, mosques and churches. He was an Avadhoot – a God-man and in fact God Himself. The Muslims used to revere him as a great avalia.

11. Shri Swami Samartha's messages to His disciples -

1. Do not even see the face of a lazy person.

2. Sweat and toil to earn your livelihood.

3. Do not use drugs. They derail your thinking process.

4. The one who follows 'Dharma' (Path of righteousness) always triumphs.

5. One who seeks Master's company should be unmindful of shame.

12. Shri Swami Samartha's teaching for performing all actions without expectations of fruits -Shri Swami Samartha says to one of His devotees, "Go on dong action without expecting any rewards. This will lead you to realization."

13. Have firm belief that it is god alone who is immanent in every seen and unseen thing in this universe. This will help you maintain purity of the mind.

14. Do not offer spiritual knowledge or advice to every person you meet. Assess the worth of the person and then only offer spiritual advice depending on his merits.

15. Be always engaged in practicing your Dharma. Then you will triumph in every field.

16. **Whenever you come across an able guide on the spiritual path try to gain as much knowledge and advice from him as possible. No master will share the knowledge on his own, as no farm will yield crops on its own.**

17. While following spiritual practice if you gain spiritual powers then do not fall prey to the lure of using them to show miracles.

18. Bookish knowledge alone will not lead you to self-realization. Try to put the acquired knowledge in to practice.

19. Swami always insisted that, "Knave people are social problems and we should get rid of them quickly." He wanted all the people to do Relentless Efforts. He used to say, "Stay away from lazy person"," Always do hard work like bull". If someone is seating idle without any work and thinking pointlessly, then Swamiji used asked,"Hey, don't you have bull with you?" Swamiji said, "Do hard work and earn your own bread and butter." He gave teaching of 'karmayog'(Path of Action).

20. Swamiji always told his disciples, always listen to and follow saints. Just throw away the proud. Worship god and chant his name. Be satisfied in what you have got. God resides in every human being. Don't ever hurt any animal.

21. Mind is an immense power station. Samarth advised to chant to make it strong and stay away from bad habits. We should try to follow the advices given by Swami Samarth. Patience, tenderness, truth are some of his good qualities. He had knowledge of everything still he never interfered in natural rules.

22. Always overcome any differences and lead a good life.

23. Always think in all directions and good for others.

24. Always earn money by effort and use it for your own success. Also help others too.

25. Learn to forgive.

26. Everything is going to end. People should understand this and work relentlessly.

**Quotes by Sri Anandamayi Ma**

**Taken from books: (work in progress)**

**The Essential Sri Anandamayi Ma: Life and Teaching of a 20th Century Indian Saint** – Paperback (Oct. 25, 2007) by Anandamayi Ma and Joseph A. Fitzgerald

1. At Varanasi Ma was practically inundated by crowds of darshan seekers. Whatever had remained of Her "private" life was swallowed up by Her duties to those who sought spiritual solace from Her. Bholanath (Ma's husband) had to adjust himself to a life that included few of the normal aspects of a householder's existence. In December, 1928, Anandamayi Ma decided that **the time has come to intensify Bholanath's *sadhana*. She told him to go for solitary meditation to Tarapeeth, a sacred site whose cremation grounds are ideally suited for yogic practices.**

2. Warning people not to depend on book learning, Ma taught in a simple, homely language, often by means of parables, just as did Ramakrishna.

**Quotes by Osho**

1. **Sex makes man a fool.**

**Truth is that sex makes man a fool, gives him the idea that he is the master of it, while he is only a slave. And the slavery has to be broken – he has to be pulled out of this ditch. But if he thinks that that ditch is a palace then you cannot pull him out. You cannot even persuade him to come out of it; hence, the condemnation of sex by all the religions.** But they overdid it, and they forgot the ninety-nine percent dangers just for the one percent. It could have been done very easily without taking the risk of ninety-nine percent falsehood. But they saw **the danger of man being simply a means, and that is the lowliest position possible; you are just a means, not an end. You are being used by some unknown force of which you have no idea.** The man living on the instinctive level only has an hallucination of love. That hallucination is created by nature, by biology, chemistry. You have in your body drugs which are released when you are making love, and you start moving into euphoria. That is one of the reasons why people who become addicted to drugs slowly slowly become uninterested in sex.

People become addicted to sex. And a very strange thing about addiction is that if you have the drug, it is nothing; if you don't have it, you are missing. You never think what you are missing because when you have it, it is nothing. **Each time you have it you feel that it is just a futile effort, nothing comes out of it. You don't move a single inch in evolution. You just jump for a moment in the air and with a thump you fall back on the ground.**

2. **Desires never fulfill anyone. Buddha has said it is not the nature of desire to be fulfilled. Fulfillment comes only by desirelessness.** Now, this is one of the most important paradoxes – if you drop desiring, you will be fulfilled. The more you desire, the more you are getting into desire, the farther and farther away you go from your possibility of fulfillment. One desire creates many more desires… then many more desires, millions more. It is like a tree. First it is one, then many branches, then many small offshoots, and on and on it goes. The person has asked, I FEEL STUCK… **Everybody who has been living in desire feels stuck. The problem is that if you don't try to fulfill your desire, you remain unfulfilled. If you try, even if you get the goal of your desire, then you remain unfulfilled – then too, nothing changes. This is the nightmare of life.**

3. **Osho on Repressed Sexuality.** And my own observation is, the moment you accept something totally, the very acceptance brings a revolution, a radical change. It is your energy – accept it. It will make you stronger. Reject it, it keeps you weak. Fighting with your own energy is dissipating it. And fighting with your sex will take so much of your time and so much of your energy – then when are you going to look at God who is knocking on your door? Old age is the last opportunity given to you: before death comes, prepare. And how does one prepare for death? By becoming more meditative. If some lurking desires are still there, and the body is getting old and the body is not capable of fulfilling those desires, don't be worried. Meditate over those desires, watch, be aware. Just by being aware and watchful and alert, those desires and the energy contained in them can be transmuted. But before death comes, be free of all desires. When I say be free of all desires I simply mean be free of all objects of desires. Then there is a pure longing. That pure longing is divine, that pure longing is God. Then there is pure creativity with no object, with no address, with no direction, with no destination – just pure energy, a pool of energy, going nowhere. That's what buddhahood is.

4. **Sex keeps you unconscious.** I don't call sex a sin, I simply call it stupid. I am not saying that you will suffer hell – what more hell do you need to suffer? You are already suffering in it. And what does it go on giving to you? It just keeps you engaged – engaged in the other so that you can avoid yourself. That is its basic stupidity: it keeps you ignorant because it keeps you ignoring yourself.

It is as if you are standing on the road and I am sitting on the treetop. I say to you, "A bullock cart is coming down the road." You say, "I don't see any bullock cart. There is no bullock cart." But I can see; my perspective is greater because I am on a height. You will only see the bullock cart when it comes very close to you, and then after a few yards it will disappear again. And I will say to you, "It has not disappeared. It is still there on the road." You will say, "It is no longer there, it is gone."

The higher you rise, the more you can see. And **when you reach the ultimate height, Buddhahood, you can see everything. Then there is no past and no future; then there is only present. And in that clarity, sex is the most stupid thing because it keeps you in bondage the longest. I am not condemning it, I am simply stating a fact. It is your bondage. It keeps you unconscious. It does not allow you to see what you are doing. You are possessed by it.**

**That's why I call it stupid: it keeps you unconscious, it keeps you in a kind of possession.** *It is hormonal, it is chemical. It is not you; it is just your biology that goes on forcing you to do certain*

*things. If you watch, you will be surprised: What are you doing? And why are you doing? If you watch you will be surprised: What are you gaining out of it? What have you gained up to now? And in your saner moments you know perfectly well what I am saying, you understand it; but those saner moments are very superficial – they come and go – and soon you are back in the same trap again.*

5. **Osho – Transforming Lust with Awareness gives indescribable Bliss. Passion creates many things in you. It creates fever, it makes you more unconscious – more unconscious than you already are. It drags you deeper into the mud. And with passion come hatred, illusion and desire – and then you are distracted from your nature. Your nature is poisoned, your innocence is poisoned. You lose all simplicity, all humbleness.**

Beware of the poisoning by passion. Be warm, be loving – that is a totally different phenomenon – but don't be full of lust. Warmth is possible with your consciousness. A Buddha is very warm, a Jesus is very warm, very loving. Passion has disappeared. Passion has become transformed into compassion. Their compassion showers on you like flowers. Just as passion poisons you, compassion purifies you. Compassion is nectar if passion is poison. The energy that is involved in passion can be released into compassion. Try, when you are angry, to be conscious, and you will be surprised – you are in for a great surprise. If you become conscious, anger disappears. And suddenly you have found a key, you have stumbled upon a secret. **When sex dominates you and you are full of lust, close your eyes, sit silently and meditate on this energy that is surrounding you, this lust that is surrounding you like a cloud. Just watch it, see it.** I am not saying be against it, because if you are against it you have already taken a standpoint. Now you cannot watch. For watching, the necessary step, the most necessary, is not to take any prejudice, not to conclude beforehand. Just remain silently watchful, neither for nor against. And within minutes you will be surprised that that great storm of lust is over. And when the storm is over, the silence that is left behind is so profound, is so great, such a blessing that you may not have felt it ever. No sexual experience can give you that beauty that will come if you watch your lust and through watchfulness the lust disappears. Then a silence comes to you which is virgin, which belongs to the beyond, which belongs to the other shore.

6. **Osho – Repression of any kind is destructive to body, to the mind, to the soul.** Repression of any kind is destructive to the body, to the mind, to the soul. **Energies have to be transformed, not repressed. Energies are your potential wealth, raw; you have to polish them, then they can become great diamonds. These same energies, sexual energies, can become your spiritual liberation. Repressed you will be in a bondage.**

**I am not saying to become indulgent; that is going to the other extreme. Buddha will also not support your indulgence. He is absolutely for the middle way, the golden mean. Neither be repressive nor be indulgent. Be watchful, be alert; be friendly to your energies, sympathetic. They are your energies; don't create a rift, otherwise you will always be in conflict, and to fight with your own energies is an unnecessary dissipation. Fighting with your own energies, you are fighting with yourself: you cannot win. You will be simply wasting the whole opportunity of life. Be aware, don't repress, don't indulge. Be aware, be natural. Let energies be accepted and absorbed, and then the same energies, crude energies, become so refined, passing through awareness, that great flowers bloom in your being – lotuses of enlightenment.**

7. **Osho – Sleepy person knows only a few sensations of the body food, sex.** Question – Beloved Master, What is Happiness?

Osho – Jayananda, it depends. It depends on you, on your state of consciousness or unconsciousness, whether you are asleep or awake. There is one famous maxim of Murphy.

He says there are two types of people: One, who always divide humanity in two types, and the other, who don't divide humanity at all. I belong to the first type…. Humanity can be divided in two types: the sleeping ones and the awakened ones – and, of course, a small part in between. Happiness will depend on where you are in your consciousness. **If you are asleep, then pleasure is happiness. Pleasure means sensation, trying to achieve something through the body which is not possible to achieve through the body, forcing the body to achieve something it is not capable of. People are trying, in every possible way, to achieve happiness through the body.**

**The body can give you only momentary pleasures, and each pleasure is balanced by pain in the same amount, in the same degree. Each pleasure is followed by its opposite because body exists in the world of duality, just as the day is followed by night and death is followed by life and life is followed by death. It is a vicious circle. Your pleasure will be followed by pain, your pain will be followed by pleasure.** But you will never be at ease. When you will be in a state of pleasure you will be afraid that you are going to lose it, and that fear will poison it. And when you will be lost in pain, of course, you will be in suffering, and you will try every possible effort to get out of it – just to fall again back into it. Buddha calls this the wheel of birth and death. We go on moving in this wheel, clinging to the wheel… and the wheel moves on. Sometimes pleasure comes up and sometimes pain comes up, but we are crushed between these two rocks. But **the sleepy person knows nothing else. He knows only a few sensations of the body – food, sex. This is his world; he goes on moving between these two**. These are the two ends of his body: food and sex. If he represses sex he becomes addicted to food: if he represses food he becomes addicted to sex. Energy goes on moving like a pendulum. And whatsoever you call pleasure is, at the most, just a relief of a tense state. Sexual energy gathers, accumulates; you become tense and heavy and you want to release it. The man who is asleep, his sexuality is nothing but a relief, like a good sneeze. It gives you nothing but a certain relief. A tension was there, now it is no more there; but it will accumulate again. Food gives you only a little taste on the tongue; it is not much to live for. But many people are living only to eat; there are very few people who eat to live. The story of Columbus is well-known. It was a long trip. For three months they saw nothing but water. Then one day Columbus looked out at the horizon and saw trees. And if you think Columbus was happy to see trees, you should have seen his dog! That's why the Siberian dogs are the fastest in the world: because the trees are so far apart. But this is the world of pleasure. The dog can be forgiven, but you cannot be forgiven. It depends on people what can be called happiness. **To the sleeping, pleasurable sensations are happiness. He lives from one pleasure to another pleasure. He is just rushing from one sensation to another sensation. He lives for small thrills. His life is very superficial; it has no depth, it has no quality. He lives in the world of quantity.** Then the people who are in between, who are neither asleep nor awake, who are just in a limbo, a little bit asleep, a little bit awake. You sometimes have that experience in the early morning: still sleepy, but you can't say you are asleep because you can hear the noise in the house, your wife preparing tea, the noise of the samovar or the milkman at the door or children getting ready to go to school. You can hear these things, but still you are not awake. Vaguely, dimly these noises reach to you, as if there is a great distance between you and all that is happening around you.

It feels as if it is still a part of the dream. It is not a part of the dream, but you are in a state of in-between. The same happens when you start meditating. The nonmeditator sleeps, dreams; the meditator starts moving away from his sleep towards awakening. He is in a transitory state. Then happiness has a totally different meaning: it becomes more of a quality, less of a quantity; it is more psychological, less physiological. He enjoys music more, he enjoys poetry more, he enjoys creating something. He enjoys nature, its beauty. He enjoys silence. He enjoys what he had never enjoyed before, and this is far more lasting. **Even if the music stops, something goes on lingering in you. And it is not a relief. The difference between pleasure and THIS**

**happiness is: it is not a relief, it is an enrichment. You become more full, you become a little overflowing.** Listening to good music, something is triggered in your being, a harmony arises in you – you become musical. Or dancing, suddenly you forget your body; your body becomes weightless. The grip of gravitation over you is lost. Suddenly you are in a different space: the ego is not so solid, the dancer melts and merges into the dance. This is far higher, far deeper than the joy that you gain from food or sex. This has a depth. But this is also not the ultimate. **The ultimate happens only when you are fully awake, when you are a buddha, when all sleep is gone and all dreaming is gone, when your whole being is full of light, when there is no darkness within you. All darkness has disappeared and with that darkness, the ego is gone. All tensions have disappeared, all anguish, all anxiety. You are in a state of total contentment. You live in the present; no past, no future anymore. You are utterly herenow. This moment is all. Now is the only time and here is the only space. And then suddenly the whole sky drops into you. This is bliss. This is REAL happiness. Seek bliss, Jayananda; it is your birthright. Don't remain lost in the jungle of pleasures; rise a little higher. Reach to happiness and then to bliss. Pleasure is animal, happiness is human, bliss is divine. Pleasure binds you, it is a bondage, it chains you. Happiness gives you a little more rope, a little bit of freedom, but only a little bit. Bliss is absolute freedom. You start moving upwards; it gives you wings. You are no more part of the gross earth; you become part of the sky. You become light, you become joy. Pleasure is dependent on others. Happiness is not so dependent on others, but still it is separate from you. Bliss is not dependent, is not separate either; it is your very being, it is your very nature. To attain it is to attain to God, to nirvana.** Source: from Osho Book "Dhammapada Vol 10"

8. If you have really experienced the inner light, sex will disappear. Love will happen to you, but sex will disappear; sexuality will disappear. Love, a very loving personality, will take its place. There will be no desire for sex. **If the desire for sex remains, you have not experienced the inner light.** Then the inner light is just a projection of the mind.

9. What happens with your sex energy depends on how you use it. What it can become does not depend on it alone, but on your understanding and on how you live your life. Have you not observed that it becomes brahmacharya, the state of celibacy when it is transformed? bramhacharya is not hostile to passion; brahmacharya is the purification, the transcendence, the sublimation of passion. In the same way, the energy that manifests itself in violence becomes peace, serenity and tranquility. It is only a question of transformation.

10. **Love is the creative refinement of sex energy. And so, when love reaches perfection, the absence of sex automatically follows. A life of love, an abstinence from physical pleasures is called brahmacharya, and anyone who wishes to be free from sex must develop his capacity to love. Freedom from sex cannot be achieved through supersession. Liberation from sex is only possible through love.**

11. Both are easy: it is perfectly easy to go unconscious in sex, to completely forget what is going on, to get intoxicated is easy. To control sex, to force it to stop, to prevent yourself is also easy. But in both you miss. The one who indulges misses, the celibate misses too. The real brahmacharya happens when you stand in the middle between these two, then you are only watching. Then you will find that sex arises in the body and reverberates in the body; in the mind a shadow briefly falls and departs. You remain standing far away. **How can sexual desire be in you? How can any desire be in you? You are nothing but the observer.**

12. Sex is there: do not condemn it. Accept it. Do not create a division in your being, between parts of your being. Anger is there: accept it. Greed is there, or whatsoever: accept it. I do not mean be greedy. Rather on the contrary, the moment you accept you go beyond, because acceptance creates a unity, and when you are united within you have the energy to go beyond.

13. **The mechanism of sex is so much a momentary phenomenon that it only functions momentarily; if you do not cooperate at the right moment, it stops. At the right moment your cooperation is needed, otherwise it cannot work. It is only a momentary mechanism, and if you do not cooperate with it, it will stop by itself.**

14. **First the energy will try its best to be released sexually, because that is its usual outlet, its usual center. So one must first be aware of one's downward "doors." Only awareness will close them; only noncooperation will close them. Sex is not so forceful as we feel it to be. It is forceful only momentarily: it is not a twenty-four-hour affair, it is a momentary challenge.**

15. **Real awareness always leads you beyond sex, and celibacy happens on its own accord. Because to be in sex you have either to be identified with the male or identified with the female. A real celibate is one who has gone beyond, who is neither.**

16. Remember, to translate BRAHMACHARYA as "celibacy" is not right. **The word BRAHMACHARYA simply means living like a god, living with the experience of the Brahma, the absolute, living meditatively.** If I am to translate BRAHMACHARYA I Will translate it as "the life of meditation".

17. Meditation brings a kind of celibacy, but not vice versa. **A celibacy without meditation is nothing but sexual repression.** And your mind will become more and more sexual, so whenever you sit to meditate your mind will become full of fantasies, sexual fantasies.

18. When you become violent, non-violence comes in. When you become non-violent, violence waits behind. They go together. All dualities go together. When sex disappears, celibacy disappears too – remember it. If you start claiming that you have become a celibate then sexuality still exists, and any day it can explode. You are sitting on a volcano. When sex has gone what is the meaning of celibacy? Then it is simply meaningless, the word is meaningless. 'Celibacy' can carry any meaning only in reference to sex. **Buddha says: When both dualities are gone you are simply in the middle – silent, calm, pure. The Way is attained. The Way is the middle Way.**

19. **Celibacy should be brought very slowly. All that brings you again and again to sexuality has to be dropped slowly, in steps. And once you start enjoying the energy that becomes available, when you are not obsessed with sex, just that pure energy becomes a dance in you – that is called enriching. Now, your energy is not wasted. Your energy goes on showering on yourself.** Remember, there are two types of celibates. One: who has simply forced celibacy upon himself – he is a wrong type, he is doing violence to himself. The other: **who has tried to understand sexuality, what it is, why it is; who has watched, observed, lived through it, and, by and by, has become aware of its futility; by and by, has become aware of a deep frustration that comes after EACH sexual act.**

20. Kabir says: Repression is not BRAHMACHARYA. Repressing your desires and destroying your desires is not the way of celibacy, because if you repress your desires you will remain hung-up with them. Whatsoever is repressed, you have to repress it again and again and again, and whatsoever is repressed, you have to sit on it continuously; otherwise there is fear – if you move somewhere else, it may bubble up again. **Repression can never bring freedom. Repression makes you a slave. Repress anything, and that will become your master.**

21. Love has its own meditation. But **you do not know love; you know only sex and you know the misery of wasting energy. Then you get depressed after it. Then you decide to take a vow of BRAHMACHARYA, celibacy. And this vow is taken in depression, this vow is taken in anger, this vow is taken in frustration. It is not going to help. A vow can be helpful if taken in a very relaxed, deeply meditative mood. Otherwise you are simply showing your anger, your frustration and nothing else, and you will forget the vow within twenty-four hours. The**

**energy will have come again, and just as an old routine you will have to release it.**

22. Brahmacharya cannot be taught. Only meditation can be taught. Brahmacharya is the result. As meditation ripens, brahmacharya comes to fruit by itself. All effort is to be put into meditation. One who puts his effort directly into brahmacharya will sit suppressing sex in the name of brahmacharya. And brahmacharya is not happening – it is only superficial – within the being the worms of desire are crawling.

23. Lust means how to use something for your happiness; love means your happiness is not at all concerned. Really, lust means how to get something out of it and love means how to give something. They are diametrically opposite. If you see a beautiful face and you feel love toward the face, the immediate feeling in your consciousness will be how to do something to make this face happy, how to do something to make this man or this woman happy. The concern is not with yourself, the concern is with the other. In love the other is important; in lust you are important. In lust you are thinking how to make the other your instrument; in love you are thinking how to become an instrument yourself. In lust you are going to sacrifice the other; in love you are going to sacrifice yourself. Love means giving; lust means getting. Love is a surrender; lust is an aggression.

24. I am not against sex, but I am against sexuality. And let me make a distinction: **when you feeling very sexual and being possessed by the person, this is not the moment to do anything. Close your doors, meditate on your sexuality. Let it arise, let it come out of the dark night within you. Out of the jungle, let it spread – you watch, you simply watch, you become an unmoving flame of awareness. Soon you will see it has settled again, and your consciousness is burning brighter than ever. You have absorbed it, it has become nectar.**

25. To me, if sex is the creative force in the world, it must be nearest to the creative center of the world – whatever name you give to it. Creative energy must be closest to creation, to the creative source of it all. People should be taught the art of converting sexual energy into spiritual enlightenment.

26. In the sexual act you have a certain thrill, a moment of forgetfulness, a moment of oblivion. You feel good – for a few seconds, only for a few seconds, you drop out of this routine world. Sex gives you a door to escape into some other world – which is non-tense; there is no worry; you are simply relaxed and melting. But have you observed? **After each sexual act you feel frustrated. Sex creates neurosis, it is neurotic, because it can never satisfy you. Now, go to the madhouses of the world and just watch the mad people, and you will always find that somewhere or other there is a sexual problem. That's what Freud says, that ALL pathology is somehow connected with sex. Too much sex obsession becomes neurotic. If you live in the body, you are bound to become neurotic.** You have to go a little deeper and higher than the body.

27. In sex there may be relaxation. In sex there may be physiological health and hygiene. But there is no growth. You remain animal. With love you become human. With love you become upright. With love you stand erect on earth. With sex you are again animal, you are horizontal on the earth, just moving like other animals, crawling. With love you are erect, vertical.

28. Awareness is the true path. Neither indulge nor renounce, but be aware. Do whatsoever you are doing – do it with full awareness.

29. Friendship is the highest form of love and sex is the lowest form of love.

30. The thirtieth year is perfectly the right time. That leaves you – because you are from the West – at least fifty to sixty years to work upon yourself, to find yourself, and to find the

innermost mysteries of existence. In fact, now begins the real life; up to now you were a slave. Now, boundaries are dropping and the whole sky is becoming available to you with all its stars. Don't be an old fool. And if **you can become wise while you are young, just thirty, thank God. Be grateful to existence that he is allowing you so much time to explore much that is not available to any other animal, which is only available to man. And the more time you have to explore it, the deeper will be your insight, the greater will be your consciousness and tremendous will be your splendor. You will not die an ugly death; you will die with a grace and with a smile on your face.** Nityanando, you are fortunate that life need not be empty for you. If sex is going, say goodbye to it. It was good when it was there; it is better when it is gone. Now **begins a totally different space of experiencing. Now begins a new adventure, more free, more individual, more unfettered. And the sky is so vast to explore… and on each step there are miracles and miracles.** So sing and dance and meditate. And life is immensely beautiful: it has all that Gautam Buddha experienced and more, because twenty-five centuries have passed; man has become far more mature, and evolution has gone higher. We can produce greater Gautam Buddhas with more dimensions to them.

31. And, if you become meditative, you will come to realize a new fact. That fact is that it is not sex that gives you bliss, it is not sex that gives you the ecstasy. Rather, it is a thoughtless state of the mind and total involvement in the act that gives you a blissful feeling. Once you understand this then sex will be needed less and less, because that thoughtless state of mind can be created without it – that's what meditation means. And that totality of being can be created without sex. Once you know that the same phenomenon can happen without sex, sex will be needed less and less. A moment will come when sex will not be needed at all. Remember, sex is always dependent on the other. So in sex, a bondage, a slavery remains. Once you can create this total orgasmic phenomenon without any dependence on anybody else, when it has become an inner source, you are independent, you are free. That's what is meant when, in India, we say **only a BRAHMACHARI, an absolutely celibate person, can be free – because now he is not dependent on anybody else, his ecstasy is his own**. Sex disappears through meditation, but this is not destroying the energy. Energy is never destroyed; only the form of the energy changes. Now it is no longer sexual, and when the form is no longer sexual, then you become loving. So, really, a person who is sexual cannot love. His love can only be a show. His love is just a means towards sex. A person who is sexual uses love just as a technique towards sex. It is a means. A sexual person cannot really love, he can only exploit the other; and love becomes just a way to approach the other. **A person who has become non-sexual, and the energy is moving within, has become auto-ecstatic. His ecstasy is his own. Such a person will be loving for the first time. His love will be a constant showering, a constant sharing, a constant giving.**

32. Sex has become synonymous with life in the West. It is not; it is only a very small part. It has something tremendously important to contribute but it is not all the story. It is just the beginning. It will be even more correct to say it is just the preface, not even the beginning. But my feeling about you is that you are ready to go into some new space – higher, better, superior, more graceful. And when this conflict with sex disappears and you accept the stage you are in, much love will arise in you. And it will not be sexual love – it will have a different quality: it will be more like friendship, more like prayer, more like creating music, singing a song, looking at the sunset. It will have all those qualities. It will be more aesthetic, less sexual. *The sexual love remains a little coloured with violence; it remains a little crude. It can't be very soft; it can't have grace and dignity. It is anger; it is our animal heritage.*

33. That idea of being a macho will create trouble for you. Drop this machismo, and forget all about it. And there is no problem; you are creating it. Put more and more of your effort into meditation. You will be surprised: the energy that goes into sex will start going into meditation,

and sooner or later you will be having the same kind of orgasmic experiences through meditation as people have through sex. **The sexual orgasm is bound to take too much energy out of you. It is a sheer wastage. It gives very little and takes very much. In the meditative orgasm, with no energy investment from your side the same quality – deeper, higher, profounder – happens.** Later on you will find yourself more energetic than before. The meditative orgasm will leave you with more energy, with more vibrant energy than before. And this is possible.

34. **We are weaklings, not because we have less energy than a Buddha: we have the same quanta of energy, everyone is born with the same energy quanta, but we are accustomed to dissipating it. It simply moves away from us and never comes back. It cannot come back! Once it is out of you, it can never come back – it is beyond you.** A word arises in me: I speak it out; it has flown away. It is not going to come back to me, and the energy that was used in producing it, that was used in throwing it away, is dissipated. A word arises in me: I don't throw it out; I remain silent. Then the word moves and moves and moves, and falls into the original source again. The energy has been reconsumed. **Silence is energy. Brahmacharya is energy. Not to be angry is energy.** But this is not suppression. If you suppress anger, you have used energy again. Don't suppress – observe and follow. don't fight – just move backwards with the anger. This is the purest method of awareness.

35. Love is a very silent flow, nonaggressive, almost passive; it is a very silent breeze. Sex is passion, violence, aggression, with force, with strong energy – it attacks. The heart and the sex center can join together, then love becomes passionate. If heart is not joined with the sex center then love becomes compassionate. Then love is there in its total purity and only then, when there is no passion in it, is love pure. It is silent, passive, nonaggressive. You can invite it but it will not knock at your door. It will not even ask to be invited. You can persuade it to come, it can become your guest, but it will not come uninvited.

36. I have watched many people die. It rarely happens that a person dies with God on his mind. Almost always, nine out of ten people die with sex on their minds when they die, and that becomes the beginning of another life. Sex on the mind becomes the beginning of another sex life. But it has to be so if you have not been working hard to go beyond it, to go beyond its grip. If you have not been struggling hard to release yourself from its clutches, then it is going to be so.

37. You know it. If this house is suddenly on fire, you will be more aware. You know that your awareness goes up and down. At certain moments you are more aware; at certain moments, less aware. So it is possible to create the situation of being more aware. That's why awareness became the basis of meditation. And with awareness came the surprise that **as you become aware, thoughts disappear. When you are fully aware, there are no thoughts, and suddenly time has stopped.** Time can be there inside only with the movement of thoughts.

38. **Witnessing means no choice, choiceless awareness.** This is one of the most fundamental keys for all the diseases of the human mind. If you can become a witness, the opposites fight against each other, with each other, and both are dead, both disappear. But if you choose one thing over the other, you cannot be a witness.

39. Unless you know something which cannot be sold and cannot be purchased, unless you know something which is beyond money, you have not known real life. Sex is not beyond money – love is. Transform your sex into love, and transform your love into prayer – so one day even kings like Bimbisara may feel jealous of you. **Become a Mahavira, a Buddha, become a Christ, a Zarathustra, a Lao Tzu. Only then have you lived, only then have you known the mysteries of life!**

40. **Money and sex are the lowest, and people are living only in the world of money and sex**

**– and they think they are living. They are not living, they are only vegetating, they are only dying. This is not life. Life has many more kingdoms to be revealed, an infinite treasure which is not of this world.** Neither sex can give it to you, nor money.

41. **The sexual orgasm is very momentary, and whatsoever is momentary brings frustration in its wake, brings misery and unhappiness and sadness and repentance. But the quality of being orgasmic can become a continuity in you, a continuum – it can become your very flavor. But it is possible only through meditation, not through sex.**

42. Question – Beloved Master, Why am I Tired of Sex?

Osho – Sandhan, sex is tiring – and that's why I say to you: Don't avoid it. **Unless you know its stupidity you will not be able to get rid of it. Unless you know its sheer wastage, you will not be able to transcend it.** It is good that you have started feeling tired – that is natural. **Sex simply means energy being dissipated downwards. The energy has to move upwards, then it is nourishing. Then it opens inexhaustible treasures in you – aes dhammo sanantano. But if you go on and on into sex like a maniac, soon you will find yourself utterly exhausted, wasted.** What is the point of remaining in it if you are feeling tired? Get out of it! And I am not saying repress it. When you are feeling much energy for it and you try to get out, there will be repression. But when you are exhausted and tired and you see the futility of it, you can come out of it without repression. And to come out of sex without repression is to be free of it. Freedom from sex is a great experience. **Freedom from sex makes your energies available for meditation, for samadhi.**

43. Yes, it has to be transcended one day because this is also a duality – man/woman – the same duality as between positive and negative, birth and death, summer and winter. It has to be transcended. One has to come to a point from where nothing disturbs your coolness, nothing distracts you from your center. But the way to come to it is not repression, Nanda Kishor. The first step is acceptance: it is natural. Accept it as part of your nature, as part of your biology. And then try to understand it, watch it, observe it, witness it. Slowly slowly, as your witnessing will grow, you will go beyond it. One day you will not find any difference between a man and a woman: you have gone beyond sexuality. That is true BRAHMACHARYA, true celibacy, but it is not what has been told to you.

44. When one becomes pure – through nonviolence, nonpossessiveness, authenticity – when one becomes more and more pure, the focus of consciousness shifts from the body to the being. The being can remain absolutely alone. The body needs togetherness; and your innermost soul needs aloneness. That is the problem. Your innermost soul can remain alone – it is a Himalayan peak standing alone against the sky. Your innermost soul grows when it is alone, but your body needs relatedness. The body needs crowds, warmth, clubs, societies, organizations; wherever you are with many people the body feels good. In a crowd your soul may feel starved because it feeds on aloneness, but your body feels good. In aloneness your soul feels perfect, but the body starts feeling hungry for relationship. But when somebody has attained to aloneness and the focus of consciousness has changed…. That's what yoga is all about: how to change the focus from the body to the soul, from matter to nonmatter, from the visible to the invisible, from the known to the unknown – from the world to God. Howsoever you phrase it is immaterial. It is a change of focus. When the focus has completely changed, the yogi is so happy in his aloneness, so blissful, that that ordinary hankering of the body to be with others by and by disappears. When the purity is attained there arises in the yogi a disillusionment for his own body: now he knows that the paradise that he has been seeking cannot be attained through the body, the bliss that he has been dreaming about is not possible through the body. It is impossible for the body: through the limited you are trying to reach the unlimited. Through matter you are trying to reach the eternal, the immortal. Nothing is wrong in the body: your effort is absurd. Don't be

angry with the body; the body has not done anything to you. It is just as if someone is trying to listen through the eyes – now nothing is wrong with the eyes: eyes are made to see, not to listen. The body is made of matter; it is not made of the immaterial. It is made of death. It cannot be immortal. You are asking the impossible. Don't ask that. That is the point of disillusionment: the yogi simply understands what is possible and what is not possible with the body. That which is possible is okay; that which is not possible he does not ask. He is not angry. He doesn't hate the body. He takes every care of it because the body can become a ladder; it can become a door, It cannot become the goal, but it can become the door. A disillusionment for his own body – and when this disillusionment happens: "… a disinclination to come in physical contact with others." Then the need to be in physical contact with others, by and by, withers away. In fact this is the right moment when you can say the man has come out of the womb, not before it. **In a yogi this urge to be in relationships disappears – and with this urge, he is really born. We in India have called him "twice-born," dwij. This is his second birth, the real birth. Now he is no longer in need of anybody; he has become a transcendental light. Now he can float above the earth; now he can fly in the sky. He is not earth-rooted now. He has become a flower – not a flower, because even a flower is earth-rooted… he has become the fragrance of the flower. Completely free. Moves into the sky with no roots in the earth. His desire to come in contact with others' bodies disappears.**

45. I would also like you to go beyond sex, because going beyond sex is a tremendously beautiful experience of freedom – freedom from the body, freedom from that continuous obsession. When sex really disappears, without any repression, when it disappears through meditation, for the first time it gives you the taste of total freedom. You don't need anybody any more; you are out of the grip of biology. **In fact when sex has disappeared you become a man for the first time, because with sex you remain part of the animal world.**

46. Question : In the Awakening of the Kundalini, in the opening of the passage, Isn't there an increase in Sexual Power?Osho : The increase in sexual power and the opening of the kundalini passage are simultaneous – not the same, but simultaneous. **The increase in sexual power will be the thrust to open up the higher centers; so sexual power will increase. If you can be aware of it and not use it sexually – if you do not allow it to be released sexually – it will become so intense that the upward movement will begin. First the energy will try its best to be released sexually, because that is its usual outlet, its usual center. So one must first be aware of one's downward "doors." Only awareness will close them; only noncooperation will close them. Sex is not so forceful as we feel it to be. It is forceful only momentarily: it is not a twenty-four-hour affair, it is a momentary challenge.** If you can be noncooperative and aware, it goes. And you will feel more happiness than when sexual energy is released from the downward passage. Conservation of energy is always blissful: wastage of energy is only a relief, it is not blissful. You have unburdened yourself; you have alleviated something that was troubling you. Now you have become unburdened, but you have also become emptied. The feeling of emptiness that is overtaking the whole Western mind is just because of sexual wastage. Life seems to be empty. Life is never empty, but it seems to be empty because you have been simply unburdening yourself, just relieving yourself. If something is conserved it becomes a richness: if your upward door is open and energy goes upward, not only do you feel relieved, not only is the straining point relieved, but it is not vacant. In a way it is fulfilled; it is overflowing. The energy has gone upward, but the basic center has not become empty. It is overflowing, and the overflowing energy goes upward, up toward the brahma randhra. Then, near the brahma randhra, there is neither an upward movement nor a downward movement. Now the energy goes to the cosmic: it goes to the all; it goes to the brahman – the ultimate reality. That is why the seventh chakra is known as the brahma randhra – the door to the brahman, the door to the divine. Then there is no "up" and no "down." It will feel like something is penetrating, thrusting upward – and a

moment will come when one will feel as though that something is no longer there, that it has gone. Now it is overflowing into the passage. The petals of the sahasrar are just a symbol for the feelings that occur when energy overflows. The overflowing is a flowering, just like a flower itself is an overflowing. You will feel that something has become a flower; the door is open, and it will go outward. It will not be felt inwardly; it will be felt outwardly. Something has opened like a flower, like a flower with a thousand petals. It is just a feeling, but the feeling corresponds to the truth. The feeling is a translation and interpretation. The mind cannot conceive of it, but the feeling is just like a flowering. The closest, the nearest thing that we can say is that it is like a bud opening. It is felt like that. That is why we have conceived of the opening of the sahasrar as a thousand-petaled lotus. So many petals – so many! And they go on opening, they go on opening… the opening is endless. It is a fulfillment; it is a flowering of the human being. Then you become just like a tree, and everything that was in you has flowered. Then all you can do is to offer this flower to the divine. We have been offering flowers, but they are broken flowers. Only this flower can be a real offering.

47. Question : How does one overcome the pull toward Sex so that the Kundalini Can go upward? Osho: **Energy has been going downward through the sex center continuously for many births, so when any energy is created it will first try to move downward. That is why meditation sometimes will create more sexuality in you than you have ever felt before. You will feel more sexual because you have generated more energy than you previously had.** When you have conserved something, the old, habitual passage is ready to release it. The mechanism is ready, the old passage is ready. Your mind only knows one passage – the lower one, the sexual passage – so when you are meditating the first movement of your life energy will be downward. Just be aware of it. Do not struggle with it; just be aware of it. Be aware of the habitual passage, be aware of sexual images; let them come. Be aware of them, but do not do anything about the situation; just be aware of it. The sexual passage cannot operate without your cooperation, but if you cooperate with it even for a single moment, it can start functioning. So do not cooperate with it: just be aware of it. The mechanism of sex is so much a momentary phenomenon that it only functions momentarily; if you do not cooperate at the right moment, it stops. At the right moment your cooperation is needed, otherwise it cannot work. It is only a momentary mechanism, and if you do not cooperate with it, it will stop by itself. Time and time again, energy is created through meditation. It continues to move downward, but now you are aware of it. The old passage is cut – not suppressed. Energy is there and it needs to be released, but the lower door is closed: not suppressed – closed. You have not cooperated with it, that's all. You have not positively suppressed it, you have only negatively not cooperated with it. You have just been aware of what is happening to your mind, to your body. You are just aware; then energy is conserved. Then the quantity of the energy becomes more and more intense and an upward thrust becomes necessary. Now the energy will go upward; by its very force, a new passage will be thrown open. When energy goes upward you will be more sexually attractive to others, because life energy going upward creates a great magnetic force. You will become more sexually attractive to others, so you will have to be aware of this. Now you will attract persons unknowingly, and the attraction will not only be physical; the attraction will be etheric. Even a repulsive body, a nonattractive body, will become attractive with yoga. The attraction is etheric; and it is so magnetic that one has to be constantly aware of it, constantly aware. You will be attractive… and the opposite sex will be irresistably drawn to you. There are subtle vibrations that are created by your etheric body: you have to be aware of them. The type of attraction that will be felt by the opposite sex will differ – it will take so many different forms – but basically it will be sexual. At its root, it will be sexual. But you can help these people. Even if they are attracted to you sexually, they have become attracted to a sexual energy that is moving upward. And they too are not ordinary sexual beings: upwardmoving sexual energy has become an attraction, a magnet. So you can help them; if you do not become involved, then you can help them.

48. In sex, meditation happens. A moment comes when you are reaching the climax, a moment comes just before ejaculation or orgasm when mind stops. You become pure energy, bioenergy, just a stream of energy, no-mind. No-mind is meditation. But if you become stuck just in sexual meditation you will not grow. Nothing is wrong in it, but you have to grow beyond it because this sexual meditation depends on the other and anything that depends on the other cannot make you ultimately free; you will remain dependent. Right meditation means a moment where mind ceases, you have become one energy – but not moving towards the other, not moving in any direction, but simply remaining in yourself. That will become samadhi. Meditation moving towards the other becomes a sexual act; meditation moving nowhere, remaining inside, becomes samadhi.

49. Since every male has a female body within him and every female has a male body within her, if by coincidence a woman gets a husband who is identical with the male body within her, or if a man marries a woman who is identical with the female body within him, then only is a marriage successful; otherwise not. This is why ninety-nine percent of marriages are failures: because the intrinsic rule of success is not known yet. As long as we are unable to ascertain the right alliance between the respective energy bodies of two persons, marriages are bound to remain a failure no matter what steps we take in other directions. Successful marriages can only be possible if absolutely clear scientific details concerning these various inner bodies are achieved. A boy or a girl who has reached up to the point of the awakening of the kundalini finds it very easy to choose the right partner in life. With the full knowledge of all his bodies within, one can make the right choice outwardly. Prior to this it is very difficult. Therefore, those who knew insisted that the child should be made to develop his first four bodies in the first twenty-five years by maintaining brahmacharya, and then only could he marry – because whom should he marry? With whom does he want to spend the rest of his life? Whom is he seeking? What man does a woman seek? She seeks the man within her. If by coincidence the right connections are made, then both the man and woman are satisfied; otherwise, dissatisfaction remains and a thousand perversions result from this. The man then goes to a prostitute or seeks the woman next door. His distress grows day by day, and this misery is bound to increase with the growth of man's intellect.

50. Love is the happiness of the other; sex is happiness of your own, the other has to be used. In love the other's happiness has become even more significant than your own. Lovers are each other's servants, sex partners are each other's exploiters.

51. Sex is horizontal. When you are totally aware, sex becomes vertical. And that vertical movement of sex is kundalini. If sex moves horizontally, then you go on reproducing others and reproducing yourself. If the energy begins to move upward, vertically, you just go out – out of the wheel of Existence: as the Buddhists say, out of the wheel of life. This is a new birth – not in a new body, but in a new dimension of Existence. This Buddhists have called Nirvana. You can call it MOKSHA – liberation – or whatsoever you like to call it.

52. Buddha is not lacking anything. Rather, on the contrary, something new has come to his life. It is not that he has no sex hormones. They are there. So what has happened to him? His consciousness has deepened, and his consciousness has entered even into the sex cells. Now the sex cells are there, but they cannot behave independently. Unless the center orders them to act, they cannot act. They will remain inactive. In an impotent person sex cells are not. In a Buddha they are there and more strong than in an ordinary person – stronger, because never used, not used. Energy is accumulated in them, they are bubbling with energy, but consciousness has penetrated into the cells now. Now the consciousness is not only a starting point: it has become the master.

53. If you become conscious, you will lose your sexual desire and lust. If you become conscious,

then there will be no sexual desire inside.

54. It happens, when you are on a fast, that your sex desire will die, because now a more foundational thing is at stake. Food is for your survival, sex is for the survival of your race. It is a distant phenomenon, not related with you. Sex is food for the race, not for you. You will die, but through sex humanity can live. So it is not really your problem; it is a racial problem. You can even leave it, but you cannot leave food because that is your problem. It is concerned with you. So if you go on a fast, by and by sex will disappear; it will become more and more distant.

55. Any time natural instinct is transcended, you grow. You have made a volitional decision, so your being will grow and you will acquire an essence.

56. This process is alchemical: observe anger, and anger is transformed into light; observe sex, and sex is transformed into light. Observe any inner phenomenon which creates heat. Observe it, and through observation it becomes light. And if your every heat phenomenon is transformed into light, you will come to feel the inner moon. And when there is no heat left, then you have accumulated the nectar of the full moon. And through this nectar you become immortal. Not in this body, not with this body: you become immortal because you transcend life and death both. Then you are naivedya: then you are a food offering to the Divine – to the Total.

57. Unconsciousness is such a drug; consciousness is such an effort. When you learn something, you have to be conscious every moment. That consciousness is felt as a strain. It is not, but because we are always behaving in a mechanical way, it seems to be. The person who is thinking in terms of spirituality must think in terms of awareness – more and more awareness. Awareness comes only when you go on facing new factors.

58. Sex is there: do not fight it; try to understand it. But we are fighting with ourselves. Either we are identified with the mind or we are fighting with the mind. In both the cases we are the losers. If you are identified, then you will indulge in anger, in sex, in greed, in jealousy. If you are fighting, then you will create anti-attitudes. Then you will create inner divisions. Then you will create inner polarities. And you will be divided – no one else, because the anger is your anger. Now if you fight it, you will have double anger – anger plus this angriness against anger – and you will be divided. You can go on fighting, but this fight is just absurd. It is as if I am trying to fight my right hand with my left hand. I can go on fighting. Sometimes my right hand will win, sometimes my left hand will win – but there is no victory. You can play with the game, but there is neither defeat nor victory.

59. If you are really aware, you will transcend. Awareness is not a method for transcendence. AWARENESS IS TRANSCENDENCE. This constant awareness of your mind dissolves your greed, your anger, your sex, your hate, your jealousy, by and by. They dissolve automatically. There is no effort to dissolve them, not even any intention to dissolve them, not any longing to dissolve them. They are there, so rather than an intention to dissolve them, acceptance is more helpful.

60. Think of sex, and mind is absorbed. No need to concentrate – it concentrates. No need to make any effort – mind flows easily. Really, we don't know anything else except sex by which we can understand what concentration means. So it happens always that whenever a person can concentrate on any other thing, sex will not be a problem for him – whenever! Even if he is just a scientist, a research-worker, working in his lab, if he can concentrate on his work then sex will not be a problem in his life at all. But if you cannot concentrate on anything else, then your mind will be flowing through the channel of sex constantly. One thing must be understood: when you are thinking about sex, you are totally absorbed. There is no wavering. You even forget that you are thinking about sex – you may remember afterwards. Even this much wavering is not there. You

forget that you are different and that this procession of sexual thoughts and images is different. You become one with them. This is what is meant when bhaktas say, "the constant remembering of the Divine – without you, without 'I'." The same phenomenon occurs, only the object changes. It is not sex now; the object becomes Divine. And unless the Divine becomes as absorbing as sex is naturally, you cannot flow upward. So the upward flow is an effort: you have to pull yourself together for it. The downward flow is easy. That's why, whenever you feel tense, sex becomes a relaxation, a relief – because every tension means that you have been pulling yourself together towards something which is not natural. Then if you can relax to the downward flow, you will feel a relief. So in the West particularly, sex has become just a relief – just a relief from tensions. It is, and it is because when you flow downward no effort is needed. So sex is used by many, really by ninety-nine percent of people, as a tranquillizer. If you move in sex then you can sleep well. Why? Because when the mind is flowing downward your whole body is relaxed. Unless you are relaxed in the same way when your mind is going upward, you are not a religious person at all.

61. A really free consciousness will not be sensual but will be sensitive – deeply sensitive and sensuous. Really, when a Buddha sees a flower, he sees the flower in its totality, in its total beauty, in its total aliveness. The colour, the fragrance, everything, Buddha sees in its totality. He will never think again about this flower – he will never be sensual. He will not hanker again to see it more and more, repeatedly. He will never think again about this flower – not because he is not sensuous, but because he is totally sensuous, and he has lived this experience so deeply that there is no need to repeat. The need to repeat comes because you cannot live any moment totally – so you eat, and again you have to think to repeat it; you love, and you have to think to repeat it. You are less concerned with living than you are concerned with repetition. This repetitive hankering is sensuality.

62. One part is biological, hereditary; another is sociological. There is sex: become aware that the unconscious instinct is forcing your body mechanism towards a particular object, towards a particular act. But don't fight it because that fight is again, from the sociological part of the unconscious which says that sex is sin. Be aware of both, be conscious of both: there is sex, and there is the concept that sex is sin. Both are coming from some place you don't know – from a deep darkness within. Be conscious – don't do anything! Just remain conscious. Try to be in an alert state. Don't fight with the sex, don't condemn it – don't go to indulge in it. Simply remain conscious of the fact that something is happening inside. If you can remain conscious of the fact that something is happening inside. If you can remain with the fact without dong anything, you will feel that your consciousness is growing and penetrating the dark realm of the unconscious.

63. If you are alert, two things happen: the energy that was going to be used as indulgence or as suppression will become part of your alertness. Your alertness will be strengthened through that energy. That energy will move to your alertness; you will become more alert. That energy will become a fuel to your consciousness. You will be more conscious, and for the first time the unconscious will not be able to force you. For the first time unconsciousness will be incapable of manipulating you. And once you know the feeling of this freedom, that the unconscious cannot manipulate you – without any fight, without any struggle, without any conflict – then your consciousness has become stronger. And, by and by, the filed of consciousness will grow and the field of unconsciousness will shrink. your human iceberg will have gained one part more: you will be two parts conscious, eight parts unconscious. This is a long journey, and by and by you will become three parts conscious, seven parts unconscious. As you gain more it is just like reclaiming land from the ocean. The unconscious is a vast ocean; you have to reclaim land inch by inch. But the moment you reclaim land, the ocean shrinks back. A day comes, just like it came to a Buddha or to a Jesus, when you are conscious all the ten parts and the unconscious has disappeared. You are just light inside and no darkness. This is the flowering. And for the first time you become aware of your immortality. for the first time you are not now a seed. For the

first time now for you there is no becoming – you have become a being. If this expression can be allowed: You have become a being! Now you are a being! In this enlightened state of being, there is no suffering, no conflict, no misery. You are filled with bliss. Inside you are bliss, outside you are compassion. You have become sensitive to everything. Because of that sensitivity, a Buddha is compassion outside; inside a deep silent pool of bliss and outside a compassion. Buddha's lips are smiling with a deep bliss, and his eyes are filled with tears – in a deep compassion. That's why you can work both ways. If you grow in consciousness, you will grow in compassion; if you grow in compassion, you will grow in consciousness. But to grow in compassion is very The Ultimate Alchemy, Vol 1 233 Osho CHAPTER 17. TOWARDS A TOTAL FLOWERING OF CONSCIOUSNESS difficult – because you can again deceive. So the only right path is to grow in consciousness, then compassion comes as a shadow. Otherwise you can deceive and your compassion can just be a facade, a deception. Your compassion can again be an unconscious act. Then it is sentimental, emotional – not existential. Then you can weep, you can sympathize and you can serve. But this is going to be again an unconscious thing. The surest and most certain path is to grow in consciousness.

64. You might have heard that the seventh chakra in yoga is sahasrardal kamal – the one-thousandpetalled lotus on the seventh chakra in your head. That seventh chakra is the last stage, the peak, the Everest of consciousness. The first chakra is muladhar – the sex center, and the last chakra is sahasrar. Sex is the most unconscious thing in you, and the sahasrar is the most conscious. These are the two poles. We live around the sex center, move around it. Whatsoever we do is related with sex, howsoever distant it may look. Your earning money, your accumulating wealth, may not look at all related with sex, but they are related. The more wealth you have, the more sex you can have; it becomes more possible. The more power you have, the more sex you can have; it becomes more possible. You may forget completely, and ends may become means and means may become ends; that's another thing. One person can go on accumulating wealth for his whole life, and he may completely forget for what he is doing it. But every power search is for sex. We move around the center of sex, we are bound to because unless we grow in consciousness we cannot go beyond it. That is the most unconscious-rooted center, the lowest, and for that reason the deepest and the most unconscious. The higher you move in consciousness, the further you go from sex. And then there is a flowering of a different type. The whole energy moves to the seventh – sahasrar. And when the whole energy comes to the seventh chakra, it becomes a flower – one-thousand-petalled. Mm? – this is a beautiful imagery. It means with unlimited, infinite petals, the flower opens.

65. THE UNCONSCIOUS can be transformed only through awareness. It is difficult, but there is no other way. There are many methods for being aware, but awareness is necessary. You can use methods to be aware, but you will have to be aware. Of course, there are many methods for being aware – mm? – that is a different thing. There are many ways to create light – but light will have to be created. You can create a fire and there will be no darkness. And you can use a kerosene lamp and there will be no darkness, and you can use electricity and there will be no darkness. But whatsoever the case, whatsoever the method of producing light, light has to be produced. So light is a must, and whatsoever I will say in reference to this question will be about methods to produce awareness. They are not alternatives, remember. They are not alternatives to awareness – nothing can be. Awareness is the only possibility for dispelling darkness, for dispelling unconsciousness.

66. But how to create awareness? I talked about one method which is the purest: to be aware inside of whatsoever happens on the boundary line of the unconscious and to the conscious – to be aware there. Anger is there. Anger is produced in darkness; anger has roots in the unconscious. Only branches and leaves come into the conscious. Roots, seeds, the energy source, are in the unconscious. You become aware only of faraway branches. Be conscious of these branches. The

more conscious you are, the more you will be capable of looking into darkness. Inner darkness, unconsciousness, is the same. Look into it. But you can look only if you are not active. If you begin to act, your mind is distracted. Don't act inside. Anger is there – don't act, don't condemn, don't appreciate, don't indulge in it, and don't suppress it. Don't do anything – just look at it! observe it! Understand the distinction. What happens ordinarily is quite the reverse. If you are angry, then your mind is focused on the cause of anger outside – always! Someone has insulted you – you are angry. Now there are three things: the cause of anger outside, the source of anger inside, and in between these two you are. Anger is your energy inside, the cause which has provoked your energy to come up is outside, and you are in between. The natural way of the mind is not to be aware of the source, but to be focused on the cause outside. Whenever you are angry you are in deep concentration on the cause outside. Mahavir has called KRODHA – anger – a sort of meditation. He has named it ROUDRA DHYAN – meditation on negative attitudes. It is! – because you are concentrated. Really, when you are in deep anger you are so concentrated that the whole world disappears. Only the cause of anger is focused. Your total energy is on the cause of anger, and you are so much focused on the cause that you forget yourself completely. That's why in anger you can do things about which, later on, you can say, "I did them in spite of myself." You were not. For awareness you have to take an about-turn. You have to concentrate not on the cause outside, but on the source inside. Forget the cause. Close your eyes, and go deep and dig into the source. Then you can use the same energy which was to be wasted on someone outside – the energy moves inwards. Anger has much energy. Anger is energy – the purest of fires inside. Don't waste it outside. Take another example. You are feeling sexual: sex is again energy, fire. But whenever you feel sexual, again you are focused on someone outside, not on the source. you begin to think of someone – of the lover, of the beloved, A-B-C-D – but when you are filled with sex your focus is always on the other. You are dissipating energy. Not only in the sexual act do you dissipate energy, but in sexual thinking you dissipate it even more because a sexual act is a momentary thing. It comes to a peak, the energy is released, and you are thrown back. But sexual thinking can continuously be there. You can continue it in sexual thinking, you can dissipate energy. And everyone is dissipating energy. Ninety percent of our thinking is sexual. Whatsoever you are doing outside, inside sex is a constant concern – you may not even be aware of it. You are sitting in a room and a woman enters: your posture changes suddenly. Your spine is moire erect, your breathing changes, your blood pressure is different. You may not be aware at all of what has happened, but your whole body has reacted sexually. you were a different person when the woman was not there; now again you are a different person. An all-male group is a different group, and all-female group is a different group. Let one male come in or one female, and the whole group, the whole energy pattern, changes suddenly. You may not be conscious of it, but when your mind is focused on someone, your energy begins to flow. when you feel sexual, look at the source, not at the cause – remember this. Science is more concerned with the cause and religion is more concerned with the source. The source is always inside; the cause is always outside. With cause you are in a chain reaction. With cause you are connected with your environment. With source you are connected with yourself. So remember this. This is the purest method to change unconscious energy into conscious energy. Take an about-turn – look inside! It is going to be difficult because our look has become fixed. We are like a person whose neck is paralyzed, and who cannot move and look back. Our eyes have become fixed. We have been looking outside for lives together – for millennia – so we don't know how to look inside. Do this: whenever something happens in your mind, follow it to the source. Anger is there – a sudden flash has come to you – close your eyes, meditate on it. From where is this anger arising? Never ask the question: who has made it possible? who has made you angry? That is a wrong question. Ask which energy in you is transforming into anger – from where is this anger coming up, bubbling up, what is the source inside from where this energy is coming? Be concerned with from where anger is bubbling up, from where the sex desire has come in. Follow

it, take steps backwards. Meditate silently and go with anger to the roots. It is difficult but it is not impossible. It is not easy. It is not going to be easy because it is a fight against a long, rooted habit. The whole past has to be broken, and you have to do something new which you have never done before. It is just the weight of sheer habit which will create the difficulty. But try it, and then you are creating a new direction for energy to move. You are beginning to be a circle, and in a circle energy is never dissipated. My energy comes up and moves outside – it can never become a circle now; it is simply dissipated. If my movement inwards is there, then the same energy which was going out turns upon itself. My meditation leads this energy back to the same source from where the anger was coming. It becomes a circle. This inner circle is the strength of a Mahavir. The sex energy, not moving to someone else, moves back to its own source. This circle of sex energy is the strength of a Buddha.

67. **The science of japa says that when you become a hearer of your own sound, then you have reached. Then you have completed the japa.** And there is much in it. When you see a sound, for example, "Ram", your peripheral apparatus is used in creating it, your vocal apparatus. Or it you create a mental sound, then your mind is used to create it. But when you become alert about it, that alertness is of the center, not of the periphery. If I say "Ram", this is on the periphery of my being. When I listen to this sound "Ram" inside, that is from my center – because awareness belongs to the center. If you become aware in the center, now you have the light with you. you can dispel unconsciousness.

68. The basic natural possibility of muladhar chakra is the sex urge of the physical body. The very first question that arises in the mind of the seeker is what to do in regard to this central principle. Now there is another possibility of this chakra, and that is brahmacharya, celibacy, which is attainable through meditation. Sex is the natural possibility and brahmacharya is its transformation. The more the mind is focused upon and gripped by sexual desire, the more difficult it will be to reach its ultimate potential of brahmacharya.

69. Now this means that we can utilize the situation given to us by nature in two ways. We can live in the condition that nature has placed us in – but then the process of spiritual growth cannot begin – or we transform this state. The only danger in the path of transformation is that there is the possibility that we may begin to fight with our natural center. What is the real danger in the path of a seeker? The first obstacle is that if the meditator indulges only in nature's order of things he cannot rise to the ultimate possibility of his physical body and he stagnates at the starting point. On the one hand there is a need; on the other hand there is a suppression which causes the meditator to fight the sex urge. Suppression is an obstacle on the path of meditation. This is the obstacle of the first chakra. Transformation cannot come about with suppression. If suppression is an obstruction, what is the solution? Understand-ing will then solve the matter. Transformation takes place within as you begin to understand sex. There is a reason for this. All elements of nature lie blind and unconscious within us. If we become conscious of them, transformation begins. Awareness is the alchemy; awareness is the alchemy of changing them, of transforming them. If a person becomes awake toward his sexual desires with his total feelings and his total understanding, then brahmacharya will begin to take birth within him in place of sex. Unless a person reaches brahmacharya in his first body it is difficult to work on the potentiality of other centers.

70. If you run away from sex in fright how will you ever reach brahmacharya? Sex was the opening given by nature and brahmacharya is the quest that has to be undertaken through this very opening. If you see in this perspective there is no need to beg from anywhere; understanding is what is required. All of existence is there for the purpose of understanding. Learn from anybody, hear everyone, and, finally, understand your own self within.

71. Sex serves no greater purpose than a sneeze. A tension is thrown out, a load is unburdened.

When the energy is thrown out a load is unburdened. When the energy is thrown out you feel dissipated. To relax is one thing, to feel dissipated is quite another. Relaxation means the energy is within and you are resting, and to feel dissipated means energy is thrown out and you lie exhausted. You are weakened with the loss of energy and you think you are relaxing.

72. The external union can only be momentary. Very briefly it gives a period of happiness, then the sorrow of separation is infinitely greater. And this sorrow brings about a fresh yearning for the same pleasure which again proves to be momentary; then again there is the parting which is long and painful. So **the outer pleasure can only be momentary whereas the union within abides forever. Once it takes place it never breaks. Therefore, as long as the union within does not take place there is sorrow and pain. A current of happiness begins to flow within as soon as the inner union takes place. This pleasure is similar to that which is experienced momentarily in the outer union that takes place during lovemaking – a union which is so infinitesimal in its duration that it is over almost before it has begun. Many times it is not even experienced; it happens with such swiftness that it is not experienced at all. From the viewpoint of yoga, when inner intercourse becomes possible the instinct for outer intercourse immediately disappears. The reason is that this inner union is completely satisfying and fulfilling.**

73. Remember, I say again and again that **sex is the basic duality, and unless you transcend sex the Brahman cannot be achieved. All other dualities are just reflections and reflections of this basic duality.** Birth and death – again a duality. They will disappear when you are neither male or female. When you have a consciousness which goes beyond both, birth and death disappear, matter and mind disappear, this world and that world disappear, heaven and hell disappear. All dualities disappear when the basic duality within you disappears, because all dualities are simply echoing and re-echoing the basic division within you.

74. **If you allow your unconscious to come nearer to your conscious, too much sex-obsession will disappear.** If you are a man and you deny your unconscious, you are denying your inner woman; then you will be attracted to outer women too much. It will become a perversion because then it is a substitute. The inner femininity has been denied; now the outer femininity becomes obsessive to you. You will think and think about it; now your whole mind will become sexual. If you are a woman and you have denied the man, then 'man' will take possession of you. Then whatsoever you do or think, the basic color will remain sexual.

75. So much fantasy about sex is because you have denied your inner other. So now this is a compensation. Now you are compensating for something which you have denied to yourself. And look at the absurdity: the more you get obsessed with the other sex the more you feel afraid; the more you deny the inner the more you suppress it; and the more you suppress it the more you become obsessed.

The external union can only be momentary. Verybriefly it gives a period of happiness, then the sorrow of separation is infinitely greater. And thissorrow brings about a fresh yearning for the same pleasure which again proves to be momentary; then again there is the parting which is long and painful. So the outer pleasure can only bemomentary whereas the union within abides forever. Once it takes place it never breaks.

Therefore, as long as the union within does not take place there is sorrow and pain. A current of happiness begins to flow within as soon as the inner union takes place. This pleasure is similar to that which is experienced momentarily in the outer union that takes place during lovemaking – a union which is so infinitesimal in its duration that it is over almost before it has begun. Many times itis not even experienced; it happens with such swiftness that it is not experienced at all. From the viewpoint of yoga, when inner intercourse becomes possible the instinct for

outerintercourse immediately disappears. The reason is that this inner union is completely satisfyingand fulfilling.

One should also do regular reading of greatly inspiring brahmacharya quotes.

## 3 - The Secret of Eternal Youth

From the Spiritual Discourses of

Param Pujya Sant Shri Asaramji Bapu

Vital Energy is the essence of Your Body.

Preservation of it is the key to longevity of youthfulness.

### The Secret of Eternal Youth

"The body is the soul's instrument to perform righteous actions."

All spiritual disciplines are performed through the body. If the body is weak and sickly, the mind becomes similarly afflicted. To attain success in any enterprise, it is essential that both the body and the mind are healthy and function in harmony and synchronicity. That is why an aged person is unfit to undertake Sadhana (spiritual discipline). The unbridled gratification of desires over the years drains away mental, vital and physical energies. Even if such a person possesses a strong will power, his body would not assist him. On the other hand, sadly, today's Youth, in spite of having the physical ability to proceed on the path of Sadhana, are distracted by the objects of sense indulgence and fall a prey to carnal pleasures. Not appreciating the prime importance of sexual energy, they recklessly fritter it away through sensual indulgence, a folly that would later become a matter of life-long repentance for them.

Many young people, who are badly perturbed, come to me for guidance and help. They open up their hearts before me. They confess that through uncontrolled sexual indulgence they have lost mental, vital and physical energies with the result that their mind becomes sluggish, will power is lost and the body becomes languid and sickly. They live a miserable life seeing no way to redemption. They lament that, for them, Self-realisation will remain a distant dream and that they have somehow to drag along the remaining part of the life, aimlessly.

Throughout history, great sages, saints, and seers have stressed the paramount importance of celibacy for leading a noble and sublime life. A person lacking in self-restraint and self-discipline can never make progress in any worthwhile endeavor nor can he be of any service to the society. A society made up of such people is unable to make any material or spiritual progress. Such degenerated societies disintegrate in the long run.

### What is Brahmacharya?

First of all, let us understand the meaning of Brahmacharya.

'Yajnavalkya Samhita' states:

"Brahmacharya is abstaining from all kinds of Maithuna or sexual enjoyment forever, in all places and in all conditions- physically, mentally and verbally."

The great sage Vyasa said:

'To abandon the pleasure gained through the sexual organs by restraint is defined as celibacy."

Lord Siva said to Goddess Parvati,

"O Parvati! What is there on this earth which cannot be accomplished if one has control over his sexual fluid?" That is, all powers reside at the divine feet of the Enlightened Urdhvareta (one who is able to sublimate his sexual energy through the practice of yoga). In fact, Siddhis (divine powers) become his facile servants. Such a Sadhaka can attain Self-Realisation within a short span of time. Even the gods (deities) have attained immortality through Brahmacharya".

"The gods have conquered death by Brahmacharya and penance. Indra, the King of gods, has attained a still higher status, through the self-discipline of Brahmacharya." (Atharva veda: 1. 5. 19)

**Brahmacharya is the supreme penance**

Lord Siva said:

"Celibacy alone is the supreme penance. Of course, other penances (such as keeping fast and silence etc ...) are good in their place, but they are all inferior to Brahmacharya. That Urdhvareta saint who has done penance over the restraint of the sexual organ is not a human-being but God."

Brahmacharya is also hailed in Jain scriptures.

"Brahmacharya is the supreme penance."

**Preservation of semen gives life**

Semen is found in a subtle state in all the cells of the body. Just as the buttermilk is thinned after the butter is removed, so also, semen is thinned by its wastage. The more the wastage of semen, the more the body deteriorates and weakens. The preservation of semen is the secret of good health and longevity, and of all success in the physical, mental, intellectual and spiritual planes. He who has even a little bit of Brahmacharya will tide over a crisis of any disease very easily. One who followsBrahmacharya strictly is usually not afflicted by any disease. That is why, in scriptures, it is said:

"Death is hastened by letting out semen from the body. Life is saved and prolonged by preserving it. Semen is the real vitality in men. It is the hidden treasure in man."

"There is no doubt that people die prematurely by letting the semen out of the body; knowing this, the Yogi should always preserve semen and lead a life of strict celibacy."

- Siva Samhita

In Jain Scripture, it is said,

"Of the myriad vices, lust is the worst." ----- (Dasa Vaikalika Sutra : 6.17)

'Atharva Veda' declares:

"Celibacy is the supreme religious observance."

After Dhanvantari, founder of Ayurveda (Herbal Medical Science) taught all details about this science, his students enquired about its keynote (essence). In the reply, master asserted," I tell you that Brahmacharya is truly a precious jewel. It is the one most effective medicine-nectar indeed-, which destroys diseases, decay and death. For attaining peace, brightness, memory, knowledge, health and Self-realisation, one should observe Brahmacharya, the highest Dharma, the highest knowledge, greatest strength. Of the nature of Brahmacharya is verily this Atma and in Brahmacharya it resides. Saluting Brahmacharya first, the cases beyond cure, I cure, Aye' Brahmacharya can undo all the inauspicious signs."

All the sages, saints and founders of religions have sung the glory of celibacy.

The great Yogi Gorakhandtha, chanting in praise of semen has said,

"As a fair lady grieves due to separation from her beloved, so does an ascetic (Yogi) due to his separation from his semen."

"By the power of the composure of the semen, one will become just like Myself." ---- Lord Siva

**How is semen formed?**

According to Ayurveda, from the digested food chyle is formed. Out of chyle comes blood. Out of blood comes flesh. Out of flesh comes fat. Out of fat comes bone. Out of bone comes marrow. Out of marrow comes semen. Conversion of Dhatuat every step takes a period of five days. Thus semen is the last Dhatu that is formed out of food. It takes approximately 30 days and 4 hours to complete this cycle. Scientists believe that an intake of 32 kgs. Of food produces 800 Gms. of blood, which in turn forms only 20 Gms. of semen. Now, you can see how precious the semen is!

**Modern medical opinion**

Eminent European Medical experts also support the statements of the Yogis of India. Dr. Nicole says, "It is a medical and physiological fact that the best blood in the body goes to form the elements of reproduction in both the sexes. In a pure and orderly life, this matter is reabsorbed. It goes back into circulation ready to form the finest brain, nerve and muscular tissues. This vital fluid of man carried back and diffused through his system makes him manly, strong, brave and heroic. If wasted, it leaves him effeminate, weak and physically debilitated and prone to sexual irritation and disordered function, a wretched nervous system, epilepsy and various other diseases and death. The suspension of the use of the generative organs is attained with a notable increase of bodily, mental and spiritual vigour."

If the spermatic secretion in man is continuous, it must either be expelled or be reabsorbed. As a result of the most patient and preserving scientific investigations, it has been found that whenever the seminal secretions are conserved and thereby reabsorbed into the system, it goes

towards enriching the blood and strengthening the brain.

Dr. Dio Louis thinks that the conservation of this element is essential to strength of body, vigour of mind and keenness of intellect. Another writer Dr. E.P. Miller says: "All waste of spermatic secretions, whether voluntary or involuntary, is a direct waste of the life-force. It is almost universally conceded that the choicest element of the blood enters into the composition of the spermatic secretions. If these conclusions are correct, then it follows that celibacy in life is essential to man's ultimate well- being."

**The cause of magnetic personality**

According to Dhanvantari, the sexual energy is transmuted into Ojas or spiritual energy by pure thoughts. It is called sex sublimation in western psychology. Sublimation is not a matter of suppression or repression, but a positive dynamic conversion process. It is the process of controlling the sex energy, conserving it, then diverting it into higher channels and finally converting it into spiritual energy or Ojas shakti.

Ojas is the cause of attractive personality. If you see any person who is outstanding in his works, whose speech is impressive and thrilling, has lustrous eyes and a magnetic aura on his face and awe-inspiring (charismatic) personality, be sure that he has stored up Ojas in his brain. This stored up energy can be utilised for divine comtemplation and spiritual pursuits (Self-realisation).

Assuming that an ordinary man consumes 32 kgs. Of food in 40 days, yielding 800 Gms. of blood, which in turn will yield only 20 Gms. of semen over a period of one month. A person will be able to accumulate about 15 Gms. of semen in 30 days. And one-month accumulation of semen is discharged in one sexual intercourse!

**Story of a gardener**

Once there was a gardener. He spent all his time, energy and wealth in developing a floral garden. In the garden varieties of multi-colored flowers were grown. He gathered the flowers and extracted a wonderful perfume. And what did he do next? He poured the perfume into a sewer. Don't you think that only the gardener is foolish? Most of us are like the stupid gardener. The semen accumulated in the body over a period of 15 to 20 years up to our early youth, plus what we go on collecting in cycles of 30 to 40 days that could have been transmuted into Ojas to give bodily strength, vigour and radiance, is dissipated for enjoying fleeting sexual gratification. Thus many of us are not less stupid than the gardener of the story. Certainly the gardener would have not repeated the mischievous action after knowing his folly through someone's instructions, but the people are repeating their folly of sex-indulgence over and over again (even after getting instructions from scriptures and saints). For a momentary pleasure a person falls a prey to the sexual act blindly driven by passion. After the heat of the passion has subsided, a person feels drained of all energies. The energy that is wasted during one sexual intercourse, tantamount to the energy that is spent in physical labour for 10 days or the energy that is utilized in mental work for three days. Still one repeats the same folly without realizing that it does not provide lasting happiness. On the contrary, it results in terrible harm to health and wastes the precious vital fluid accumulated over a period of 30 to 40 days.

**Sex for progeny -A natural plan**

The sexual degradation that has overtaken mankind today is directly due to the fact that people have assumed that there is a natural "sexual instinct" in human beings. It is not so. The natural instinct is the procreative one. The Mother Nature has bestowed the power of reproduction to all the creatures (flora and fauna) for continuation of the race. Sex is not an entertainment. If a man leads a life of celibacy even in householder's life and has copulation for the sake of progeny only, he can bring forth healthy, intelligent, strong, beautiful and self-sacrificing children. Higher forms of animals do have the sex impulse, but it becomes active only during the mating season; and thus they maintain health. Man, with his boasted intellect, has to learn lessons from birds and animals. Even animals have more self-control than men. It is only the so-called man who has degraded himself much by indulgence. At the heat of sexual excitement, he repeats the same ignoble act again and again. Man only violates the laws of nature and consequently suffers from innumerable diseases. He has degenerated to a level far lower than that of animals in this respect.

Food, sleep, fear and copulation are common to both animals and men. That which differentiates a man from an animal is Dharma, faculty of discrimination. Viveka and Vichara Shakti can be secured by the preservation of Virya. You had enough of sense and sex gratification in all your previous bodies of various animals. Human life is not meant for satisfaction of lower appetites of sex and tongue. It is meant for higher purpose. If we do not cultivate discrimination and intelligence and go on gratifying sexual desires without restraint, how can we attain the higher goal of Self-realisation?

**Don't be misled**

Many persons are misled by the perverse logic of the so-called intelligent people who say that scriptures and saints have also preached to lead a natural way of life. When you desire to work, work. When you desire to play, play. When you feel hungry, eat. When you are tired, go to sleep. They are advocates for uncontrolled sense pleasures. Even the Freudian psychologists stress that repression or suppression of the sexual desires is the cause of many diseases. So there should be no tension or suppression. They advocate for free sex.

In the practice of Brahmacharya, what is wanted is elimination of lust, but not suppression. Repression or suppression of the sexual desires will attack you again and again and will produce wet dreams, irritability and restlessness of mind. Brahmacharya means control, but not suppression of the sexual desire or sex force. The mind should be rendered pure by Meditation, Japa, Kirtan and Prayer. If the mind is filled with sublime divine thoughts by meditation, japa, prayer and study of holy scriptures, the sex desire will be devitalized and the sexual energy is transmuted into Ojas or spiritual energy. Sublimation is not a matter of suppression or repression, but a positive, dynamic, conversion process. The material energy is converted into spiritual energy, just as heat is changed into light and electricity. Freud had studied the cases of suppression or repression of sexual desire. He did not study the cases of sublimation of sexual energy into spiritual energy. Dr. Freud called desire as 'sexual instinct' or 'libido'. Dr. Carl Jung refuted this theory and described this desire as the 'creative energy.'

The practice of celibacy is not attended with any danger or any dire disease or undesirable result such as the various sorts of complex that are wrongly attributed to it by the western psychologists. They have no practical knowledge of the subject on hand. They have got a wrong, ill-founded imagination that the ungratified sex energy assumes in disguise the various forms of complex

such as touch phobia. The complex is due to some other causes. It is a morbid state of mind due to excessive jealousy, hatred, anger, worry and depression brought about by various causes. Some people quote saint Kabir's words,"O saints! Supreme is the natural state of Samadhi." They misinterpret the message of Kabir and indulge in unrestrained sex. But they commit selfdeception. Such people fail to understand that this natural life is meant for Enlightened (Jnani) souls. In a Self-Realized person, the sexual craving is entirely eradicated; no sexual thought will crop up in the mind. They have transcended the allurements of their senses, mind and intellect and are unaffected by praise or insult, steadfastly poised in the Self, beyond the reign of ignorance and illusion. They do not expect anything from the world. Worldly happenings have no effect on their perennial state of bliss. Thus, if they are offered abundance of material, they can, with perfect equanimity, either use them or throw them away. What to speak of material objects, they have lost all attachment even to their bodies. It makes no difference to them whether they have a body or not. They are in a continuous state of peace and bliss. It is in regard to these enlightened souls that saint Kabir says:

If anyone has reached this stage, then it is all right. Otherwise beware! Under the pretext of leading a natural life, one should not make excuses and become the cause of one's own moral and spiritual degradation. Compare the state of an ordinary person to that of a great saint. If an ordinary person were insulted, he would become furious and revengeful. His mental poise is disturbed even by trivial attacks in life. He is a slave to passion and hatred. He is dominated by the sense of I-ness and My-ness: my house, my wealth, my reputation, and my body... This is the pseudo identification yet it seems real to the ordinary person. Is it possible for him to live being detached from these feelings? Please think over it seriously.

Even some saintly persons are not able to detach themselves from their bodies, what to speak of ordinary people? Many a sages and saintly persons are obsessed with these concepts, "I am an ascetic, I don't eat sweets, I don't look at women, I don't touch money..." They have not been able to make their lives 'natural'.

Many a people indulge in sense pleasures in the name of 'natural life'. The mouth waters at the sight of sweets. One becomes upset when one's beloved is in trouble. If the business suffers a loss, owner suffers from insomnia. One becomes homesick if one stays away from his dear ones for a long time. Are these the marks of a 'natural life' that the saints speak of? Certainly not!

**Significance of self-control**

There is a great injustice being done to the youth at present time. They face attacks from all sides, which is sex stimulating.

On one side, animalistic sexual instincts drag them to wanton sex-pleasures; the permissive society encourages them to become libertine. If these base instincts are supported by the scientists who assert that self-control is harmful to health and when so called Gurus also startpreaching "From sex to super conscious", on the basis of the science of corruption founded by misleading psychoanalyst like Freud, then God alone can save the celibacy of the youth and chastity of the married couples.

Lack of self-control gives rise to diseases. The western world has suffered moral and ethical degradation by following the Freudian psychology. It is clearly observed in statistical data. Population of India is three times that of U.S.A. Yet, consumption of drugs in U.S.A. is 10 times that in India. In New York City, a ten-year study, Mental Health in metropolis, claimed that

approximately 80 per cent of adults showed some symptoms of Mental illness, with one in four actually impaired.

(Srole, Leo, Langer, Thomas, et al, Mental health in Metropolis, The midtown Manhatton Study.)

Freudian psychoanalysts failed to give any solution to the problem of suppressing desires. So the people alarmed of getting mental disorders, continued to satisfy their desires even by illegal means. This in turn increased the incidence of crimes. On an average one case of rape is recorded per six seconds and about 2 million cases of pre-marietal pregnancy are recorded every year in U.S.A. Teenage pregnancy is a burning problem of U.S.A. Pre-marital sex is common in U.S. because they advocate free sex. As a result of that they compare the sexual gratification after marriage with the previous pre-marital experiences and when they find it less, they ask for divorce.

About 65% of marriages result in divorce. As they have violated the nature's law of self-control, they suffer from sexually transmitted diseases. The most horrible is AIDS (Acquired Immune Deficiency Syndrome), which is spreading like an epidemic. The family life is disturbed by internal conflicts, dissatisfaction and rage. The social life is full of chaos, terror, insecurity and arrogance. This is not caused by poverty or lack of materials. The U.S. has 4 % of the world's population. They have made provisions for 40 % of the global material productions (like cars, TVs etc.). Yet the criminal tendency is so high that one case of burglary is recorded per ten seconds. There are 425 prisoners per one lakh population whereas there are only 23 prisoners per one lakh population in Indian jails. In U.S.A. 14 million cases of crime were recorded by the police department during the year 1992. This is because the people under the influence of Freudian psychology try to satisfy all desires (not only sexual). The social life is degraded. Unchecked criminal tendencies lead to chaos, terror and insecurity.

Dr. Freud called desire as 'sexual instinct' or 'libido'. Dr. Jung refuted this theory and described this desire as the creative energy'. Wide "Modern man in search of soul" Professor Adler differed from Freud attributing less importance to sexual factors. He broke away in 1912.

Though Freud has been severely denounced for his sexual obsession by eminent psychologists Adler and C.G.Jung, his followers are misguiding the youth even this day. A few unthoughtful philosophers of India have preached the same school ofFreudian psychology in guise of religious discourses titled, "From sex to superconscious", which has misled many people. Freud, being an atheist, supported his theory on study of some cases of hysteria and kindred patients but the socalled philosopher has misled even religious people from self-control to unrestricted & illegal sex by extending spiritual support to licentiousness in his discourses, "From sex to superconscious". Sex undoubtedly leads to spiritual downfall (self-destruction). Self-control is essential to attain superconscious. Now this principle is accepted by western psychologists. They have realised the superiority of Indian psychology over the western psychology. The school of analytical psychology founded by Dr. Carl Gustav Jung must be appreciated. He disowned the materialistic view of Freud and he arrived at a view of man, which took proper account of the mystical side. Many ordinary people became great yogis, by following the principles of Indian psychology founded by sage Patahjali, many are treading this path and many will follow it even in future to become great yogis, but we have not seen even a single person who followed the teachings of "From sex to super conscious" and attained Samadhi. We have seen some of them suffering from mental disorders.

Child psychiatrist Stilia Chess of New York University says, "Freud obviously experienced oedipal lust. He then suffered the delusion that his abnormality was normal and universal."

Ernest Jones has called this single-idea-obsession, which leads Freud to extrapolate his own

feelings on to all humanity in the case of the oedepal theory.

During his self-analysis, Freud learnt of his oedepal love towards his mother, attractive Amalie. It was first aroused as a boy when he took an overnight train trip with her from Leipzig to Vienna. "I must have had the opportunity of seeing her nudum", he guessed. As a youth, young Freud exhibited unusual behaviour. At the age of seven he walked into his parent's bedroom and intentionally urinated on the floor. He felt passion and jealousy against his father.

Freud said, "These feelings of love for the parent of opposite sex and hostility to the parent of same sex begin at the age of three years and remain in subconscious mind throughout the life. With boys to beget a child from mother is never absent. Suppression of sex desires causes nervous diseases like neurosis and psychological maldevelopment."

What a disgustible and ridiculous theory this is! A male child desiring sexual union with his mother? Even birds and animals enter into sex-life after puberty, when their sexual organs are well developed. How can a young child have sexual craving when he is physiologically immature and psychologically unaware of sexual desires? How could the innocent child come to know of the sexual involvement of parents? How can he develop hostility to his father?

Freud says, "The infants first sexual feelings are stirred at his mother's breast... suckling of the child at the mother's breast is the model for every (sexual) relation."

If this were true, the child would never wean breast-feeding. He would continue intensifying his desire till adulthood. How could this be possible'? Adler had come to disbelieve Freud's sexual theories including infantile sexuality.

Now these Freud's ills are advancing towards India through multinational T.V. channels in a big way. It is time to alert us before our young generation becomes victim of the situation.

Therefore, the people who wish to save mankind particularly the young generation from undergoing devilish transformation, wish the youth to possess vibrant physical health, cheerfulness of mind and sharp intelligence, want to save the people of our nation from the dreaded disease of AIDS, and want to build a healthy society should come out to propagate the message Of self-Control, self-restraint, chastity and celibacy to the young people in the Society.

Thousands of devotees distribute books like 'Yauvan Suraksha' ('The Secret of Eternal Youth') and 'Yoga Yatra-4' among schools, colleges and society for the layman's benefit.

Psychoanalysis -created by abnormal Freud

"In 1977 'The President's Commission on Mental Health' concluded that the state of our psyche is worse than believed and that one quarter of all Americans suffer from severe emotional stress. They warned that up to 32 million Americans are in need of professional psychiatric help."

(Lyons, Richard D.)

In his book, "The psychological society", Mr. Martin Gross, a great author, editor and educator says, "The Freudian neurosis has infiltrated our psyche and our culture more deeply than we yet understand. If we recognise that much of it is a reflection of Freud himself, and we know the dimensions of that personality's distortions, it may help us to free ourselves from its pervasive influence. We might no longer have to live in the shadow of Dr. Freud."

Modern psychoanalysis, most of modern psychiatry and most of psychotherapy is the perfect mirrors of Freud's neuroses. They are the nurturing home for Freud's murderous death wishes, calamitous sibling rivalries, unconscious enmity against parents, bisexuality, incest drives, latent homosexuality, inverted love hate relationships, dogmatised superstition and unseen hatred of

every description.

Freud suffered from spastic colon, near continuous depressive moods, neurasthenia, homosexual tendencies, bad temper, migraines, constipation, travel phobias, death fears, heart irregularity, money phobias, infected sinuses, fainting spells and hostile drives of hate and murder. He had been a victim of superstition, magical numbers and childish gullibility. He was a cocaine addict.

Freud has impressed his own pathological childhood onto modern society as a typical situation, thus creating psychic chaos in the psychological society. Freud's personality has distorted psychology and psychiatry.

Eminent psychologist Dr. C.G.Jung refuted Freud's theory. Dr. Adler also differed from Freud in many respects. He rejected root and branch of the entire Freudian conception of basic masculine and feminine psychology.

It is sad to note that these refuted theories founded by abnormal Freud are taught by many psychiatrists and sexologists to the people of India. They advocate for pre-marital sex (unethical), and masturbation (unnatural sex). Their teachings are published in periodicals and newspaper columns misleading the youth to corruption and ethical degradation. Many of them who follow the teachings of "From sex to super conscious" have become victims of incurable diseases, mental imbalance and AIDS. Freud reminded us shortly before his death, my ego resembles that of the psychotic in one point or another, in a greater or lesser degree." His followers may not admit their madness but they are followers of Freud who was psychotic. It is our humble request to them to give up madness of misguiding and corrupting the people of our nation. They should read this book, if they wish the good of all.

If sexual urge is not controlled, excessive sexual intercourse drains the energy enormously. Persons are physically, mentally and morally debilitated by wasting the seminal power. You experience much exhaustion and weakness. Such unrestrained sex-indulgence nullifies the very purpose of human life, which is specially endowed with intelligence; wisdom, discrimination and will power to enable the soul attain Self-realization. Man wants unbridled license to indulge in sex all the 365 days of the year on the fallacious plea that, 'if it were not good to satisfy the urge, why did God create it in the first place?' They do not realize that their intellect is blinded by lust and that they are vainly trying to blame God for their errors.

**Suicidal arguments**

Sometime ago, I received a letter. The gentleman had written: "Your Holiness said in a Satsang and it is also published in your books that one shouldn't smoke cigarettes, cigars etc, and should abstain from other addictions, as they destroy the strength, health and intelligence of the consumer. If it be so, why did God create tobacco?"

This gentleman is unable to abandon his addiction and he is making God liable for it. God has created roses as well as thorns. Then why do we pick up the roses and not the thorns? Why is a knife used to cut vegetables and not one's own throat? God has created fire. Why do we use it to cook food and not to bum our own houses? Why don't we use poisonous plants as vegetables? The answer is simple. In these situations we use our discriminative intelligence (Viveka) to select beneficial and to reject harmful ones. But in case of sex-indulgence, man does not control his mind and blames God. God has created almonds, pistachios, milk and many other nutritious eatables too. If we are discriminative, we would certainly choose such nourishing and energy-giving things rather than spending our money on energy draining and health injuring addictions.

Man justifies his bad habits and addictions through hypocritical rationalisation. This is misuse of intelligence and energy. Smoking and other addictions debilitate the mind and make the intelligence dull and confused.

Preservation of seminal energy is the vital subject for those who want success in material or spiritual life. It is essential for strong body and sharp brain.

Maharisihi Patahjali has stated in his Yoga Aphorisms, "After becoming an urdhvareta (a Yogi who has accomplished perpetual sublimation of semen) through Yoga, a Yogi becomes all-powerful. That Yogi alone can realize the supreme truth. Since through celibacy the impossible becomes possible, the gain of fame, wealth and other material things is assured to the celibate."

**Frequency of copulation**

One of the disciples of Socrates (a great Greek philosopher) asked his teacher, "My Venerable Master, kindly instruct me how many times a house-holder can have copulation with his legal wife?"

Socrates replied, "Only once in his life time"

The disciple said," Oh my Lord! This is absolutely impossible for worldly men. Pray, kindly prescribe an easy path."

Then Socrates said, "A house-holder can have copulation once in a year."

The disciple replied, "O Venerable Sir, this is also a hard job for them. You must prescribe an easier course."

Socrates then replied, "Well, my dear disciple, once in a month. This is suitable. This is quite easy. I think you are satisfied now."

The disciple said, "This also is impossible, my revere master. Householders are very fickleminded. Please prescribe an easier course."

Socrates said, "Twice in a month. But this will cause an early death."

The disciple said, "This also is impossible, for they cannot remain for a single day without sexual intercourse."

Then Socrates said, "Well said, my dear child. Do one thing now. Dig a grave and purchase a coffin and winding sheet for the corpse before hand. Now you can spoil yourself any number of times you like. This is my final advice to you."

This last advice pierced the heart of the disciple. He thought over the matter seriously and understood the importance and glory of Brahmacharya. He took a vow of strict unbroken celibacy for life. He took to spiritual Sadhana in right earnest and attained Self-realisation. But one, who wastes his semen for sexual pleasure, finally attains despair, weakness and death. Priceless human life is wasted in sexual indulgence but sexual desires are never satiated. You might have heard the story of King Yayaati.

**Experience of king Yayaati**

There once lived a King named Yayaati who lived for a full one thousand years of enjoying all the pleasures a King of his position could command. Guru Shukracharya's daughter Devayani was his wife. Guru Shukracharya cursed him to become old because he had intimate relations with a maid servant named Sarmistha. He asked for forgiveness. Shukracharya took pity on him and favourably modified his curse, so that Yayaati could regain his youth if anyone of his sons is ready to get his old age in return. He had still a great desire to enjoy all royal pleasures for some more years, he asked each of his sons (Yadu, Turvasu, Druhyu and Anu), one by one, to take upon himself this old age and give him his youth in return, assuring that after one thousand years he would return the youth and take back his decrepitude. Not one of them was willing to accept the offer except his youngest son named Puru.

Puru gave his youth to his father and got in return old age and its consequent weakness. Yayaati, being exceedingly delighted with his new youth, began to indulge again in sensual pleasures. He enjoyed himself to the full limit of his powers and as much as he desired without violating the precepts of religion. He was very happy, but only one thought troubled him. And that was the thought that the one thousand years would come to an end. He was not satisfied even when the fixed time came to an end. He came to his son Puru and addressed him thus: "O son, I have enjoyed with your youth to the full limit of my powers and all pleasures, according to their seasons. But desires never die. They are never satiated by indulgence. By indulgence they flame up like the sacrificial fire with ghee poured into it."

He said, "If one becomes the sole lord of all the earth, with its paddy, oats, gems, beasts and women, still it will not be considered by him enough. Therefore, the thirst for enjoyment should be abandoned. The thirst for enjoyment which is difficult to cast off by the wicked, which does not fail even with failing life, is truly a fatal disease in man. To get rid of this thirst is real happiness.

Yayaati's experience is very useful to mankind. He continued, "My mind was attached to the pleasures of life for full one thousand years. My thirst for them, however, without being abated, is daily being increased."

Yayaati said, "My son, therefore, I shall get rid of it. I shall fix my mind on Brahman (supreme consciousness), and becoming peaceful and having no attachment, I shall pass the rest of my days in the forest with the innocent deer." So saying he installed Puru on the throne after giving him back his youth and retired into the forest to lead the life of an ascetic. Puru's dynasty was named Paurav in which Janmejaya, the son of King Parikshit was born.

**Example of King Muchakunda**

By the blessing of Sage Gargacharya, King Muchakunda had darshan of Lord Sri Krishna. The king asked Lord Sri Krishna to bestow his unswerving devotion. Lord Sri Krishna said, "You have excessively indulged in sense pleasures. Epicureans cannot get unswerving devotion to God. Selfcontrol is a must to get firm devotion. In next life you will be conferred with firm devotion."

King Muchakunda died. In Kaliyuga he was born as a great staunch devotee of Lord Sri Krishna

- known as Narasimha Mehata.

Those, who do not realize the importance and value of this vital essence of life, should remember that they are followers of Yayaati and they will be ruined. They must learn a lesson from the experience of Yayaati. They should cultivate dynamic will power, discriminative intellect and elevating compassion. If not upon others, at least be kind to yourself. Forget the past. take a fresh start in your life. Better late than never. Practice Brahmacharya, learn various Yogasana, Pranayama etc. and practice regularly and adopt the herbal therapy to keep sound health and regain the lost vitality. Be heroic and brave-hearted ... Om .... Om .... Om.

**Victims of bad habit**

In the present-day world, unfortunately, many people read pornographic literature, view sexy films on television and in theatres, view blue films in privacy, as a result we see all around us, the number of physical, mental and moral wrecks increasing every day. Many a times such people indulge in unnatural sex. Masturbation or homosexual tendency lead them to wastage of seminal energy many times a weak. They may discharge seminal energy in bad dreams or wet dreams. Due to excessive loss of semen, enlargement of testes and sometimes pain in the testes develops. The evil after-effects that follow the loss of seminal energy are dangerous. Persons are physically, mentally and morally debilitated. The body and the mind refuse to work energetically, because the semen is not used up in the body to form Ojas that give vibrant health, strong will power and sound mind. Later on, such people develop impotency for the testices cannot produce semen with normal sperm count. Life for him loses all zest, zeal and charm. He becomes a victim of a number of diseases like anaemia, loss of memory, gloominess, palpitation of heart, pain in the back, loins, head and joints, weak kidneys, fickle mindedness, enlargement of testes, pain in the testes, debility, nervous breakdown, restlessness of mind, lack of thinking power, etc. He goes through hellish suffering. The scripture declares emphatically,

"By the practise of Brahmacharya, longevity, glory, strength, vigour, knowledge, wealth, undying fame, virtues and devotion to truth increase."

Therefore, practice of celibacy is always commendable.

'Atharva Veda' declares:

"I have abandoned the lust that wastes my seminal energy. I throw away those sexual desires forever as they destroy my strength, intelligence and health. I will never become a victim of sexual desires' "

But what happens to one who does not lead the life of celibacy. 'Atharva Veda' says,

"The lust is the cause of diseases, dire diseases. It is the cause of death, fatal death. It makes one walk with tottering steps. It causes mental debility and retardation. It destroys health, vitality and physical well being. It burns all the Dhaatus(viz.chyle, blood, flesh, fat, bone, marrow and semen). It pollutes the purity of mind."

**Arjuna and Angaarparna**

With the strength of brahmacharya Arjuna was able to defeat Angaarparna, a great Gandharva.

The story goes like this:

The Pandavas, sons of Pandu, proceeded towards Panchaala. They walked day and night and reached Somasrayan, on the bank of the river Ganges. Arjuna walked ahead, carrying torch in his hands for showing them the way and for protecting them. There in the delightful waters of Ganges, Chitrasen, the King of Gandharvas, was sporting with his wives. He heard the noise of the footsteps of the Pandavas approaching the river. The greatly strong Gandharva was inflamed with wrath by hearing the noise. Seeing the Pandavas with their mother, and drawing his fearful bow, he spoke thus, "If any man out of greed wanders during dark twilight (after its first forty seconds) and comes near us, we both Gandharvas and the Rakshasas kill those fools. Stay at a distance. Do not come near me. Know you not that I am now bathing in the waters of Ganges. Know me to be the Gandharva named Angapaarna who depends only on his own strength or arms. The Kapalikas, the Srngis or the Devasdare not come here. It appears you are human beings. How dare you then to approach me, who is the brightest jewel in Kuber's crown?" Arjuna said, "O wretch, to whom can the ocean, the sides of the Himalayas or this river Ganges be barred, whether at night or day or at twilight? We are endowed with prowess. We care not disregarding your words, touch at pleasure the sacred waters of the Ganges which is ever accessible to all."

Hearing this, Angaarparna became very angry and drawing his bow he shot at them his arrows, which were like the poisonous snakes. The Pandava Arjuna, who had an excellent shield, warded off all those arrows with it and with the torch in his hand. Then the Pandava angrily hurled at the Gandharva that celestial weapon, blazing fire weapon, which immediately burnt his chariot. Having fainted away by the force of the weapon, the greatly powerful Gandharva was falling headlong downwards from his chariot. But Arjuna seized him by the hair of his head, which was adorned, with garlands of flowers. He dragged towards his brother that Gandharva insensible in consequence of being wounded by the weapon. Seeing this, his wife Kumminasi being desireous of rescuing her husband, came to Yudhisthira and asked for his protection. Yudhisthira said,"O, chastiser of foes, who would kill an enemy who has been vanquished in the battle, who has been deprived of his fame, who is protected by a woman and who is incapable of defending himself. 0 child, set him free."

Arjuna said, "O Gandharva ! Take your life. Go hence and do not grieve. The king of the Kurus, Yudhisthira orders me today to show you mercy."

The Gandharva said, "I have been defeated by you, therefore I shall give up my former name of Angaarparna (the blazing vehicle). My excellent and beautiful chariot has been burnt by your fireweapon. I was formerly called Chitraratha having a beautiful chariot; I shall now be called Dagdharatha (having the chariot burnt). I am desirous to impart to Arjuna the power of producing illusions of the Gandharvas. This science is called Chaaksusi. It was taught by Manu to Soma. Soma taught it to Vishwaprabha. Vishwaprabha taught it to me. Having been given by the preceptor to one who is a Kaapurus (without energy) it went to die out. Listen now to its prowess. Whatever you will desire to see by your eyes in this world and whatever its nature, it will be seen by you with the help of this science. One can acquire this science by standing on one leg for six months. I shall impart to you this science without your observing any vows. 0 King! Only on account of this science, we have superiority over men. Because we are capable of seeing everything (by our spiritual eyes) we are equal to the celestials. 0 excellent man, I desire to give you and your brothers, each separately, one hundred horses born in the regions of the Gandhara. They are of the celestial colour and they possess speed as that of the mind. Arjuna refused to be obliged by the Gandharva. Gandharva then asked to give his fire weapon in exchange of his horses.

Arjuna said, "O Gandharva ! I shall take your horses in exchange of my fire-weapon. Let our friendship be everlasting. 0 Gandharva ! we are all chastisers of foes, we are all learned in the

Vedas, and we are all virtuous. Tell us why we were censured by you when travelling at night."

Gandharva said, "O sons of Pandu ! you do not keep fire, you do not have wives; you have no Brahmanas walking before you, therefore you were censured by me. 0 descedant of Kuru ! no man, possessing strength of arms, ought to bear with patience any ill usage before his wife. 0 son of Kunti, our strength specially increases at night. As I was accompanied by my wife, I was filled with wrath. 0 best of all vow-observing men, I was vanquished by you in battle; hear from me the reason for which I was discomfited. 0 chastiser of foes, if any Kshatriya, engaged in the exercise of his desire to fight with us at night, he can never escape from us with life. But Brahmacharya is a great virtue, you are leading that mode of life. 0 Arjuna, it was for this that I was defeated by you in battle."

So it is clear that preservation of vital fluid is very essential. Now let us understand the actual meaning of Brahmacharya before we discuss about some powerful aids to the practice of Brahmacharya.

**What is Brahmacharya?**

Brahmacharya is an inspiring, uplifting and sanctifying word. In common parlance a Brahmachaari is one who is unmarried, who does not indulge in sex, and who shuns the company of women. But this definition is very superficial and restricted. In this context only preservation of the seminal energy is considered to be Brahmacharya. But in the true sense of the word, preservation of semen is only the means and not the final goal. The ultimate goal of human life is to attain Self- Knowledge. To get Self-realisation, One who is enlightened is Jivanmukta (one who is embodied yet liberated). He is absorbed in Brahmic Bliss i.e. he lives in a state of perennial Self-Bliss. He expects nothing from the world. He lives, moves and has his being in an infinite ocean of bliss within himself. He never depends upon objects of sense pleasures for his happiness. He is completely liberated from the worldly attractions and repulsions. All his actions are performed effortlessly and egolessly. Worldly objects and subjects cannot disturb his perennial state of supreme bliss. He has realised the hollowness of the phenomenal dream like world of sense pleasures. It does not matter to him whether he wears a strip of loin cloth or expensive clothes, whether he lives in a hut or a palace, whether he is a householder or a renunciate hermit. He remains tranquil under all circumstances. Such a realised soul may externally appear to be living in abject poverty but internally he is king of the kings because all of his desires have been burnt away in the fire of Self-knowledge. For him there is no duty to be discharged for he has transcended them all. Such an enlightened soul effortlessly lives in a state of Brahman. His celibacy is effortless and natural. He lives in a state of Brahmicconsciousness even while being engaged in worldly transactions. His is in natural uninterrupted Samaadhi. Only such an enlightened, Jivanmukta is a true Brahmachcaari because he is always one with Brahman, ever absorbed in Brahmic Bliss. SoBrahmacharya literally means conduct that leads to the realisation of Brahman or one's own Self. The technical meaning of Brahmacharya is conservation of seminal energy. In this context it is the supreme observance, the supreme penance and the supreme Saadhanaa and the fruit of Saadhanaa is Self-knowledge, Self-realisation. It is only on attaining this ultimate goal that the full importance of Brahmacharya can be comprehended.

Brahmacharya is absolute freedom from sexual desires and thoughts. Even if there is a single impure sexual thought in the mind, one cannot be called a true Brahmachaari. In a Self-Realised soul (Jnani) the cravings are completely destroyed. Before attaining Self-knowledge, one is not released from the shackles of carnal desires. Conservation of seminal energy is the most essential for eradication of desires, attaining purity of mind, healthy and happy life, God realisation, or

Supreme goal of human life, i.e. Supreme Bliss. Now we will discuss about some techniques of Brahmacharya.

**Ways to preserve seminal energy**

**(i) Simple Living**

The majority of human beings suffer under the delusion that they will gain a special and covetous social status if they lead a life of pomp and show. But this only reveals the hollowness of their perverted ego-based value system, which takes pride in vulgar exhibition of wealth and possessions. With a view to leading a worthwhile, purposeful life one should abstain from wearing gaudy-coloured (fashionable) clothes, silks, etc. and using stimulating perfumes and scents. The more luxurious a life one leads, the more difficult it becomes for him to preserve his seminal energy.

A cursory glance through history shows that truly great personages led simple, unostentatious lives. Simple living is a sign of greatness. Learn to follow the lives of great saintly souls. Don't be impressed by the life-styles of ostentatious egoistic people.

**(ii) Moderation in diet**

Don't be a glutton. Control of tongue is a sine qua non if you want to control lust. If discrimination is not used as to what to eat, when to eat, how to eat, how much to eat, digestion will be impaired. Bahman, the Emperor of Iran, once asked his physician, "How much food a man should take in a day? "

Physician replied, "100 dirhams (about 507 gms.)"

The King said, "This much is not enough."

The Physician replied, "This much is enough for nutrition of the body. If any one takes more it is a burden on digestive system. It reduces the longevity of life."

Generally people stuff the stomach with delicacies to enjoy taste. Stuffing the stomach is highly deleterious. In ancient times an Emperor in Europe was fond of tasteful foods. He took food, and then vomited it out. Again took food to enjoy taste and vomited out. But he died earlier due to his gluttonous habit.

Such licentious indulgence of the sense of taste will also lead to frequent discharge of semen in dreams. Thus one will gradually become a victim of diseases and ruin. Food should be taken in a holy place, when the mind is in pleasant mood and peaceful state. Solid food is easily digested if it is taken when Surya Nadi is working dominantly i.e. when the breathing mainly takes place through right nostril. If right nostril is closed, it should be opened before eating. The method is given below:

Close the right hand first. Place it in the left armpit and press it with the left arm or lie on your left side and make the right nostril work.

Keep another important point in mind. Whenever you take any liquid food, make sure that

the left Nadi (Chandra Nadi) is dominantly working, i.e. left nostril is open. If milk, coffee, tea, water or any other liquid is drunk when the Surya Nadi is open, then one is sure to lose seminal energy. Beware do not take any liquid when the right nostril is open.

Do not overload the stomach at night. Overloading is the direct cause for nocturnal emission. Take easily digestible, light food at night. Don't take very hot or heavy food as they cause diseases. Things fried in oil or ghee, over cooked foods, spicy foods, chutneys, chillies, meat, fish, eggs, garlic, onion, liquor, sour articles and stale food preparations should be avoided for they stimulate the sexual organs. Hot foods and hot tea weaken the teeth and gums. They make the semen watery.

Thoroughly chew the food. If you feel tired, take a little rest before you take food. No strenuous work should be done immediately after meals. Water should not be taken just before meals. It is better to take it in the middle of the meal or about 30 to 60 minutes after the meal.

Eating after midnight is not good for health. One should never take warm milk at night before going to bed. It usually causes wet dreams.

Spinach, green leafy vegetables, milk, butter, ghee, buttermilk, ripe fresh fruits and white pumpkin are sattvic articles for keeping up Brahmacharya. Sattvic foods increase Sattva guna; thereby help in overcoming lust, anger, attachment etc.

Never stop the urge to answer calls of nature. When there is any inclination for micturition at night immediately get up to empty the bladder. A loaded bladder is the cause of wet dreams. Before retiring to bed answer the calls of nature. If there is severe constipation and the bowels are loaded, they will press the vesiculae seminalis and consequently, there will be discharge at night. To relieve constipation do as follows:

Take about 50 Gms. of red alum. If you heat it on a baking pan, it is puffed. Grind it to fine powder. Fill this powder in a glass bottle.

Soak about 15 Gms. of fennel in a glass of water. Next day morning boil it. Filter the boiled water. Mix 15 Gms. of alum powder from the bottle. Drink it. This will relieve constipation.

You may take Trifala churna or Sant Kripa Churna or Isab-gul (Plantago ovata) with water to relieve constipation. Avoid the use of so called hot, sour, stimulating laxatives as it creates heat in the body.

You should take recourse to occasional fasting. During fasting, the internal organs such as the stomach, the liver and the pancreas take rest. Avoid excessive fasting. One should fast in accordance to his capacity. Fasting one day and stuffing the stomach with heavy foods (sweets, laddu) the next day is not sensible. Over eating and excessive fasting both are detrimental to health.

The literal meaning of 'fasting' is to be near God. Sanskrit word for fasting is Upavaasa. "Upa" means near and "Vaasa" means to stay. You will have very good meditation and contemplation during fasting, as the mind is calm and introverted. Fasting controls passion and destroys sexual excitement.

**(iii) Bathing the genital organ**

Soon after micturition or defecation a fine stream of cold water should be poured on the sexual organ. It tones and soothes the nerves of the genito-urinary system and stops nocturnal discharges. It also weakens the sexual desire.

**(iv) Asanas and physical exercises**

A healthy mind lives in a healthy body. One should regularly practice selective yogasanas, pranayamas and exercises early in the morning. This helps considerably in ones effort to check the sexual impulse. Jogging and brisk walking in early morning for 3-4 minutes also provides a good exercise to the body. In addition, do 13 or more Suryanamaskaras at sunrise, it gives the benefit of both asanas and exercise.

Exercise does not mean bodybuilding. Heavy muscular exercise should be avoided. The purpose of exercise is just to provide enough exercise to the body to keep it free from diseases. Body and mind should be healthy.

Asanas are more helpful and useful to a sadhaka than exercises because asanas are not only physical, but also spiritual. They help a long way in controlling the senses, mind and body. Asanas are very useful for integral physical growth and practice of Brahmacharya. Asanas purify the body, nerves and muscles, nadis and thereby enhance the sattvic nature. As such there are so many different asanas for development of different organs and parts of the body. Padapaschimottanasana, Sarvangasanaand Mayurasana are very useful for maintaining Brahmacharya. Among these, Padapaschimottanasana is the most useful. This is the personal experience of many Sadhakas who come to the Ashram.

Asanas should be leant from a qualified instructor and should be done on an empty stomach, in the open air. Asanas should be done after evacuation of bowels and after taking a bath. Here I have given you instructions for Padapaschimoitanasanathat is the most useful for maintaining Brahmacharya. For instructions on other asanas refer to my book "Yogasana".

**(v) Padapaschimottanasana**

Technique: Spread a blanket on the floor and sit over it with legs extended in front. Hold both toes with the index fingers and flex the spine. Touch the forehead to your knees by bending forward from the waist. The knees should remain flat on the ground. In the beginning if the knees tend to bend, it does not matter. Only by repeated practice, this asana is perfected. Avoid too much exertion when you do this asana.

Benefits: Practice of this asana purifies nerves, prevents and cures many diseases. Many abdominal disorders like indigestion, constipation, common colds, acute coryza, productive cough, backache, hiccup, leucoderma, urinary diseases, wet dreams, seminal disorders, Appendicitis, scitica, jaundice, insomnia, asthama, hyperacidity, nervous debility, uterine disorders, menstrual disorders, impotency, (sterility), blood disorders, stunted growth and many other diseases can be cured by this asana.

In the beginning of the practice, do this asana for 30 seconds and then gradually and slowly increase the period up to 15 minutes. Difficulty will be experienced in the initial few days. The asana will become easy with practice. This asana improves the built of the body. It reduces excess of fats (if any), and makes a weak body strong and well built. For those who practice Brahmacharya, this asana is a special boon from Lord Shiva. This asana was specially designed by Lord Shiva and later Gorakhanatha made it popular.

Before you take a bath, rub your body thoroughly with a coarse towel. This friction generates static electricity, which helps in prevention of a number of diseases. Fast breathing improves peripheral blood circulation.

During inhalations, lungs are filled with clean air, which provides oxygen to all the organs of the

body through arterial blood circulation. The venous blood carry carbon dioxide (toxic waste) to the lungs from where it is thrown out through exhalation. Some of the impurities are removed by sweat glands in form of perspiration. Therefore, it is better to bathe after rubbing the body because impurities are removed through perspiration. The rubbing opens up the skin pores, which gives agility to the body. Again after bathing, the body should be thoroughly rubbed with a clean and coarse towel.

**(vi) Early rising**

Night pollution generally occurs in the fourth quarter of the night. Therefore get up from bed between 4 and 4.30 a.m. Those, who get up late in the morning, become spiritless. Sleep on the left side. Allow the Solar (Surya) Nadi pingalaa to work throughout the night through the right nostril.

**(vii) Eschew intoxicants**

Alcoholic drinks (liquor), tobacco (chewing), cigarettes stimulate passion.

In Quran Sherifs Allaah Pak Trikol Roshal's Sipard, it is written:"O believers, this wine and gambling, and these arrows you use for divination, are all acts of Satan, so keep away from them. You may haply prosper.

Satan only wishes to create among you enmity and hatred through wine and gambling and to divert you from the remembrance of God and prayer. Will you, therefore, not desist?" - 5th feast.

Heart and lungs are weakened by intoxicants. Immune system is jeopardized and longevity is reduced. Scientific research conducted by American doctors proved that the intoxicants make semen watery and infertile.

**(viii) Seek Satsang or Good Company**

If one doesn't seek good company, he will fall in bad company. Therefore always seek satsang or association with the wise, saints, Yogis, Sanyasis and Mahatmas, and practice their precepts in thought, speech and deed. Whenever an evil thought enters your mind, be alert. Leave that place immediately and go to a place of Satsang. The magnetic aura, the spiritual vibrations and the powerful thought currents of saints purify the body and the mind of passionate man. If one doesn't do this, the sexual thoughts will penetrate the body. It is the mind that really does all actions, the determination of mind will be put into action. You will get a downfall. Lamentation after the fall is futile. The water has a natural tendency to flow downwards. Even so mind has a natural tendency to go downwards to sense pleasures. The passionate mind deceives the person and drags him to sense pleasures. It takes you into bad company, which ultimately leads to downfall. Apparently the bad company may seem attractive to you but...

"Don't indulge in momentary sensual gratifications, for it results ultimately in a number of sorrows and sufferings."

Even if you suffered a great downfall in past life, there is a chance for redemption provided you turn to satsang. The history reveals that many wicked persons have become great persons through Satsang.

Lack of Satsang leads to downfall. Therefore, take a bath in the holy Ganges of satsang. It will

burn all ignorance, all thoughts and Sanskaras of passion and evil actions in short time just as a single matchstick burns huge bundles of cotton in few seconds.

**(viii) Cultivate good will**

Even great sages and Yogis have, at times, experienced failure on the path of Brahmacharya, how can we observe celibacy strictly? Resolutely drive away such weakening thoughts. Develop dynamic will power. As you think, so you become. This world is itself a manifestation of Cosmic Will. Therefore, think positively. Will is a powerful enemy of passion. Strong will helps in preservation of seminal energy and the later cultivates the former.

It is the faith that bestows the fruit of success.

Brahmajnani saints have unshakable will power. Actually Brahmajnani is an embodiment of Brahmacharya.

**(ix) Practise Tribandha Pranayama**

Practice of Pranayama along with three Bandhas (i.e. Mula Bandha, Uddiyan Bandha and Jalandhar Bandha) purifies the mind of all passion. Mula Bandha enables one to conquer passions, Uddiyan Bandha brings rapid spiritual progress andJalandhar Bandha develops intelligence. It should be learnt from any adept in Yoga. To begin with, 12 Pranayama is enough. By this practice one becomes master in Pratyahara. The 'Yoga Sutras' say that to make the sense organs follow the intellect and to withdraw them from their objects is Pratyahara. 12 times Pratyahara leads to Dharana (concentration). Mystries of Nature are revealed by the power of Dharana. Sweetness in nature, uniqueness of intelligence and vibrant health are the marks of well-developed Dharana. 12 times Dharana practised culminates into Dhyana (meditation). 12 times Dhyana practised turns into Savikalpa Samadhi and 12 times uninterrupted Savikalpa Samadhi leads to Nirvikalpa Samadhi.

Thus, by constant practice a Sadhaka can become and adept in Yoga (Siddha Yogi) Riddhis and Siddhis (miraculous powers) obey his commands. Even Yaksas, Gandharvas and Kinnaras seek an opportunity to serve him. Such a Holy man fulfils the desires of worldly people by merely his strong will power. A sadhaka should aspire for this goal. One who observes Brahmacharya, who leads a life of purity, can only succeed in this goal.

Friends! Be not disappointed even if you fail several times. Do not give in to failure. When you get up early in the morning, sit for a while on your bed and meditate:

"Animal is dragged by natural tendencies to sorrows and sufferings. I am not born to lead animalistic life. I won't destroy my life in sensual pleasures. I will march ahead. I will exert vigorously to control my senses and mind to transcend the nature. Hari Om... Om... Om...

God's infinite power resides in my heart. Hari Om .... Om... Om...

I will not be impressed by the life style of passionate worldly people. Hari Om... Om... Om..."

This practice will give miraculous benefits. You love; you pray the Almighty, Omnipresent, Omniscient Lord. At times you call him earnestly for his help. God is our sure guide. He always helps us, gives us strength and intelligence and a Sadhakadefies lowly passionate nature. God's infinite power is ready to help you. Do not be disappointed. Don't be depressed. Don't give up courage and hope to attain success even if you have failed again and again.

Bravo ! be courageous. Try again. Read this book again and again. Think over it seriously. You can easily progress successfully in any field. Will you join courage?

Over eating, excessive sleeping, garrulousness, excessive sex indulgence and excessive traveling destroy our innate abilities. Whereas, self-control and exertion develop our hidden abilities and thereby lead us to God-realisation.

**(x) When the Neem tree (Margosa) moved...**

I narrate an event which occurred in the life of my Sad-gurudev, Rev. Sri Lilashahji Maharaj. It happened during the pre-partition times in the province of Sindh. There was a dispute about the ownership of land between the Hindus and the Muslims. The British court failed to give any judgement in this case. At last, religious leaders from both the communities agreed to have an out-of-court settlement. They had a mutual understanding that whichever community had the mightier saint will have title to the land in dispute. There was a Neem tree on one side of the border of the land. Both parties agreed that whichever community's saint wrought a greater miracle on the disputed land would have the ownership of the land. At that time my Gurudev's name was Swami Lilaram. Leaders of the Hindu community approached Swami Lilaramji and said, "You are our only saint. We tried our level best to get the land but we failed. Now the credit of the Hindu community is in your hands."

"When a storm causes ship wreck in the ocean and it is beyond the capacity of man to reach the sea-shore, God alone is the saviour."

If an egotist goes to a saint, he gains nothing but if one goes with humility and with a sense of surrender he gains something. Out of compassion the saint readily showers blessing upon people endowed with faith and humility. After listening to their prayers, Sri Lilaramji went to the assembly held at the disputed site and sat on the ground placing his head between his knees. On seeing him in this unassuming and simple manner, the members of the opposite party mistook him for a fake holy man without any miraculous powers whatsoever.

They whispered, "What can this saint do? Victory is ours.

The Muslim fakir first displayed his magic, Mantras and Tantras. Then came the turn of Sri Lilaramji.

Although he appeared to be an ordinary looking person, he was a mighty saint and a master of yoga, who remained absorbed in a constant state of communion with cosmic consciousness, Bliss Absolute. He was so deeply absorbed in the all pervading, Omnipotent reality that it was his own experience, "Earth, Space, Nay? All cosmos exists in my Being. Not even a leaf can move without my power. The sun, the moon, the stars and the galaxies move in their orbits on my command. Everywhere in all these different forms, I am sporting. I am the Lord of the universe." This apparently impoverished-looking Self-realised saint could make things happen according to his will and nobody (in this world or the other) could check it, for his will is one with the Divine will. Nature becomes a pliant servant of such saints. Sage Vashistha said in Yoga Vashistha : "Oh ! Ramji, there is none in the universe who can disobey the command of a saint. "When the people requested Sri Lilaramji, he raised his head slowly. He looked at the neem tree and said "O Neem ! Why do you stand here? Go and stand over there." As soon as Sri Lilaramji issued this order, the tree began to move all along the ground and firmly rooted itself inside the disputed land, at a short distance away from its original site. The spectators were dumbfounded. No one had seen such a miracle in past. Even the members of the muslim community began to touch Sri Lilaramji's feet with deep reverence. They realised that he was a truly great and mighty

saint, with miraculous power at his fingertips. The muslim members said, "He is not only your saint. He belongs to all. From now onwards he is not Lilaram; he is Swami Lilashah."

From then on, people forgot his name Lilaram and began to recognize him as Lilashah. There are many similar miracles that people have witnessed in his life. Swami Lilashah left his mortal body at 93 and merged with Brahman. Even at the age of 93 years all his teeth were firm and his speech was impressive. He regularly practised asanas and Pranayamas. He was a great brahmachari all his life. Even at the age of 93 years, he used to walk many miles a day. By his grace childless couples were blessed with children, the poor became wealthy, people with depression got new enthusiasm, and many diseased people got rid of their ailments. His spiritual guidance and grace enlightened seekers of truth. The story of miracles he performed is unending. But the cause of his greatness is not his miracles but his Self-knowledge. Through practice under the guidance of a Yogi, any one can perform miracles. Self- realisation is far beyond miracles. It is the acme of all Sadhanas. To attain Self-realisation is the ultimate aim and the supreme state of Brahmacharya. I have told it earlier that merely preservation of seminal fluid does not constitute actual Brahmacharya. It is just a means of Brahmacharya. If anyone practises Brahmacharya but his mind is corrupted by sexual desires, he subconsciously rejoices in vicarious joys. He does not get Brahmic Bliss. However, Brahmacharya is the only key to success in attaining Brahmic Bliss. Strict observance of Brahmacharya and unquestioning obedience to commands of a Sad guru lead to Self-knowledge. Such a Sadhaka is able to practise Brahmacharya effortlessly. In due course of time he becomes a Siddha. Even by his gracious glance, a lustful man becomes a man of self-control.

Saint Gyaneshwar ordered the platform, on which he was sitting, to move and it started moving on the ground. Similarly Shri Lilashahji Maharaj asked the Neem tree to move and it moved from one place to another. These miracles are caused by strong will power. You can also develop strong will power.

Swami Vivekananda said: "People of India suffer slavery only because they have forgotten their will-power."

"What can we do?" such negative thinking has weakened their will power. Where as even a British child is full of self-confidence and self-esteem, for he thinks positively, he gets success. He thinks, "I am an Englishman. English people rule over three quarters of the world. I belong to a glorious race. Who can check my success? Nobody can prevent me from attaining success. I am bound to succeed. What is impossible for me? Nothing." Such positive thoughts lead him to success.

If a British boy can enhance his will power merely by thinking about his glorious race, why cannot you do the same?

"I am the descendant of great sages and saints. I am born in the race of great man of firm resolve like Bhishma. In my veins flows the blood of King Bhagirath who landed the river Ganges from heaven. I am the descendant of great sage Agastya who drank the ocean. I am born in a country where Lord Rama and Lord Krishna (incarnations of Lord Vishnu) lived and even devtas cherish a desire to take birth in it. I am Indian. How can I be poor, downtrodden? I can't remain poor, meek, weakling. Nothing is impossible for me. How could I remain a weakling & poor guy, being a descendant of the great sages who disseminated the message of immortality of soul, divinity of man and absolute fearlessness to the world? I will cultivate my innateSamskaras of fearlessness. I will become powerful."

**(xi) Change the angle of vision**

Ramakrishna Param Hamsa said, "Whenever you see a beautiful woman, and if evil thoughts crop up in your mind, visualise the 'World Mother' (Jagadamba) in her. She is a manifestation of 'World Mother'. That is why she is so beautiful. She is Divine mother blessing me with her Darshana. Entertain this Bhava (attitude), evil thoughts will die. When Governor of Kalyana, Bahlol Khan was defeated by Major General of Shivaji's army, the latter presented a beautiful Begum to Shivaji. Strict celibate Shivaji looked at her with reverence, and said, "If I have to become beautiful, I will take birth through your womb, mother." Saying this he scolded his Major and ordered him to send her with full honour to her husband. Shivaji was a strict celibate because he was a disciple of a mighty saint Samartha Ramadasa.

**(xii) Arjuna and Urvashi**

Once upon a time, Urvashi came to meet Arjuna in heaven. Beholding her at night in his mansion, Arjuna with a fear stricken heart, stepped up to recieve her with respect and as soon as he saw her, the son of Kunti, from modesty, closed his eyes. And saluting her he offered the Apsara such a worship, as is offered to a superior. And Arjuna said: "O thou foremost of the Apsara, I rever thee by bending my head down. 0 lady! Let me know thy command. I wait upon thee as thy servant."

Hearing these words of Arjuna, Urvashi became deprived of her senses and she soon represented unto Arjuna all that had passed between her and Gandharva Chitrasen. And she said, "O best of men, on account of thy coming here, 0 Arjuna, Indra had convened a large and charming assembly in which celestial festivities were held. When I was dancing, thou hardest looked on me, only with a steadfast gaze. 0 sinless one, commanded by Chitrasen and thy father (Indra) also, I come to thee in order to wait upon thee. 0 slayer of foes my heart hath been attracted by thy virtues, and am already under the influence of the God of Love (Kamadev). And 0 hero, even this is my wish and I have cherished it for ever."

While in heaven, hearing her speak in this strain, Arjuna was overcome with bashfulness and shutting his ears with his hands he said, "O blessed lady, fie on my sense of hearing, when thou speaks thus to me. For 0 thou of beautiful face, thou art certainly equal in my estimation unto the wife of a superior. Even as Kunti here, even this is my wish and I have cherished it forever. 0 auspicious one, of this there is no doubt! That I had gazed particularly at thee, 0 blessed one, is true. There was a reason for it. In the assembly I gazed at thee with eyes expanded in delight, thinking, "Even this blooming lady is the mother of kaurava race." 0 blessed Apsara, it behoveth thee not to entertain other feelings towards me, for thou art superior to my superiors, being the parent of my race."

Hearing these words of Arjuna, Urvashi answered saying, "O son of the Chief of the celestials, we Apsaras are free and unconfined in our choice. It behoves thee not, therefore, to esteem me as thy superior. The sons and grandsons of Puru's race that have come hither in consequence of ascetic merit do all sport with us, without incurring any sin. Relent, therefore, 0 Arjuna, here it behoveth thee not to send me away. I am burning with desire. I am devoted to thee. Accept me, 0 thou giver of proper respect."

(Mahabharat: vanaparvani indralokabhigamana parva: 46.47)

Arjuna replied, "O beautiful lady, listen. I truly tell thee. Let the four directions and the transverse directions, let also the gods listen. 0 sinless one, as Kunti or Madri, or Shachi is unto me so art thou, the parent of my race, and object of reverence to me, Return, I bend my head unto thee,

and prostrate myself at thy feet. Thou deservest my worship as my own mother, and it behoveth thee to protect me as a son."

Thus addressed by Arjuna, Urvashi was deprived of her senses by wrath. Trembling with rage and contracting her eyebrows, she cursed Arjuna, saying, "Since thou disregard a woman come to thy mansion at the command of thy father and of her own motion- a woman besides who is pierced by the shaft of Kama. Therefore, 0 Arjuna, thou shalt have to pass thy time among females, unregarded and as a dancer and destitute of manhood and scorned as a eunuch."

Arjuna sought Chitrasen without loss of time. And having found him, he told him all that had passed between him and Urvashi in the night, repeatedly referring to the curse pronounced upon him. And Chitrasen also represented everything unto Indra. And Indra calling his son (Arjuna) unto himself in private, and consoling him in sweet words, smilingly said, " 0 thou best of beings, having obtained thee, 0 child, Kunti hath today become a truly blessed mother. 0 mighty armed one, thou hast now vanquished even Rishis (Sages) by the patience and self-control. But 0 giver of proper respect, the curse that Urvashi hath denounced on thee will be to thy benefit, 0 child, and stand thee in good stead. 0 Sinless one, ye will have on earth to pass the thirteen years (of your exile,) unknown to all. It is then that thou shalt suffer the curse of Urvashi. And having passed one year as a dancer without manhood, thou shalt regain thy power on the expiration of the term."

And it happened so. During his exile, Arjuna worked as a dance teacher in the palace of king Virat, where Virat's princess learnt performing arts of music and dance from Arjuna in the guise of Brhannala.

Author of the great epic, (Mahabharata) says, "The desires of the man that listen to this history of the son of Pandu never run after lustful ends. The foremost of the awfully pure conduct of Arjuna, become void of pride and arrogance and wrath and other faults, and ascending to heaven, sport there in bliss."

This is an unprecedented example of beholding all women (except one's legal wife) as mother. Similar example occurs in the great epic, Ramayana.

Laksmana, the younger brother of Rama, followed Sri Rama for the long period of fourteen years, though he was perfectly aware of the dangers of the forest. He was pure in thought, word and deed. He led the life of an ideal Brahmachari, during the fourteen years of exile. He never looked at the face or body of Sita. His eyes were ever directed towards her lotus-like feet only. When Sugriva brought Slta's cloak and jewels-which, while she was being carried away by Ravana, she had allowed to fall on the earth, seeing the monkeys on the mountain - Rama showed them to Laksmana and asked whether he recognised them. Laksmana said:

"I do not recognise the bracelets or ear-rings; I know only the anklets, for I worshipped her feet alone." It was due to this attitude of beholding woman as the mother that Laksmana could strictly observe celibacy for fourteen years.

Meghanada, the son of Ravana, had conquered even the Indra, the lord of gods. He had a boon of being invincible to all except to one who 'could abstain from all sorts of sensual enjoyments at least for fourteen years. Laksmana destroyed him by the power of his purity, by the power of his Brahmacharya. This illustrates the significance of Brahmacharya.

Indian civilization has given such a high and holy status to the mother that this attitude of beholding mother as goddess can save the mankind from utter ruin. Ramakrishna Paramhamsa and other saints of his level, when tempted to licentious women, saved themselves from lust by beholding the mother in them. This motherly attitude (Matribhava) protects the mind from

all passions. Whenever you see a woman and the evil thought arises in your mind, you should become cautious and develop Matribhava to her.

**(xiii) Read good spiritual books**

As you read, so does your mind think? And as you think, so you become. Those, who are in a habit of reading novels and pocket books that deal with passion and love, (pornographic literature), cannot progress in life. Novel reading fills the mind with base, lustful thoughts and excites passion. Therefore, one who reads such literature cannot preserve his seminal energy. Do not read those joumals that excite your lower instincts. Now days, under the influence of western culture, some people produce and distribute exciting films (blue films). They arrange private shows for children, teenagers, and adolescent people. The American government is now using television as medium to warn children against teachers and other adults who are child molesters. This situation has got out of control to a great extent. Such pedophiles should be severely punished. Abuse of children must be prevented. Sometimes, when the parents are not at home, the children hire exciting videocassettes from cassette libraries and see at home. These films destroy the character and youth of the spectators. They spoil the minds of young men by the distribution of these worthless & vulgar films and videocassettes. The whole atmosphere is polluted. Severe punishment is awaiting them in the Yamaloka (terrible hell). No doubt, they will suffer the consequences of their sins but to save the young generation from ethical, moral and spiritual downfall is the primary duty of the Indian Government and the leaders of the society. Everybody should make efforts to save children and teenagers from falling a prey to such video-film (blue film) monsters.

Put an end to going to exciting films and seeing serials on television. Do not allow your children to see such movies. Do not see vulgar sensuous scenes wherever it may be. Do not indulge in naked pictures or bluefilms. All these tend to increase passion and deplete semen.

Multinational television serials are the chains of westem civilisation to capture the victim unaware in its glittering fetters. You should strictly avoid these and compel your children to do so.

Children are the invaluable assets to the nation. If chidren are ruined, the nation is ruined. And in order to save the nation from utter ruin, children should be saved from sex abuse. Therefore, prodigal children should be protected from drug addiction, cheap-aphrodisiac literature, exciting films and blue films.

In order to build the character of school-going children and college students, they should be provided and encouraged to read the books on Brachmacharya, so that they can know the glory of Brahmacharya and by its practice, become brilliant and promising students. This is our moral duty. It is the moral duty of the government to make all efforts to propagate the books of Brahmacharya among all students, for children (students) of today are the builders of future Indian nation.

If you read biography of any great person, you will find good literature as the source of their inspiration. Emerson was a great American Philosopher. Thoreau's character and literature exercised a great influence on him. Thoreau practisedBrahmacharya. He wrote, "I bathe everyday in the sanctifying water of (the teachings of) 'Bhagavadgita'. Although this gem of spiritual literature was written many centuries ago, no other scripture (book) can compete or be compared with it." Indian spiritual lore exercised a fascinating influence on the mind of the famous journalist and writer, Paul Brunton. That inspired him to visit India, where he was blessed with Darshan of Ramana Maharsi and other great saints and Yogis.

Our great martyrs Chandrashekhar Azad, Bhagat Singh and Vir Savarkar were inspired by patriotic literature to dedicate and sacrifice their lives for the liberation of India. Therefore, the glory of good literature is beyond words. There are so many great inspiring spiritual books reflecting the glory of Indian civilization viz, 'Yoga-Vagistha Maha Ramayan', 'Shrimad Bhdgavadgita', 'Upanishads', 'Daas Bodh', 'Vivek Chudamani', 'Sukhmani', publications of Shri Ramakrishna mission, books by Swami Ramatirtha, etc etc. Make study of such literatures an indispensable part of your daily routine. Books that deal with love stories exciting passion and pornographic literatures should be either thrown into dustbin or reduced to ashes. You should strictly avoid these and give them not to others for reading. Reading of spiritual literature is of immense value in observing Brahmacharya. Always read a spiritual book in the morning after taking bath (and before going to job) and at night just before retiring to bed. The pure, sublime-elevating thoughts of the book will displace the evil (passionate) thoughts of your mind and you will not become a victim of sexual thoughts and fantasies.

For protecting the semen, it is essential to wear always a strip of cloth (Langoti or Kaupin or loin cloth) over the private part, for there will be no night emission and growth of inflammation or any other disease of the testicles. This will help you in keeping up Brahmacharya.

Do not witness vulgar sensuous scenes wherever it may be. Do not indulge in seeing naked pictures and advertising posters. All these tend to increase passion. You should strictly avoid it.

Immoral songs produce a bad, deep impression in the mind. Aspirants should run away from places where vicious songs, poems, vulgar film songs, pop music or disco songs are sung or played on radio, transistor or cassette player.

**Miracles of preserving seminal energy**

Semen is the vital energy, which supports your life. Each and every sperm is capable of producing a human being (if given a chance to fertilize). The great spiritual masters like Acharya Shankara, Saint Kabir, Guru Nanak, the great warriors, the ingenious scientists and fascinating writers were born through seminal energy. Even in the future all geniuses will be born through seminal energy. One who does not conserve his seminal energy, and wastes it for momentary sensual pleasures paves his way towards self- destruction.

"Semen is brightness, strength and (Self) Atma." -(Satapath brahman).

Semen is such a vital sublimating force for uplifting the life. Following are the examples of those who wasted it and incurred the great irreparable loss:

**Grandsire Bhishma and the great Abhimanyu**

There were two great battles, which took place during the war of Mahabharat. One is of grandsire Bhisma and the other of Abhimanyu. Bhisma was a Naisthika Brahmachari, i.e. life long celibate. Therefore he was a man of boundless power. Lord Krishna had taken a vow that during the war he would not wield any weapon. However, he was compelled to break his vow in the face of the allconquering and irresistible attack that Bhisma mounted on the army of Pandavas. Even Arjuna armed with celestial weapons could not combat Bhisma's onslaught and Lord Krishna was forced to take up a wheel of a chariot to protect Arjuna from the arrows showered by Bhisma. It was through the power of Brahmacharya (alone), that Bhisma could conquer death. When he was pierced by sharp arrows all over the body, his survival was impossible. Yet (god

of) death could not snatch his life. Lying on the bed of arrows, he gave wonderful discourses on political, philosophical, religious, social and moral subjects to Yudhisthira. Bhisma waited for the beginning of auspicious Uttarayana. Then he willingly left his body.

The second battle was that of a charming and brilliant hero Abhimanyu. Arjuna's son, Abhimanyu fought single handed against the terrific strategy of Kauravas called Chakravyuha. Bhima, the chief of Pandava army, was left behind. Abhimanyu fought with commendable valour wielding a wheel of a chariot all alone amidst great warriors of Kauravas. But in the end he was killed because Abhimanyu sowed the seed of Pandava dynasty before proceeding to his last battle. He had passed the night before the great battle in the amorous company of his wife Uttara. Due to this act of infringement of Brahmacharya, he could not conquer death, unlike grandsire Bhisma.

**The cause of Prithviraj Chauhan's defeat**

Prthviraj Chauhan defeated Mohammed Ghauri in sixteen battles, but in the 17th battle, he was defeated and captured. Mohammed Ghauri blinded Prithviraj by piercing hot iron bares in his eyes. The astonishing thing is why the sixteen times victorious hero was defeated at the 17th time? The history says that while going to the battlefield, he was girdled by his beautiful and charming empress Sanyukta.

These are the evil consequences of wasting seminal energy.

You might have heard about heroic feats of Mahavir Hanuman, the great devotee of Lord Rama.

Hanuman burnt the whole Lanka and brought news of Sita to Rama. In doing this, he crossed the ocean by flying in air. In the great war between Rama and Ravana, Hanuman killed many heroes of the Raksasa army. In that war he made Ravana unconscious by giving just a single blow of his fist on Ravana's head. He did many superhuman acts. Carrying a big mountain (to get life-giving herb, 'Sanjivani' for unconscious Laksman) and other great activities were nothing for Hanuman. It was his celibacy that made him a great hero.

Napoleon, the great conquerer said, "Impossible is not a french word." Yet he was defeated in the battle of Waterloo. It is said that, when he fell from his zenith, he had split his white blood before going to the battle. In the evening preceding the battle, he is reported to have allowed himself to be thrown into the well of carnal pleasure.

In the Bible, Samson has been described as an ideal of courage and bravery.

"My strength is the strength of ten because my heart is pure."

"I never felt the kiss of love, nor maiden's hand in mine."

But when he enjoyed the poisonous wine of a lady's eyes, all his bravery and heroism vanished in no time.

**Swami Ramatirtha's survey**

When Swami Ramatirtha was a professor, he had drawn a list of successful and unsuccessful students. From their inner condition and character, he had come to the conclusion that students, who were engrossed in base pleasures, during the examination days or just before the examination, were often unsuccessful, even though they were said to be good students in the class. On the other hand, those students whose hearts were pure and one pointed during examination, were always successful.

To control the sexual desires is a herculean task. That is why Manu said: "One should not share his seat even with one's step-mother, sister, or daughter. The organs of senses are not easily controllable and lead to the fall of even educated people."

**A Word of caution to the youth**

I would like to tell something, especially to the youth, for the future of India lies in their hands. In ancient India, youth worked for upliftment of the nation and discovered scintillating secrets of the spiritual realm. The youth of modern India is blinded by luxurious living and indulgence in sexual pleasure. Fashion, style, epicureanism, gluttony and luxury have occupied their minds. The vices and bad practices are ruining their health, vitality and will power.

This sexual energy is a boon given by God to the youth. It is not a curse pronounced on the youth. When this sexual energy develops in adolescent (a youth), it fills him with so much vigour and self-confidence that he feels that he can do anything and everything in the world. But he becomes victim of vices and bad practices.

**Evil effects of masturbation**

These bad practices and bad habits of masturbation or excessive sexual intercourse drain the energy enormously. There appears boils on the body, acne or eruptions on the face, blue lines around the eyes, sunken eyes, pale face with anaemia, loss of memory, loss of eye sight, discharge of semen along with urine, enlargement of the testes, pain in the testes, debility, drowsiness, gloominess, palpitation of heart, pain in the back, loins, head and joints, weak kidneys, fickle mindedness, lack of thinking power, bad dreams, wet dreams and restlessness of mind. In the end he suffers from sexual impotency and sterility. This happens particularly in the age group of 17 to 29 years.

Preservation of this divine energy during this period leads to the attainment of strong will power, good behaviour, sharp intellect and spiritual exaltation.

It is my sincere appeal to the youth to realize the value of the vital fluid. You must try your level best to preserve every drop of semen. You should learn and follow the proven techniques of preserving seminal energy. It has been observed that ordinary aids to the practice of celibacy, like fasting, diet-control, etc. give temporary benefits only.

**An experiment done in U.S.A.**

A scientific experiment was carried out in an American school of science. 30 students were given no food for a fixed period of time. It was observed that their libido subsided. But when they were given food, libido increased. This shows that fasting gives only a temporary benefit in observation of celibacy.

Ignorant people adopt foolish methods to kill the Indriyas in order to control sexual desires. They think that lust can be eradicated completely by such a procedure. They put an iron or brass-loincloth. They are known as Sikadia Baba. Many foolish aspirants amputate the organ of reproduction. They fail and repeat eventually. Lust is in the mind. Lust finds expression through organ of reproduction. A tree cannot be destroyed (completely) by cutting off its flowers and leaves. If the mind is subdued, the tree of lust is uprooted. What a great foolish act is committed by ignorant people not getting proper guidance.

**Suppression or sublimation**

Repression or suppression of the sexual desire will not help you much. What is wanted is transmutation of the sexual energy into Ojas (That is called Sublimation in Western psychology), which in turn should be used to attain Absolute Bliss. One who has mastered this art is the master of all. In spite of being a multi-millionaire, knowledgeable, (politically) powerful or highly reputed (world renowned) person, one who does not know the art of sublimation, he cannot attain Selfrealisation. He is utterly disappointed at the time of death.

Sage Narada was a master of this art. He transformed a robber named 'Valia' into a great sage named 'Valmiki'. Buddha was a master of this art. He transformed a cruel, heartless murderer Angulimaal (wearing a garland of fingers) into a great monk of the Buddhist order.

Such great sages possess a yogic power, which transforms even a lustful person into a Sadhak. Having attained the grace of Shaktipata, one does not have to fight with the lust; Brahmacharya becomes a natural way of life.

I know some people, who practised not much penance or Japa, yet they are highly revered. And there are some people who practice penance and japa for many years, yet they don't have charismatic personality. The reason is that knowingly or unknowingly, their sexual energy is destroyed either in waking state or sleeping state (wet dreams).

**Experiences of sublimation through grace**

A Sadhak whom I shall not name, confided to me, "Swamiji, earlier I was not able to stay away from my wife. I was so much obsessed with sex. But now with your grace I do not indulge in sex for even six months as the lust does not compel me to do so."

Another gentle man visits the ashram regularly. His wife complained that Swamiji has cast a magic spell on my husband. Please stop my husband from visiting the ashram. Why should one stop somebody from visiting an ashram? But she told its reason to the people, who told me. She said, "Previously we used to sleep together in the same bed. Now he sleeps in a separate bed. I wish he goes to the movies, and spend time with his former friends and behaves normally. Earlier he paid heed to me and my needs; but now....."

What a sign of misfortune! She seemed to say, "It does not matter if my husband goes to perition and his life is ruined. All that matters is that he should be under my control. He should become a puppet in my hands. That is the selfish and sordid face of worldly love. There is hardly 5% of real love in it, the rest of the 95% is lust, attachment and selfishness. Unluckily attachment, in the guise of love, leads us to downfall and degradation."

In the above case, Swamiji (myself) did not cast any magic spell on the man. That man received the yogic sakti transmitted by me during saktipata. His sexual energy was sublimated. So he got above sexual desires and enjoyed inner joy of meditation. After receiving nectar, who would look for sewage water? Even an idiotic fool would not hanker after disgustible, degrading sexual pleasure if he were enabled to enjoy pure inner joy of Brahmacharya.

For ordinary people, this seems like a great miracle but there is nothing miraculous in it. It is nothing for the saints versed in the science of Yoga. Science of Yoga is subtler and more powerful than the physical science. The glory of satsang or association with the enlightened saints is indescribable. Even a moment's company with saints is quite sufficient to overhaul the old vicious Samskaras of the people. They can easily observe Brahmacharya without any personal efforts.

**How to give up masturbation**

The man who has a bad habit of masturbation or who suffers from wet dreams should give up the evil habit at once. You will be entirely ruined if you continue the practice. Do not be worried. Forget musing over the past mistakes and think positively and with confidence about your ability to get rid of evil habits. Give up negative thinking. Let the past not bother you. Let bygones be bygones. The disease is aggravated by getting worried about it. Let not weakening thoughts enter your mind. Do not be anxious over sexual energy you have already wasted in past. Up to this time you were blind and ignorant. You had no idea of the disastrous effect of this evil practice. Wake up now and girdle up loins to preserve seminal energy in the remaining life.

Remember, the aim is not to suppress the seminal energy but to sublimate it. You do not know how to sublimate it.. Learn the techniques of sublimation. But before that you should know the meaning of sublimation of seminal energy.

**Sublimation of sexual energy**

According to yogic science, semen exists in a subtle form throughout the body. It is withdrawn and elaborated into a gross form in sexual organ under the influence of an electromagnetic (Bioelectric) energy. It is called Kamasakti. Sublimation of sexual energy does not mean flowing the semen from seminal vesicles to the brain. There is no any duct of vessel through which semen could flow upwards towards the brain. Sublimation means diversion of bioelectric energy from sexual organs to central nervous system. This energy is converted into Ojas. Semen remains in the same place.

When a man looks at a woman clad in fashionable dress, or he thinks of the body of a woman, this Kamasakti flows downwards and activates the genital organs. It is this energy that is used up in the process of ejaculation of semen. So this is the actual loss of vital energy. The Yogi penetrates into the subtle hidden nature of things through inner vision. The allopathic doctors and biologists do not understand the inner Yogic secrets and mysteries. Therefore, doctors often fail to cure some serious incurable diseases. But Yogis can cure the same merely by casting a look or through his Yogic powers.

If you may not become a Yogi who has achieved complete sublimation through Self-realisation, it would be helpful to learn and practice the following techniques of conservation of seminal energy.

**Techniques for Conservation of Seminal Energy**

Technique: When the sex-centre is stimulated, ejaculation of semen takes place. This method checks it effectively. If there is a thought of sexual desire in the mind, be alert. Concentrate your mind on genitals and contract the genitals inwards towards the belly, just as piston is pulled outwards to fill the pump with water. This is called Yoni Mudra. Then shut your eyes. Meditate, "Now I am looking upwards from lower sex-organs to the thousand petalled lotus (Sahasraar Chakra) in brain within my body." The seminal energy flows to whatever point (organ) the mind is focussed on. If you focus the mind on Sahasraar Chakra, the bioelectric energy, which would have otherwise, been wasted in ejaculation through the activated Muladhar Chakra, will be sublimated upwards to the Sahasraar Chakra and will be transmuted into Ojas. But mind well. If your mind is still covetous of sex-pleasure, you will not succeed in preserving seminal energy. But if you practise for a few days with discrimination and strong will, you will get abundantly its rewards. You will directly experience that even though sexual desires come with a force of storm,

with this technique applied, they subside within a few seconds.

Another technique: Whenever any strong sexual desire arises, exhale all the air from lungs completely and retain the breath out. Then contract your belly and take your navel back towards the spinal cord. By repeating this two-three times, the passion is pacified and you will be saved from seminal discharge.

This technique is very simple but it is a very important Yogic manoeuvre. Air in the lungs is called Apaana Vayu. With the strengthening of Apaana Vayu the sexual organ awakens and the mind becomes troubled. By forceful expiration of air, Apaana Vayu is weakened. So it cannot activate the sex-centre. Moreover, by contracting the belly and navel backwards, the remaining energy in the sex-centre goes towards the navel. So there is no more energy left to activate sex-centre and thus ejaculation is prevented.

This technique could be practised in any place, without spending any money. This technique should be practised regularly even when there is no sexual stimulation. It gives excellent benefits.

Herbal aid to celibacy: One can make this Ayurvedic Churna, without much cost at home. Take dried Amalas (goose berries) the fruits of a tree Emblica Officinalis and grind them into powder. Ready-made Amala powder is available in the market also. Mix two parts of the Amala powder with one part of powdered rock-sugar. You may get this ready-made mixture from ashram also.

Take one spoonful of the powder with water half an hour before going to bed. This powder thickens the semen. It also relieves constipation. It restores the balance of Vata (Wind), Pitta (Bile) and Kafa (Phelgm). It is also beneficial to those who get wet dreams. Even healthy people can take it as it helps in self-control.

Use of Gum: Soak 6 Gms. of Gum of Khair tree (Acacia catechu) in water at night. In the morning take this soaked gum on empty stomach. If this causes loss of appetite, take a few slices of ginger with lemon juice 5-10 minutes before meals.

Tulsi (ocimum sanctum) : A miraculous herb - Victor Resin, a french doctor says, "Tulsi is a wonder drug. Tulsi is very useful in regulation of blood pressure, digestive system, erythrocytocis and mental disorders. It has anti-pyretic and anti-malarial properties also. This has been proved by research scholars.

Tulsi (Basil) cures many diseases. Moreover, it helps in conservation of seminal energy. It improves power of memory. Leaf of Tulsi is an excellent herbal medicine. It restores imbalance of wind, bile and phelgm and thereby helps in cure of many ailments caused due to their imbalance. It is very useful in cases of blood disorders, cough, worm- infestation etc. It is good for cardiac disorders also."

**A Mantra useful in celibacy:**

Take some milk in a cup. While gazing at the milk, repeat the following mantra twenty-one times and thereafter drink the milk. This is an excellent aid to Brahmacharya. This Mantra is worth remembering by heart.

ॐ नमो भगवते महाबले पराक्रमाय

मनोभलिाषतिं मनः स्तंभ कुरु कुरु स्वाहा |

Om namo bhagavate mahābale parākramāya
Manōbhilāshitam manah stambha kuru kuru svāhā

**Is the woman the gateway to hell?**

There are many people who object to the view of the Sanyasis that woman is the gateway to hell. Ladies should not be offended when they read such scriptures. The saints and Sanyasis have great regards and admiration for women. The same scriptures and saints who censure women in one place praise them in another. They say, "Women should be honoured. They are manifestations of sakti or the energy of Lord. Only those who honour women can attain prosperity." Therefore 0 Women ! Try to know the heart of the scriptures and the saints and become wise. Certainly woman is the creatrix, generatrix and nourisher of the universe. Lust is a potent force, very difficult to get rid of. That is the reason why the saint and scriptures have criticized women in order to create dispassion and discrimination in men and wean them from lustful tendencies and aggressive attacks. Women also can keep a mental picture of the component parts of the body of a male in order to create in themselves disgust for the physical body of a male and develop dispassion (Vairagya).

In this connection there it will be instructive to narrate a story of a young Sanyasi. While passing through a village street, he saw a marriage procession. He asked the people what it was. The people said, "The man sitting on the horse is a bridegroom. He is going to get a girl as his wife and thereafter they will sleep in a bed together etc.." The young Sanyasi did not comprehend the implications fully. Engrossed in the thoughts of the couple, the Sanyasi walked on and stopped to rest on the platform of a well. Being exhausted, he fell asleep within a short time. In sleep he dreamt that he and his bride were sleeping on the same bed. His wife told him to move over and he moved. The bride repeatedly asked him to move further and theSanyasi actually began moving in his sleep. But his body was gradually reflecting the actions of dream by moving on the platform towards the well. So he fell into the well. The people passing by the road heard the splashing sound of someone falling into the well and came running. They managed to pull Sanyasi out by a rope. The people asked him as to how he fell into the well.

The Sanyasi narrated them the story of his seeing the marriage procession and of his subsequent dream while sleeping on the platform of the well and then he said aloud, "If the momentary company of a dream-girl could throw me into the well, God knows where the groom's real wife will throw him."

The moral is that mere thinking of a woman with sexual feelings causes a Sadhaka's downfall. Therefore, beware! Try to know the heart of the scriptures and saints and take its benefits by following it. Do not find faults in their teachings. Do not blame them for criticizing women.

**Our Experiences**

**The miracle of darsan of a saint**

Earlier, I had thought the only pursuit of the life is indulgence in sex. I could not imagine even in my wildest dream that I could live without a woman. I had already married twice. But when my second wife expired, when I was 51 year old, I looked for marrying an 18-year-old girl. Fortunately, I went to have darsan of Sri Lilasahji Bapu at Disa ashram. When I reached the ashram, he was not there. On opening the door of Mahrishi's hut, I saw a majestic divine figure with radiant face. His eyes were so brilliantly sparkling with yogic power that I could not gaze at him. I looked down at his holy feet and heard his nectarine words, "At this age you want to marry with a bag of flesh and bones?" Pointing his finger upwards to sky, he continued, "Now

I will get you married with Him." I was startled to hear it all. I went home. But surprisingly, I found that the sexual craving disappeared, the fire of passion had been extinguished. I informed my brothers and other members of my family that I was not going to marry. At first they thought that I was joking. But when they learnt of my firm decision, they left no stone untumed to deflect me from my resolve. As a last resort they locked me up in a room with the 18-years old girl who was going to be married to me, in the hope that this might make me change my decision.

In the normal course, when alone with a young girl, it would have been natural for me to talk to her, to touch her. But again I was surprised. I did touch her with the intent of arousing my sexual desire, but all in vain, as if the key to my sexual urge was with that saint I had earlier met.

He was unknown to me. We had not met earlier. How was he able to read my thoughts? What was in that laser- sharp glance (of his) that burnt my libido? A young woman and a man locked in a room all by themselves, is like keeping fire and petrol together. It was nothing less than a miracle that the sex impulse, which even the Yogis at times are not able to control, had become virtually nonexistent (pacified) within me; an ordinary human being, just due to the power of a saint's grace-filled glance. I firmly believed he is God incarnate in human form. At that very moment, I resolved to be always under the protective wings of his grace.

I immediately made the girl my sister, gave her some money and sent her back with her mother, and I accepted that saint as my Gurudev. I shifted to the ashram and stayed with him. I practiced sadhanas, under his guidance and I got rid of many chronic ailments. My obesity was controlled. There was notable loss in my body weight. Later I lived in his vicinity at Sabarmati Ashram (Sant Sri Asaramji Ashram) and advanced in Yoga.

After sometime, another miraculous event took place in my life. For some work, I went to Disa ashram and overstayed there. Days went by and I could not make up my mind to return to Sabarmati Ashram, One day when I was strolling in morning, I had a vision of Gurudev walking ahead of me. I rushed to prostrate myself at his feet but suddenly the figure vanished. I understood the message and went to Sabarmati Ashram. Later on I learned that had he not called me back in time through his vision, I would have experienced a great downfall. I have had a number of such miraculous experiences. I have taken a final refuge at his feet. That great saint, my Gurudev is Sant Sri Asaramji Maharaj. What he has done for me cannot be repayed even I offer him all my material wealth.

I also know of a number of other devotees who have been saved by his divine grace. I am convinced that the miraculous feats in the lives of truly great saints are not mere myths. Such a saint is alive amongst us and thousands of aspirants are being uplifted and transformed through his touch, glance and guidance.

- Mahant Sri Chandiram

Sant Sri Asaramji Ashram

Sabarmati, Ahmedabad

Gujarat, India.

**Experience of divine grace abroad**

I had gone to Japan at the invitation of a famous Organisation (C.H.E.T.O.). Being the President of "Sasmi Co-operative Society, India", I was invited. I toured a number of places in Japan,

Thailand, Indonesia and Singapore. At Bangkok, I had an amazing experience. I went to a nightclub with my friends and saw a scene that shook me deeply. Young men and women were dancing naked for sexual satisfaction. Exposed to this horrible perversity, I began to doubt God's grace. Those young women have to do this kind of extremely abhorrent work just to make a living hurt me deeply. At that time, I suddenly remembered my Gurudev, Sant Sri Asaramji Maharaj. Immediately I went into deep trance. My Gurudev appeared and pressed one of my nerves and talked to me. A sweet and soothing sensation went through my whole being. My mind went into a tranquil state. When I finally regained my consciousness, I felt that the storm was subsided. Only peace prevailed.

I returned to Surat on 6th March, 1980. Immediately I went to have his darsan. Seeing my Guruji, I recollected the whole scene of that event that took place at Bangkok and I broke into tears of joy and gratitude. Guruji takes care of his disciples even if they are thousands of miles away. Seeing me, Guruji smiled gently. Saints have mind-boggling supernormal powers, which the scientist and psychologists cannot understand or explain.

People wonder how could Lord Krishna have imparted the lengthy teachings of the 'Bhagvadgita' on the battlefield? I believe, I too received instant guidance and succour in the hour of need in a far off country, at Bangkok. Arjuna must have received answers to his questions by the grace of Sri Krishna. Atheists, who call the Gita a mythology, probably, have not had the good fortune of receiving the grace of a seer-saint like my Gurudev. Whenever I recall the sublimating divine power of My Gurudev, I am filled with deep peace and divine bliss.

Jayantilcil B. Vczdivi7la

President, Sasmi Co-operative Soc.

Bi7laft road, Su-rat, Gujarat (India)

**How to ward off anger**

Lust, greed, attachment, pride and anger are the inner enemies, which rob you of the treasure of Self-bliss. Among all, anger is the most dangerous and detrimental to Sadhana. If a thief enters a house, some items (fumitures etc.) still remain untaken. But if a house catches fire, everything is reduced to ashes. Nothing remains.

In the same way, if thieves like greed and attachment enter us, only some of our virtues are destroyed. But if the fire of anger overtakes, our mind, our entire treasures of Japas, Tapas and virtues are destroyed. Therefore, beware of anger. It is all right to act out anger, but be ever alert not to allow it to possess you.

Do not eat hurriedly. Take at least 25 minutes to eat and chew your food properly. If you find it difficult to ward off anger, press your tips of the fingers into your palms making a fist. Eat sattvic food. Stay away from garlic, red chillies, and fried foods.

Peace attained through Sadhana (spiritual practice) for the duration of one month is put to naught by a single fit of anger. Therefore, my beloved brothers ! be careful. Do not waste away your priceless life.

If you want to be happy and cheerful take a mixture of following contents every morning: 10 gms Honey, 1 glass of water, 5 to 10 basil (Tulsi) leaves and Sant Kripa Churna. If the churna or Tulsi are not available, honey alone will do.

**Some memorable statements**

"And those students who find that world of God through chastity, there is that heavenly country; theirs in whatever world they are, is freedom."

- Chhandogya Upanisad

"A wise man should avoid married life as if it were a burning pit of live coals. From the contact comes sensation, from sensation thirst, from thirst clinging, by ceasing from that, the soul is delivered from all sinful existence."

- Lord Buddha

"These sexual propensities, though they are at first like ripple, acquire the proportions of a sea on account of a bad company. Whenever the mental image of a woman crops up in your mind with evil thoughts, repeat mentally "Om Durgaa Devyai Namah " and do mental prostrations."

- Swami Vivananda

"Know that in this world there is nothing that cannot be attained by one who remains from birth to death a perfect celibate ..... In one person, knowledge of the four Vedas, and in another, perfect celibacy- of these, the latter is superior to the former who is wanting in celibacy."

- The Mahabharat

"All men and youngmen in particular, can experience the immediate benefit of chastity. The memory is quiet and tenacious, the brain lively and fertile, the will energetic, the whole character gains a strength of which libertines have no conception, no prism show us our surroundings under such heavenly colours as that of chastity, which lights up with its rays the least objects in the universe and transports us into the purest joys of an abiding happiness that shows neither shadow neither decline. "

- Prof. Montagaza

"This seed (semen) is marrow to your bones, food to your brains, oil to your joints and sweetness to your breath and if you are a man, you should never loose a drop of it, until you are fully thirty years of age and then only for the purpose of having a child which shall be blessed by heaven and really one of the inmates of the kingdom of heaven by being born again."

- Dr. Molvil Keith M.D.

Chastity no more injures the body and the soul, self-discipline is better than any other line of conduct.

- Sir James Pagen

"It is a singularly false notion... the notion of imaginary dangers in absolute continence. Virginity is a physical, moral and intellectual safeguard to youngmen. "

- Dr. E. Perier

## 5 - Importance of Brahmacharya by Sri Swami Sivananda

### 1. What Is Brahmacharya?

1. It is only within recent years, practically the last forty, that the scientific attention has been brought to bear upon the subject of the nature and evolution of the sexual impulse in man. Psychologists and clinical students have made careful investigations into the phenomena of normal and abnormal sexual life among the civilised populations of the present day.

2. The close connection of the subject of sex with religion, both in social evolution and individual psychology, renders the study of chastity an extremely important chapter in the past and future sociology of the race.

3. The gratification of every worldly desire is sinful. Man was created for a life of spiritual communion with God. Moral goodness consists in renouncing all sensuous pleasures, in separating from the world, in living solely after the spirit, in imitating the perfection and purity of God. Sensuality is inconsistent with wisdom and holiness. The great business of life is to avoid impurity.

4. Man has degraded himself to a great degree by becoming a puppet of passion. He has become an imitative machine. He has lost his power of discrimination. He has sunk into the most abject form of slavery. What a sad state! What a lamentable plight indeed! If he wishes to regain his lost divine state and Brahmic glory, his whole being must be completely transmuted by entertaining sublime divine thoughts and practice of regular meditation. Transmutation of sex-desire is a very potent, efficacious and satisfactory way to realise eternal Bliss.

5. Brahmacharya is the vow of celibacy in thought, word and deed, by which one attains Self-realisation or reaches Brahman. It means control of not only the reproductive Indriya but also control of all senses in thought, word and deed. The door to Nirvana or perfection is complete Brahmacharya. Complete celibacy is the master-key to open the realms of elysian Bliss. The avenue to the abode of Supreme Peace begins from Brahmacharya or purity.

6. Rasad raktam tato mamsam mamsanmedhah prajayate; Medasosthi tato majja majjayah sukrasambhavah from food comes juice or chyle, from chyle blood, from blood flesh, from flesh fat, from fat bones, from bones marrow and lastly from marrow semen. Semen is the quintessence of food or blood. One drop of semen is manufactured out of 40 drops of blood according to the medical science. According to Ayurveda it is elaborated out of 80 drops of blood. Just as sugar is all-pervading in the sugar-cane, butter in milk, so also semen is pervading the whole body. Just as the butter-milk is thin after butter is removed, so also semen is thinned by its wastage. The more the wastage of semen the more is the weakness. In Yoga Sastras it is said: Maranam bindupatanat jivanam bindu-rakshanat falling of semen brings death; preservation of semen gives life. Semen is the real vitality in man. It is the hidden treasure for man. It imparts Brahma-Tejas to the face and strength to the intellect.

7. If the spermatic secretion in men is continuous, it must either be expelled or reabsorbed. As a result of the most patient and persevering scientific investigations, whenever the seminal secretions are conserved and thereby reabsorbed into the system, it goes towards enriching the blood and strengthening the brain. Dr. Dio Louis taught that the conservation of this element is essential to the strength of body, vigour of mind and keenness of intellect. Another writer Dr. E.P. Miller writes: "All waste of spermatic secretions, whether voluntary or involuntary, is a direct waste of life-force. It is almost universally conceded that the choicest element of the blood

enters into the composition of the spermatic secretion. If these conclusions are correct then it follows that a chaste life is essential to man's well-being."

## 2. Glory of Brahmacharya

1. Abstinence or continence is the corner-stone or foundation on which the pedestal of Moksha stands. If the foundation is not very strong, the superstructure will fall down when there is heavy rain. Even so if you are not established in Brahmacharya, if your mind is agitated by evil thoughts, you will fall down. You cannot reach the summit of the ladder of Yoga or the highest Nirvikalpa Samadhi.

2. Brahmacharyena tapasa deva mrityumupaghnata The Vedas declare that by Brahmacharya and penance the Devas have conquered death. How did Hanuman become a Mahavir? It is with this weapon of Brahmacharya that he acquired unsurpassable strength and velour. The great Bhishma, the grandfather of Pandavas and Kauravas conquered death by Brahmacharya It is only Lakshmana, the ideal Brahmachari who put down the man of inestimable prowess, the conqueror of three worlds, Meghanada, son of Ravana. Even Lord Rama could not face him. It is through the force of Brahmacharya that Lakshmana was able to defeat the invincible Meghanada. The valour and greatness of emperor Prithviraj was due to the strength of Brahmacharya. There is nothing in the three worlds that cannot be attained by a Brahmachari. The Rishis of yore knew fully well of the value of Brahmacharya and that is the reason why they have sung in beautiful verses about the glory of Brahmacharya.

3. The Srutis declare: Naayam Atma balaheenena labhyah This Atman is not attainable by a weak man. In the Gita you will find: Yadichhanto brahmacharyam charanti That desiring which Brahmacharya is performed (Chap. VIII-11). Trividham narakasyedam dvaram nasanamatmanah; kamah krodhastatha lobhastasmad etat trayam tyajet O Arjuna! Triple is the gate of the hell, destructive of the Self; lust, wrath and greed: therefore let man renounce these three (Chap. XVI-21). Jahi satrum mahabaho kamarupam durasadam Kill this powerful enemy, passion, by the observance of Brahmacharya (Chap. III-43).

4. Just as the oil come in a wick burns with glowing light so also the Veerya or semen flows up by the practice of Yoga Sadhana and is converted into Tejas or Ojas. The Brahmachari shines with Brahmic Aura in his face. Brahmacharya is the bright light that shines in the house of human body. It is the fully-blossomed flower of life around which the bees of strength, patience, knowledge and purity and Dhriti wander about humming hither and thither. In other words he who observes Brahmacharya will be endowed with the above qualities. Scriptures declare emphatically: Ayustejo balam veeryam vidya shrih kirtireva cha; punyam cha satpriyatvam cha vardhate brahmacharyaya By the practice of Brahmacharya, longevity, glory, strength, vigour, knowledge, wealth, undying fame, virtues and devotion to Truth increase.

5. Brahmacharya is the basis for the attainment of Kaya Siddhi. Complete celibacy must be observed. This is of paramount importance. By the practice of Yoga the semen becomes transmuted into Ojas-Sakti. The Yogi will have a perfect body. There will be charm and grace in his movements. He can live as long as he likes (Iccha Mrityu). That is the reason why Lord Krishna says to Arjuna: Tasmat yogee bhava Arjuna Therefore, become a Yogi, O Arjuna.

6. Women who are chaste can be called as Brahmacharinis. Through the force of Brahmacharya only, many women of yore have done miraculous deeds and shown to the world the power of chastity. Nalayani, by the power of chastity has stopped the rising of the sun to save her

husband's life. Anasuya has turned the Trimurtis Brahma, Vishnu and Mahesvara as babies when they wanted Nirvana Bhiksha. It is through the power of chastity only, she was able to turn the Great Deities as babies. Savitri has brought back the life of Satyavan, her husband, from the noose of Yama by her chastity. Such is the glory of womanhood. Such is the power of chastity or Brahmacharya. Women who lead a householder's life with chastity can also become an Anasuya, Nalayani or Savitri.

7. Real culture is establishment of perfect physical and mental Brahmacharya. Real culture is the realisation of identity of the individual soul with the Supreme Soul through direct experience. For a passionate worldly minded man the terms: Self-realisation, God, Self Vairagya, renunciation, death, burial ground, are very revolting and terrifying, because he is attached to objects. The term singing, dancing, talks of ladies are very pleasing. The attraction for objects will gradually vanish if one begins to think seriously of the unreal nature of the world.

8. If one clearly understands the serious damages that come through an impure life and if he determines to attain the goal of life by leading a pure life, he must keep his mind busily engaged in Divine thoughts, concentration, meditation, study and service of humanity.

### 3. Power of Lust

1. Bhartrihari says: For food, I have what begging brings and that too tasteless and once a day; for bed, the earth; and for attendant, the body itself; for dress, I have worn out blanket made up of hundred patches; still alas! lust does not leave me.

2. A gentleman who had given up smoking, drinking, though married, wants to practice Brahmacharya. His wife has no objection, but he himself finds hard this discipline, especially the trouble seems to be in the control of sight. The street is my chief enemy, he said to me recently. This means that the eyes are attracted to well-dressed ladies. An aspirant says: While I practiced vigorously Pranayama, Japa and meditation, my mind was not polluted even if I saw half-nude young ladies. But when I left the practice I was not able to control my sight and I was attracted by well-dressed ladies in the streets and half-nude pictures that are pasted in front of picture houses. The sea beach and Mall Road are my enemies.

3. Jerome writes to the virgin Eustochium about his struggle for abstinence and the power of lust: Oh, how many times when in the desert, in the vast solitude which, burnt by heat of the sun, offers but a horrible dwelling to monks, I imagined among the delights of Rome: I was alone. My limbs were covered by a wretched sack, and my skin as black as an Ethiopians. Every day I wept and groaned, and if I was unwillingly overcome by sleep, my lean body lay on the bare earth. I say nothing of my food and drink, for in the desert even invalids had no drink but cold water. Well, I who out of fear of hell had condemned myself to this prison, companion of scorpions and wild beasts, often seemed in imagination among a band of girls. My face was pale with fasting; my mind within my frigid body was burning with desire; the fire of lust would still flame up in a body that already seemed to be dead. Such is the power of lust.

4. There is no hope for you to have Self-realisation or knowledge of the Self if you are not well established in Brahmacharya. Brahmacharya is the master-key to open the realms of eternal bliss. Brahmacharya is the very foundation of Yoga. Just as a house that is built on a rotten foundation will surely fall down, so also you will fall down from your meditation if you have laid no proper foundation, viz., the attainment of perfect Brahmacharya. You may meditate for a period of twelve years and yet you will have no success in Samadhi if you have not destroyed the

subtle lust or the craving-seed that lingers in the innermost recess of your heart. You will have to search out carefully this dire enemy lust, that lies hidden in the various corners of your heart. Just as the fox hides itself in the bush, so also this lust hides itself in the substratum and corners of the mind. You can detect its presence only if you are vigilant. Intense self-examination is very necessary. Just as powerful enemies can be conquered only if you attack them from all sides, so also you can keep the powerful senses under control if you attack them from all sides, from within and without, from above and from beneath.

5. You must not labour under the delusion that you have eradicated the lust completely by adjusting the diet a bit, by practicing Pranayama and by doing a little Japa, and that you have nothing more to do. Temptation or Mara may overcome you at any moment. Eternal vigilance and rigorous Sadhana are very essential. You cannot attain perfect Brahmacharya by limited effort. Just as a machine gun is necessary to kill a powerful enemy, so also constant, rigorous, powerful Sadhana is necessary to annihilate this powerful enemy, lust. You must not be puffed up with pride for your little achievement in celibacy. If you are put to test you will hopelessly fail. You must be ever conscious of your shortcomings and you must constantly strive to get rid of them. Highest effort is necessary. Then only you will have sanguine success in this direction.

6. It is easy to tame a wild tiger or a lion or an elephant. It is easy to play with the cobra. It is easy to walk over the fire. It is easy to devour fire and drink the waters of ocean. It is easy to uproot the Himalayas. It is easy to get victory in the battlefield. But it is difficult to eradicate lust. But you need not despair even a bit. Have faith in God, in His Name and in His grace. Lust cannot be completely rooted out of the mind except by the grace of the Lord. You are bound to succeed if you have faith in Him. You can destroy lust in the twinkling of an eye. The Lord makes a dumb man to speak and a lame man to ascend a steep hill. Mere human effort alone will not suffice. The Divine Grace is needed. God helps those who help themselves. If you do total self-surrender, Mother Herself does the Sadhana. Regular meditation and Japa of Mantra, Sattvic diet, Satsanga, practice of Pranayama, Sirsha and Sarvanga Asanas, study of religious books, Vichara or enquiry into the nature of Atman or 'who am I', seclusion for three months on the banks of any holy river, will entirely annihilate lust, however powerful the old Samskaras and Vasanas may be. Positive always overcomes negative. You need not be discouraged at any rate. Plunge yourself seriously in meditation, kill Mara and come out victorious in the struggle. Shine as a brilliant Yogi. Thou art ever pure Atman. Feel this, O Visvaranjan!

### 4. How to Keep Up Brahmacharya

1. A Brahmachari should avoid looking at a woman with lustful eyes. He should not have a desire to touch her or go near her with evil intention. He should not play, cut jokes or talk with her. He should not praise a woman's qualities within himself or to his friends. He should not talk to her secretly. He should not think of a lady. He should not have a carnal desire to have sexual enjoyment. A Brahmachari should, without fail, avoid sexual intercourse. If he breaks any of the above rules, he violates the vow of Brahmacharya.

2. For protecting the semen, it is essential to wear always a strip of (black-coloured) cloth over the private part; for there will be no night emission and growth of testicles. It is befitting for a celibate to wear always wooden sandals as thereby the semen will be conserved, eyes will be benefited, life prolonged and holiness and lustre will increase.

3. The vow of celibacy will give you sure protection against temptation. It is a strong weapon to attack lust. If you do not take a vow of celibacy, the mind will tempt you at any moment. You

will have no strength to resist the temptation and you will become a sure victim. He who is weak and effeminate is afraid of taking the vow. He brings in various excuses and says: "Why should I be bound by a vow? My will is strong and powerful. I can resist any sort of temptation. I am doing Upasana. I am practicing will culture." He repents in the long run. He has no control over the senses. That man only in whom the subtle desire for the object to be renounced lurks in the corners of his mind brings in such sort of excuses. You must have right understanding, discrimination and dispassion. Then only your renunciation will be lasting and permanent. If renunciation is not the outcome of discrimination and dispassion the mind will be simply waiting for an opportunity to get back the object that has been renounced.

4. If you are weak, take a vow of celibacy for a month and then extend it to three months. You will gain some strength now. You will be able to prolong the period to six months. Gradually you will be able to extend the vow for one or two or three years. Sleep separately and do rigorous Japa, Kirtan and meditation daily. You will hate lust now. You experience freedom and indescribable joy. Your partner in life also should do Japa, meditation and Kirtan daily.

5. You may be able to stop copulation for months and years, but there should not be any sexual craving or attraction for ladies. Evil thoughts also should not arise when you look at a lady, when you are in the company of ladies. If you succeed in this direction, then you are established in perfect Brahmacharya. You have crossed the danger zone. There is no harm in looking at a woman, but you must have a chaste look. You must have Atma Bhava. When you look at a young lady you can think within yourself: Prostrations unto thee, O mother. Thou art an image or manifestation of Mother Kali. Do not tempt me. Do not allure me. I have understood now the secret of Maya and Her creation. Who has created these forms? There is an omnipotent, all-pervading and all-merciful Creator behind these names and forms. This is all decaying false beauty. The Creator or God is Beauty of beauties. He is an embodiment of undecaying beauty. He is fountain-head of beauty. Let me realise this Beauty of beauties by meditation. You will have to cultivate feelings of devotion, admiration and awe when you look at a beautiful form by remembering the Creator of this form. Then you will not be tempted. If you are a student of Vedanta, think and feel: Everything is Self only. The names and forms are illusory. They are Mayaic pictures. They have no independent existence apart from the Self.

6. Aspirants should not indulge in talk about ladies. They should not think about ladies. Bring the image or your Ishta Devata in your mind, if thought of a lady crops up. Repeat the Mantra vigorously. If sexual feelings arise in your mind when you look at the mating of animals and birds or at the bare bodies of ladies it indicates that lust is still lurking in your mind.

7. Even advanced aspirants who have made great progress in Yoga should be very careful. They should not mix freely with ladies. They should not foolishly imagine that they have become great adepts in Yoga. A great saint of repute had a downfall. He freely mixed with ladies made lady disciples and allowed them to shampoo his legs. As the sex-energy was not completely sublimated and turned into Ojas, as lust was lurking in a subtle form in his mind, he became a victim. He lost his reputation. The sexual desire was only suppressed in him and when a suitable opportunity came, it again assumed grave form. He had no strength or will-power to resist the temptation.

8. Another great soul who was regarded by his disciples as an Avatara became a Yoga-bhrashta. He also freely mixed with ladies and committed serious crimes. He became a prey to lust. What a sad misfortune! Aspirants climb with great difficulty by the ladder of Yoga and they are irrecoverably lost for ever on account of their carelessness and spiritual pride.

9. Remembrance of the skeleton and dead body of a woman, will induce Vairagya in your mind. The body has come out of the filthy discharge. It is full of impurities. In the end it is reduced

into ashes. If you remember this, Vairagya will dawn in your mind. Attraction for ladies will gradually vanish. If you place before your mind the sickly figure of a lady, or the picture of a very old lady you will develop Vairagya. Remember pains of Samsara, the unreality of objects and the bondage that comes from attachment to wife and children. Try any method that suits you best.

10. One should try to get Viveka or discrimination between the real Self and the unreal, impure body. He should hammer the mind and point out to the mind the defects of a sexual life, viz., loss of energy, innovation of senses, disease, birth and death, attachment and various sorts of miseries, etc., the parts of the body of a woman, viz., flesh, blood, bone, excrete, urine, pus, phlegm, etc. He should always think of the ever-pure immortal Atman and the glory of the spiritual life, viz., the attainment of immortality, eternal bliss, supreme peace. Gradually the mind will be weaned from looking at a woman however beautiful she might be. The mind will shudder to look at her with evil thought.

11. An aspirant complains: As I continue meditation. layer after layer of impurities are rising from the subconscious mind. Sometimes they are so strong and formidable that I am bewildered as to how to check them. I am not perfectly established in truth and Brahmacharya. The old habits of speaking lies and lust are still lurking in me. Lust is troubling me vigorously. The very idea of women agitates my mind. My mind is so sensitive that I am not able to hear or think of them. As soon as the thought comes in the mind, my Sadhana gets disturbed and also the peace of the whole day is spoiled. I advise my mind, coax it, frighten it, but it is of no avail. My mind revolts. I do not know how to control this passion. Irritability, egoism, anger, greed, hatred, attachment, etc., are still lurking in me. Lust is my chief enemy and it is a very strong one too. I request you to be kind enough to advise as to how to destroy the same.

12. When the impurities emerge from the subconscious mind and come to the surface of the conscious mind with formidable force, do not try to resist them. Repeat your Ishta Mantra. Do not think of your defects or evil qualities much. It is enough if you introspect and find out your defects. Do not try to attack the evil qualities. Then they will show their long faces. Do not worry yourself often: I have got so many defects and weaknesses. Cultivate Sattvic virtues. Through meditation and by the development of positive qualities, through Pratipaksha Bhavana method all the negative qualities will die of themselves. This is the right method.

13. Passion will subside by protracted Japa and meditation and Chintana on Atman. Do not try to run away from ladies. Then Maya will chase you terribly. Try to see the Self in all forms and repeat the formula 'Om Eka Satchidananda Atma' often. Remember that the Atman is sexless. Mental repetition of this formula will give you strength.

14. You should remain far away from ladies in the beginning of your practice. After you are perfectly moulded and well-established in Brahmacharya, you should test your strength by moving with ladies very cautiously for some time. If your mind is very pure now also, if there is no sex-idea, if the mind ceases to act through the practice of Uparati, Sama and Dama, remember you have gained real spiritual strength and made considerable progress in your Sadhana. You are safe now. You should not stop your Sadhana thinking that you are a Jitendriya Yogi. If you stop it you will have a hopeless fall. Even if you are a Jivanmukta and a dynamic Yogi, you should be very careful when you move with worldly persons.

15. Thirsty aspirants who are treading the path of Self-realisation who are householders and forty years of age should give up contact with the partners in life. They should observe perfect physical Brahmacharya, if they want rapid spiritual progress and Self-realisation in this very birth. There are no half way measures in the spiritual path.

## 5. Mental Discipline (Bhava)

1. It is the mind that really does all actions. A desire arises in your mind and then you think. Then you proceed to act. The determination of the mind is put into action. First there is Sankalpa or thought and then comes action. Therefore do not allow the sexual thoughts to enter the mind. No space is empty at any time. This is the law of nature. If one thing is removed from a place immediately another comes to fill its place. The same law holds good in the case of the inner mental world also. Therefore it is necessary to entertain sublime divine thoughts to replace evil thoughts. As you think, so you become. This is the immutable psychological law. The vicious mind is gradually divinised by entertaining divine thoughts.

2. Vasanas grow from lustful look. You have no lustful look when you see your mother or sister although they are well-dressed and decorated with ornaments and flowers. You look at them with affection and pure love. This is Suddha Bhavana. There are no lustful ideas. You will have to develop such a pure love or Bhavana when you look at other ladies also. Looking at a woman with lustful heart is tantamount to sexual enjoyment. It is one form of Maithuna. That is the reason why Lord Jesus says: If you look at a woman with lustful heart, you have already committed adultery in your hears. Though the first seven kinds of Maithuna do not cause the actual loss of semen, yet the semen is separated from the blood and tries to escape when opportunity comes either in dreams or in other ways. In the first seven kinds man enjoys mentally.

3. You should have the Bhava that ladies are manifestations of World Mother. They should be adored. This practice is for a beginner in the spiritual path. Later he should develop the Atma Bhava, i.e., that everything is Self. Otherwise he will begin to hate ladies and will not develop cosmic love. The above mental picture is kept up to annihilate lust. It is a mental discipline.

4. When you are in the company of ladies, try to identity yourself with the sexless, all-pervading Soul. Constantly make the endeavour. The sex-idea will gradually vanish and with it the attraction and lust also.

5. You should entertain the mother Bhava or Isvari Bhava or Atma Bhava towards women. Sister Bhava will not suffice. You may fail. Ladies also should entertain Pitru Bhava or Isvara Bhava or Atma Bhava towards males. Enquire who am I? There is no lust in the sexless Atman.

6. One student writes to me The impure flesh and skin appears to me as very pure and good. I am very lustful. I try to develop the Bhava of mother. I prostrate before a lady mentally, thinking that she is an image of Goddess Kaali and yet my mind is externally lustful. What shall I do now? I want to have a glimpse of a beautiful lady. Obviously Vairagya and discrimination have not dawned in his mind. The old vicious Samskaras and Vasanas are very powerful.

7. The cultivation of the Bhava is very difficult. You may fail to develop the Bhava that all women are your mothers and sisters one hundred and one times. It does not matter. Stick to your practice tenaciously. You are bound to succeed eventually. You will have to destroy the old mind and build a new mind. But you will have to do it if you want to attain immortality and eternal bliss. You will surely succeed if you are fiery in your resolve and if you have iron determination. The Bhava will gradually manifest by constant practice. You will be soon established in that Bhava. Now you are safe.

8. The mind will again try to do some mischief inwardly. It is very diplomatic. It is very difficult to find out its ways and secret underground operations. It demands subtle intellect and careful repeated introspection and vigilant watch. Whenever the mental image of a lady crops up in your mind with evil thoughts, repeat mentally: 'Om Durga Devyai Namah', and do mental

prostration. Gradually old evil thoughts will die. Whenever you see any lady entertain this Bhava and repeat mentally this Mantra. Your Drishti or look will become chaste. All ladies are manifestations of World Mother. I wish, you practice the same Sadhana with your wife also. Make mental prostration and repeat the same Mantra mentally. You must give up the idea of wife. It is high time now. Then you will have quick progress in spirituality. You must become a perfect Brahmachari now. She also must observe fast on Ekadasi. Do not say now: Swamiji, What will I do? I am a householder. This is a lame excuse. How long do you want to remain as a passionate householder? Is it till the end of life? Is there not a nobler mission in life than eating and sleeping? Do you not want to enjoy the eternal bliss of the Self? You have tasted enough of the mundane pleasures. You have passed the stage of a householder. I can excuse you if you are a young man, but not now. As soon as a son or daughter is born, the wife becomes your mother, because you yourself are born as a son or a daughter. Now get ready for the stage of Vanaprastha and mental Sannyasa while remaining in the world. Colour your heart first. This will be a noble life indeed. Prepare yourself. Discipline the mind. Real Sannyasa is mental non-attachment. Real Sannyasa is destruction of Vasanas, I-ness, mine-ness, selfishness and Moha for children, body, wife and property. You need not retire into the Himalayan caves. Attain the above state of mind. Live in the world with family and children amidst peace and aplenty. Be in the world, but be out of the world. Give up worldliness. This is real Sannyasa. This is what I really want. Then you will become a King of kings. I am shouting at the top of my voice like this for many years. But only a few persons follow my teaching.

9. Thou art very dear to me, O Krishna, because thou art treading the path of Truth. Thou art sincerely struggling. Thou art on the path of Self-realisation too. Hence I am giving you this advice.

### 6. Sadhana for Success in Brahmacharya

1. Brahmacharya is freedom from sexual thoughts and desires. It is control of all Indriyas in thought, word and deed. It is for both men and women. Bhishma, Hanuman, Lakshmana, Mira Bai, Sulabha, Gargi are all Brahmacharins. Sri Sankara says: Brahmacharya or spotless chastity is the best of all penances. Such a celibate is God indeed.

2. Through Brahmacharya get over the miseries of mundane life and attain health, strength, peace of mind, endurance, bravery, material progress, psychic advancement, clear brain, gigantic will-power, bold understanding, retentive memory, abundant energy, power to face difficulties in daily battle of life and Immortality. One who has perfect control over sexual energy attains powers unattainable by any other means.

3. By the practice of Siddhasana, Sirshasana, Sarvangasana, Mula Bandha, Uddiyana Bandha, Maha Mudra, Yoga Mudra, Nauli, etc., a Hatha Yogi transmutes his seminal energy into Ojas-Sakti. By the practice of Navavidha Bhakti (Sravana, Kirtana, Smarana, Padasevana, Archana, Vandana, Sakhya, Dasya, Atmanivedana) and Japa, a Bhakta destroys the impurity of his mind and fixes it on God.

4. By the practice of Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana and Dhyana, a Raja Yogi conquers lust and attains Kaivalya. A Jnana Yogi becomes pure by Viveka, Vairagya, Vichara, Sama, Dama and Titiksha. Constantly think of the sexless Atman. Destroy the sexual Vasana. See Atman in all. Reject the names and forms and take the underlying Essence Sat-chit-ananda.

5. Anything that brings impure thoughts in the mind is bad company. Fly away from the worldly-minded persons. You will be far away from the danger zone. The magnetic aura and powerful thought-currents of developed adepts produce a tremendous influence on the minds of lustful people. Have constant Satsanga.

6. Give proper attention to food. Have Mitahara. Take Sattvic food. Pungent articles, garlic, onions, meat, fish, alcohol. etc., kindle passion. Fasting checks passion, calms emotions, controls Indriyas and helps Brahmacharya. Avoid long fasts.

7 Remember the pains of Samsara. Think of the component parts of body, viz., flesh, bone, blood, excreta, urine pus, etc. Have a strong desire for liberation. This will decidedly help you to destroy lust. Develop Mother Bhava towards all ladies.

8. Have cold hip bath. Get up at 4 a.m. Do not think of a lady. Do not look at a lady. Avert the sexual thoughts by sublime Divine thoughts. Keep the mind fully occupied. Render your will pure, strong, irresistible. When once the Veerya is lost, it can never be recouped by taking any amount of Badam, nervine tonics, milk, cheese, etc. Veerya, when preserved, serves as a master-key to open the realms of Divine Bliss and to obtain all sorts of higher achievements in life.

9. Constantly remember: Through the Grace of God, I am becoming purer and purer every day, in every way. Pleasures come but not to stay. Mortal flesh is only clay. Everything will pass away. Brahmacharya is the only way.

**7. Garland of Brahmacharya**

1. Brahmacharya is abstaining from all kinds of Maithuna or sexual enjoyment forever, in all places and in all conditions, physically, mentally and verbally.

- Yajnavalkya

2. Thinking of a woman or her picture, praising a woman or her picture, sporting with a woman or her picture, glancing at a woman or her picture, secretly talking to a woman, thinking of a sinful action towards a woman actuated by sensuality, determining upon the sinful action, and bodily action resulting in the discharge of semen are the eight characteristics of copulation; and Brahmacharya is quite contrary to all these eight indications.

- Daksha Smriti

3. Know that in this world there is nothing that cannot be attained by one who remains from birth to death a perfect celibate In one person, knowledge of the four Vedas, and in another, perfect celibacy of these, the latter is superior to the former who is wanting in celibacy.

- The Mahabharata

4. Brahmacharya or spotless chastity is the best of all penances; a celibate of such spotless chastity is not a human being, but a god indeed. To the celibate who conserves the semen with great efforts, what is there unattainable in this world? By the power of the composure of the semen, one will become just like myself.

- Lord Sankara

5. And those students who find that world of God through chastity, theirs is that heavenly country; theirs, in whatever world they are, is freedom.

- Chhandogya Upanishad

6. A wise man should avoid married life as if it were a burning pit of live coals. From the contact comes sensation, from sensation thirst, from thirst clinging; by ceasing from that, the soul is delivered from all sinful existence.

-Lord Buddha

7. These sexual propensities, though they are at first like ripples, acquire the proportions of a sea on account of bad company.

- Narada

8. Sensuality destroys life, lustre, strength, vitality, memory, wealth, great fame, holiness and devotion to the Supreme.

- Lord Krishna

9. Death is hastened by letting out semen from the body; life is saved and prolonged by preserving it.

10. There is no doubt that people die prematurely by letting the semen out of the body; knowing this, the Yogi should always preserve semen and lead a life of strict celibacy.

- Siva Samhita

11. Caution in diet is of threefold value, but abstinence from sexual intercourse is of fourfold value. The Sannyasi had, and has, a rule never to look at a woman.

- Atreya

12. Let not a Brahmin see a woman naked.

- Manu

Shri Ojaswi Sharma:

*"Attachment is not desirable and should be replaced by love. In particular, between the male and the female, lust and sexual attraction should never be considered as 'love'. There is a correlation between lust and love. When there is greater degree of lust, there is lesser degree of love and when real love starts, sexual attraction or attachment begins to fade away. In pure love, there is no place at all for physical attraction. It simply does not remain."*

## 6 - Practice of Brahmacharya by Sri Swami Sivananda

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**Publishers' Note**

Instincts and appetites form a part of all life on earth. Sense impulses and biological urges are common to animal and man alike. Sex is one of the prominent, most important and absolutely essential aspects of human, animal as well as plant life. Sex is an integral part of life–human, animal and plant. While this aspect of life is regulated by nature in plants and by instinct in animals, in man it is left to his common-sense, intelligence and his developed reason to control and regulate the same. The vast and ancient scriptures of the world offer human society specific rules and regulations in this respect. With regard to India, as a nation, our forefathers followed the do's and don'ts of the Dharma Sastras in meticulous detail and this, in large measure, contributed to their health, longevity and spiritual welfare.

But alas, in the present-day world, and more particularly among the educated class, in all walks of society and in all age groups, norms of conduct laid down by the scriptures are flouted with so much impunity that we see, all around us, the number of physical, mental and moral wrecks increasing every day. One reason for this sad state of affairs is modern man's ignorance of his own scriptural treasures.

Swami Sivananda came on the Indian scene, in the early thirties, to blast this ignorance of the people by offering the hoary wisdom of the ancients through the media of his simple English writings. It is well known that spiritual treatises apart, the great Master, whose love for mankind knew no bounds, wrote a number of books concerning health, hygiene and medicine. One such book was "Practice of Brahmacharya" which dealt mostly with the subject of celibacy, and where celibacy was not possible, a regulated sex life. This book has been popular with the public.

This apart, the Swamiji's thoughts on the subject of sex and sex sublimation are also to be seen here and there spread over his voluminous writings. In the present volume, all of Swamiji's thoughts and instructions on the subject of sex and celibacy have been gathered up from "Practice of Brahmacharya" and elsewhere, and thoroughly edited, with a view to offering the public, and especially to the younger generation, a working guide to the vital subject of sex sublimation. This has been done as an act of loving service to modern youth who are often left groping in the dark by an irresponsible society. These days we often hear about "juvenile delinquency," but this juvenile delinquency itself is the result of adult irresponsibility. The youth of the world craves for guidance which is often not forthcoming from the parents, teachers or society.

It is hoped that this book of holy Master Swami Sivananda will fill the above-mentioned lacuna and offer the youth of the world the knowledge and guidance which they so richly deserve in a vital area which affects their physical, mental, ethical and spiritual well-being.

We pray that the blessings of the holy Master may pour on all those who may chance to go through the following pages and open up a new chapter in their lives. May all be healthy, happy and spiritually blessed. *Loka Samastha Sukhino Bhavantu!*

8th September, 1988. –THE DIVINE LIFE SOCIETY

**Prayer for Purity**

O loving Lord of Compassion! Hey Prabhu! The Soul of my soul, the Life of my life, the Mind of my mind, the Ear of my ears, Light of lights, Sun of suns! Give light and purity. Let me get established in physical and mental Brahmacharya. Let me be pure in thoughts, word and deed. Give me strength to control my Indriyas (senses) and observe the Brahmacharya Vrata. Protect me from all sorts of temptations of this world. Let all my Indriyas be ever engaged in Thy sweet service.

Wipe out the sexual Samskaras (impressions) and Vasanas (subtle desires). Annihilate lust from my mind. Make me a true Brahmachari, Sadachari and Oordhvareta Yogi. Let me be chaste in my look. Let me always walk in the path of righteousness. Make me as pure as Swami Vivekananda, Swami Dayananda, Bhishma Pitamaha, Hanuman or Lakshmana. Forgive. Forgive all my Aparadhas (offenses). I am Thine. I am Thine. Trahi, Trahi. Protect, protect. Prachodayat, Prachodayat. Enlighten, enlighten. Guide me. Om. Om. Om.

Dedicated to the Youth of the World

*"The girl who graduates from Brahmacharya and has the suitable knowledge of her own identity gets a suitable husband."* – quoting from AtharvaVeda

*"Through Brahmacharya (celibacy) that Indra brought heavenly lustre to the Devas."* – AtharvaVeda

*"It is by Tapas of Brahmacharya (Penance of Celibacy), that the king protects the state, the teacher seeks his pupil, and a maiden finds a youthful husband."* – AtharvaVeda

*"Death is hastened by letting out semen from the body; life is saved and prolonged by preserving it. There is no doubt that people die prematurely by letting the semen out of the body; knowing this, the Yogi should always preserve semen and lead a life of strict Chastity."* – Shiva Samhita

*"Brahmacharya or spotless Chastity is the best of all penances; a celibate of such spotless Chastity is not a human being, but a god indeed. To the celibate who conserves the semen with great efforts, what is there unattainable in this world? By the power of the composure of the semen, one will become just like myself."* – Lord Shankara

## Section I. The Phenomenon of Sex

### 1. The Present-Day Degradation

There is a great illusion in front of man. It troubles him in the form of woman. There is a great illusion in front of woman. It troubles her in the form of man.

Go wherever you like–Amsterdam, London or New York. Analyze this world of phenomenal experience. You will find only two things–sex and ego.

The sex instinct is the greatest urge in human life. Sex energy or lust is the most deep- rooted instinct in man. Sex energy entirely fills the mind, intellect, Prana, senses and the whole body. It is the oldest of the factors that have gone into the constitution of the human being.

A man has a thousand and one desires. But the central strong desire is the sexual desire. The fundamental desire is the urge for a mate. All hang on this central basic desire. The desire for money, the desire for a son, the desire for property, the desire for houses, the desire for cattle and other desires come later on.

Because the whole creation of this universe is to be kept up, God has made the sexual desire very, very powerful. Otherwise, many Jivanmuktas would have cropped up quite easily, just as graduates from universities. It is easy to get university qualifications. It demands a little money, memory, intelligence and a little strain. But it is an uphill climb to obliterate the sexual impulse. He who has completely eradicated lust and is established in mental Brahmacharya is Brahman or God Himself.

This world is nothing but sex and ego. Ego is the chief thing. It is the basis. Sex hangs on the ego. If the ego is destroyed by Vichara or enquiry of "Who am I?", the sex idea takes to its heels by itself. Man, master of his destiny, has lost his divine glory and has become a slave, a tool, in the hands of sex and ego on account of ignorance. Sex and ego are the products of Avidya or nescience. The dawn of knowledge of the Self annihilates these two enemies of Atman, the two dacoits who are plundering the helpless, ignorant, little, false Jiva, the illusory "I".

Man has degraded himself to a great degree by becoming the puppet of passion. Alas! He has become an imitative machine. He has lost his power of discrimination. He has sunk into the most abject form of slavery. What a sad state! What a lamentable plight indeed! If he wishes to regain his lost divine state and Brahmic glory, his whole being must be transformed, his sex desire must be completely transmuted by sublime divine thoughts and regular meditation. Transmutation of the sex desire is a very potent, efficacious and satisfactory way to realize eternal bliss.

### The world is all sexy

Passion reigns supreme in all parts of the world. The minds of people are filled with sexual thoughts. The world is all sexy. The whole world is under a tremendous sexual intoxication. All are deluded and move in the world with perverted intellects. No thought of God. No talk of God. It is all fashion, restaurants, hotels, dinners, dances, races and cinema. Their life ends in eating, drinking and procreating. That is all.

Passion has introduced new fashions not only in London, Paris and Lahore, but even in Madras amongst the Brahmin girls of orthodox families who apply Cherry Blossom Powder and Hazeline Snow to their faces, instead of the sacred turmeric powder, and dress their hair like the

French girls. This sort of vile imitation has crept into the mind of our boys and girls in India. The sacred percepts and teachings of our ancient sages and Rishis have been totally ignored. What a lamentable state! They will accept anything as true only if a Johnson or a Russel brings something by way of the theory of evolution, motion, atom, relativity or transcendentalism. Shameful indeed! Their brains are all clogged with foreign particles. They do not have the brain to absorb anything good in others. There is a miserable degeneration in the present young men and women in India. This is the age when they cannot walk even a short distance without a Rickshaw, a car, a tram, a bicycle or a carriage. What an awful artificial life! Bobbing of the hair amongst the ladies in India has become a severe epidemic and has invaded the whole of India. This is all due to the mischief of passion and greed.

Young men of the present day indiscriminately imitate the West and this results in their own ruin. Men are swayed by lust. They lose their sense of righteousness, and of time and place. They never discriminate between right and wrong. They lose all sense of shame.

Read the history of the crimes–robbery, rapes, kidnapping, assaults, murders–that come up for trial before the Sessions Courts. Lust is at the root of all this. It may be lust for money or lust for carnal pleasure. Lust ruins life, lustre, strength, vitality, memory, wealth, fame, holiness, peace, wisdom and devotion.

Man, with his boasted intellect, has to learn lessons from birds and animals. Even animals have more self-control than men. It is only the so-called man who has degraded himself much by indulgence. At the heat of sexual excitement, he repeats the same ignoble act again and again. He has not a bit of self-control. He is an absolute slave to passion. He is a puppet in the hands of passion. Like rabbits he procreates and brings forth countless children to swell up the numbers of beggars in the world. Lions, elephants, bulls and other powerful animals have better self-control than men. Lions cohabit only once in a year. After conception, the female animals will never allow the male animals to approach them till the young ones are weaned and they themselves become healthy and strong. Man only violates the laws of nature and consequently suffers from innumerable diseases. He has degenerated to a level far lower than that of animals in this respect.

As a king is no king without a treasury, subjects and an army, as a flower is no flower without fragrance, as a river is no river without water, so also, a man is no man without

Brahmacharya. Ahara, Nidra, Bhaya and Maithuna–food, sleep, fear and copulation–are common to both animals and men. That which differentiates a man from an animal is Dharma, Viveka and Vichara Sakti. Jnana and Vichara can be secured only by the preservation of Veerya. If a man has not got these qualifications, he should really be reckoned as a veritable animal only.

If lust, which is the source of all enjoyments in this world, ceases, then all worldly bondage, which has its substratum in the mind, will cease. Even the most virulent poison is no poison when compared to lust. The former defiles one body only, whereas the latter adulterates many bodies in successive births. You are a slave of passions and desires, emotions and attractions. When are you going to rise up from this miserable state? Those persons, who, in spite of the knowledge of the non-existence of happiness, both in the past and in the present, in the baneful objects of the world, do yet entangle themselves in them with their thoughts clinging to them, deserve the appellation of an ass, if not a worse one. If you do not possess Viveka, if you do not try your best for salvation, if you spend your lifetime in eating, drinking and sleeping, you are a horizontal being only, having to learn some lessons from those animals, which possess far more self-restraint.

The sexual degradation that has overtaken mankind today is due directly to the fact that people have assumed that there is a natural "sexual instinct" in human beings. It is not so. The natural

instinct is the procreative one. If men and women restrict sexual indulgence to mere procreation, then that itself is observance of Brahmacharya. As this is found to be impossible in the vast majority of cases, total abstinence is enjoined on those who seek the higher values of life. As far as the Sadhaka of burning Mumukshutva is concerned, celibacy is a sine qua non, as he cannot afford to waste his vital energy at all.

The gratification of every worldly desire is sinful; the flesh should be the abject slave of the spirit intent upon divine things. Man was created for a life of spiritual communion with God, but he yielded to the seduction of evil demons who availed themselves of the sensuous side of his nature to draw him away from the contemplation of the divine and lead him to the earthly life. Moral goodness, therefore, consists in renouncing all sensuous pleasures, in separating from the world through discrimination and dispassion, in living solely after the spirit, in imitating the perfection and purity of God. Sensuality is inconsistent with wisdom and holiness. The great business of life is to avoid impurity.

**Spiritual Sadhana is the answer to sex attraction**

Real culture is the establishment of perfect physical and mental Brahmacharya. Real culture is the realization of the identity of the individual soul with the Supreme Soul through direct experience. For a passionate worldly-minded man, the terms Self-realization, God, Self, Vairagya, renunciation, death and burial ground are very revolting and terrifying, because he is attached to objects. The terms singing, dancing, talks about women and so on are very pleasing.

The attraction for objects will gradually vanish if one begins to think seriously of the unreal nature of the world. People are burnt by the fire of lust. All measures that are calculated to eradicate this dire disease should be initiated and put through. All people should be made fully conversant with the different methods that will help them to root out the dire enemy lust. If they fail in one method, they can take recourse to another. Lust is a brutal instinct in unregenerated men. One should be ashamed to repeat again and again the sensual acts when one is fully aware that the goal of life is Self-realization through the attainment of purity and the practice of constant meditation. An objector may say that these topics should not be dealt with openly, but should rather be talked about secretly. This is wrong. What is the use of hiding things? Hiding a thing is a sin.

In these days of modern culture and new civilization, in this era of scientific advancement, these lines may not be relished by some people. They may remark that some of the terms are jarring, revolting, offending and indecent and will not suit the people of refined tastes. They are entirely mistaken. These lines will produce a very deep impression in the minds of thirsting aspirants who are longing for liberation. Their minds will be entirely changed. There is no real spiritual culture amongst the people of modern society. Etiquette is mere show. Everywhere you can see much show, hypocrisy, pretended politeness, meaningless formalities and conventions. Nothing emanates from the core of the heart. People lack sincerity and integrity. The utterances of the Mahavakyas of the sages and the valuable teachings of the scriptures will not produce any impression in the minds of passionate, worldly-minded persons. They will be like seeds thrown in rocky soil. They will be like pearls thrown before swine.

If one clearly understands the serious damage that comes through an impure life and determines to attain the goal of life by leading a pure life, he must keep his mind busily engaged in divine thoughts, concentration, meditation, study and service of humanity.

Lack of spiritual Sadhana is the main cause for all sexual attractions. Mere theoretical abstention from sensuality will not bring you good results. You must mercilessly cut off all formalities in

social life and lead a pious life freed from the business of bodily existence. Leniency to internal lower tendencies will land you in the region of suffering. Excuse will be of no use in this respect. You must be sincere in your quest for the sublime life of spirituality. Half-heartedness will leave you in your old state of misery.

Wake up, friends, from this mire of illusory Samsara now. Passion has wrought great havoc in you as you are drowned in Avidya. How many millions of fathers, mothers, wives and sons you have had in previous births! This body is full of impurities. What a shame it is to embrace this filthy body! It is mere foolishness only. Give up Moha for this body. Also, give up identification with this body by meditating upon the glory of the Suddha Atman. Give up worship of the body. Worshippers of the body are Asuras and Rakshasas.

**Brahmacharya–the need of the hour**

My dear brothers! Remember that you are not this perishable body of flesh and bones. You are the immortal, all pervading, Sat-Chit-Ananda Atman. Thou art Atman. Thou art living truth. Thou art Brahman. Thou art absolute consciousness. You can attain this supreme state only by leading a life of true Brahmacharya. The spirit of Brahmacharya must pervade your entire life and all your actions.

People talk of Brahmacharya, but practical men are rare indeed. A life of continence is really beset with difficulties. But the path becomes smooth for a man of iron determination, patience and perseverance. We want real, practical men in the field, men who are practical Brahmacharis, men who can impress people by their strong physique, ideal lives, noble character and spiritual strength. Mere idle talk is of no use whatsoever. We have had enough of idle talkers in the field and on the platforms. Let some practical men come forward and lead the youngsters by their exemplary, lives and spiritual aura. Let me remind you once more! Example is better than precept.

The average life of mankind has shrunk to forty years as against the natural hundred years. Every well-wisher of the country must think over this most disgraceful and disastrous state of affairs very carefully and apply the proper remedies in time. The future well-being of the country rests entirely on the youth. It is the duty of the Sannyasins, saints, teachers, professors and parents to reintroduce the life of celibacy in youngsters. I pray that the educational authorities and the elders will pay their special attention to this vital subject of Brahmacharya for the uplift of the future generation. Training of the youth means nation-building.

The future well-being of India rests entirely on Brahmacharya and Brahmacharya alone. It is the duty of Sannyasins and Yogis to train students in Brahmacharya, to teach Asana and Pranayama and disseminate the knowledge of Atman far and wide. They can do a lot in improving the situation as they are whole-time men. They should come out of their caves and Kutirs for Loka-Sangraha.

If our motherland wants to rise high in the scale of nations, her children, both male and female, should study the important subject of Brahmacharya in all its bearings, understand its supreme importance and observe the great Vrata strictly.

In conclusion, I fervently pray, with folded hands, that you all should sincerely struggle hard to control passion–the enemy of peace and prosperity–by Sadhana. A true Brahmachari is the real mighty emperor of this world. My silent adorations to all Brahmacharins! Glory unto them!

May you be seated firm as the Mahameru in your Satchidananda Svarupa without any impure, lustful thought! May God bless the aspirants with strength and energy for keeping up

Brahmacharya! May you, with a pure, stainless mind, unintermittently be in the cognition of your Atmic Reality! May you, without worldly desires and ambition, rest in That which ever is in the midst of the enjoyer and the enjoyed!

May the divine splendour shine in your face! May the divine flame grow brighter in you all! May the divine power and peace abide in you for ever! Om Santi! Santi! Santi!

## 2. The Working of The Sex Impulse

Man wishes to have children to maintain the race or line. This is the reproductive instinct. The desire to copulate proceeds from this sexual instinct. The strength of the sexual desire depends upon the sexual impulse.

According to the Gita, impulse is Vegam or force. Lord Krishna says, "He who is able to endure here on earth, before he is liberated from the body, the force born of desire and passion, he is harmonised, he is a happy man".

Impulse is a mighty force. It exerts influence on the mind. It is a force suddenly communicated to the mind.

Just as petrol or steam moves the engine, the instincts and impulses move this body. The instincts are the prime movers of all human activities. They give a push to the body and move the Indriyas to action. The instincts create habits. The instinctive impulses supply the driving power by which all mental activities are kept up. These impulses are mental forces. They operate through the mind and the intellect. They mould the life of a man. The mystery of life lies in them.

The attraction towards women in men is born of Rajas. That unknown attraction and happiness in their company is the seed of the sex impulse. This attraction, which is like a bubble in the beginning, later on assumes the form of a formidable, uncontrollable wave of strong passion or sexual appetite. Beware. Generate the spiritual wave of devotion through Japa, Satsanga, meditation and Vichara and kill this attraction in the bud.

You must understand the psychological working of the sex impulse. When there are itches on the body, mere scratching of them is a pleasure. The sex impulse is only a nervous itching. The satisfaction of this impulse begets a delusive pleasure, but it has a disastrous effect on the spiritual well-being of the person.

### The flowery bow of Cupid

Lust is powerful. It carries a flowery bow equipped with five arrows, namely, Mohana, Stambhana, Unmadana, Soshana and Tapana–fascination, stupefaction, intoxication, emaciation and burning. One arrow causes fascination in young men when they see a beautiful form. Another arrests their attention. The third intoxicates them. The fourth arrow causes intense attraction towards the form. The fifth arrow inflames and burns their heart. It pierces their cardiac chambers deeply. No one on this earth, nay, in all the three worlds, has the power to resist the potential influence of these arrows. These arrows pierced even the heart of Lord Siva and many Rishis of yore. These arrows induced even Indra to molest Ahalya. Cupid directly shoots an arrow through the bewitching eyebrows and piercing glances of a young lady with tender waist, rosy cheeks and red lips. Moonlit night, scents and perfumes, flowers and garlands, sandal-paste, meat and liquor, theatres and novels are his mighty weapons to delude the passionate young men. Reason and discrimination take to their heels the moment their hearts are filled with burning passion. They all become absolutely blind. Cupid makes intellectual persons, great

orators, ministers and research scholars, doctors and barristers, as pleasure deer or pet dogs in the laps of young ladies. Reason has temporarily taken its seat in the dry intellect of a learned pundit or a professor. He has no real stamina. Cupid knows his strength. Cupid reigns supreme everywhere. He penetrates the hearts of all. He knows how to tickle their nerves. Within the twinkling of an eye he destroys reason, discrimination and understanding by simply inflaming the passion of young men.

Even in dreams Cupid has full sway, even when all the Indriyas are silent. Ladies are his infallible agents! They are always at his beck and call. Cupid operates through their smiles, bewitching glances and sweet words, through their melodious songs and ball dances. Young girls work quickly the ruin of men and can disturb the peace of even the minds of sages. Cupid can make the nervous system of Brahmacharins quiver in the delirium of imaginary pleasure even when they think of the pictures of young, beautiful ladies, even when they hear the gentle sounds of their bracelets and anklets, even when they think of their blooming faces. What to speak of touch then?

**The Samskaras in the subconscious mind**

A sexual act produces a Samskara or impression in the subconscious mind or Chitta. This Samskara raises a Vritti or thought-wave in the mind and the Vritti again causes a Samskara. Enjoyment thickens the Vasanas. Through memory and imagination, a revival of the sexual desire comes in.

Remembrance of the image of a woman unsettles the mind. When a tiger has once tasted human blood, it always runs to kill human beings. It becomes a man-eater. Even so, when the mind has once tasted sexual pleasures, it always runs after women.

From the bed of Samskaras and Vasanas in the mind emanates Kalpana or imagination through Smriti or memory. Then comes attachment. Along with imagination, emotion and impulse manifest. Emotion and impulse exist side by side. Then comes sexual irritation– craving and burning in the mind and throughout the body. The irritation and burning in the mind percolate into the physical body, just as the water inside a pot percolates into the surface of the pot. If you are very vigilant, you can drive off the bad imagination in the very beginning itself and avert the impending danger. Even if you allow the thief imagination to enter the first gate, keep a careful watch at the second gate when the sexual irritation manifests. You can stop the burning now. You can stop also, easily, the strong sexual impulse from being transmitted to the Indriya itself. Draw the sex energy up towards the brain through Uddiyana and Kumbhaka. Divert the mind. Chant 'Om' or any other Mantra with concentration. Pray, meditate. If you still find it difficult to control the mind, immediately seek Satsanga and do not remain alone. When the strong impulse manifests suddenly and is transmitted to the organ, you forget everything and become blind. You become a prey to lust. Later on you repent.

Even in a blind man who is a celibate who has not seen the face of a woman, the sexual impulse is very strong. Why? This is due to the force of Samskaras or impressions of previous births that are embedded in the subconscious mind. Whatever you do, whatever you think, are all lodged or printed or indelibly impressed in the layers of the Chitta or subconscious mind. These impressions can be burnt or obliterated only by the dawn of knowledge of Atman or the Supreme Self. When the sexual Vasana fills the whole mind and body, the Samskaras assume the form of big Vrittis or waves and torment the poor blind man.

It is easy to control the conscious mind. But it is very difficult to control the subconscious mind. You may be a Sannyasi. You may be a moral man. Mark how the mind behaves or conducts itself

in dreams. You begin to steal in dreams. You commit adultery in dreams. The sex impulses, ambitions and low desires are all ingrained in you and deep-rooted in the subconscious mind. Destroy the subconscious mind and its Samskaras through Vichara, Brahma-Bhavana and meditation on 'Om' and its meaning. A man who is established in mental Brahmacharya can never have even a single thought of evil in dreams. He can never have a bad dream. There is a lack of Vichara or Viveka in dream. That is the reason why you get bad dreams, even though you are pure in the Jagrat state through the power of Viveka and Vichara.

An aspirant complains: "As I continue meditation, layer after layer of impurities keep rising from the subconscious mind. Sometimes they are so strong and formidable that I am bewildered as to how to check them. I am not perfectly established in truth and in Brahmacharya. The old habits of lust and of speaking lies are still lurking in me. Lust is troubling me vigorously. The very idea of women agitates my mind. My mind is so sensitive that I am not able to hear or think of them. As soon as the thought comes in the mind, my Sadhana gets disturbed, and also, the peace of the whole day is spoiled. I advise my mind, coax it, frighten it, but it is of no avail. My mind revolts. I do not know how to control this passion. Irritability, egoism, anger, greed, hatred and attachment are still lurking in me. Lust is my chief enemy and it is a very strong one too. I request you to be kind enough to advise me as to how to destroy it".

When the impurities emerge from the subconscious mind and come to the surface of the conscious mind with formidable force, do not try to resist them. Repeat your Ishta Mantra. Do not think of your defects or evil qualities much. It is enough if you introspect and find out your defects. Do not try to attack the evil qualities. Then they will show their long faces. Develop positive virtues. Do not worry yourself often: "I have got so many defects and weaknesses". Cultivate Sattvic virtues. Through meditation, and by the development of positive qualities, through the Pratipaksha Bhavana method, all the negative qualities will die by themselves. This is the right method.

You may become old, your hair may turn gray, but your mind is ever young. The capacity may vanish, but the craving remains even when you have reached advanced senility. Cravings are the real seeds of birth. These craving-seeds give rise to Sankalpa and action. The wheel of Samsara is kept revolving by these cravings. Nip them in the bud. Then only will you be safe. You will get Moksha. Brahma-Bhavana, Brahma-Chintana, meditation on 'Om' and devotion will root out these craving-seeds which are laid deep. You will have to dig them out properly in various corners and burn them beyond resurrection. Then only your efforts will bear the fruit of Nirvikalpa Samadhi.

One student writes to me: "The impure flesh and skin appear to me as very pure and good. I am very lustful. I try to develop mentally the Bhava of mother in all women. I prostrate before a lady mentally, thinking that she is an image of Goddess Kali, and yet my mind is extremely lustful. What shall I do now? I desire again and again to have a glimpse of a beautiful lady". Obviously, Vairagya and discrimination have not dawned in his mind even a bit. The old vicious Samskaras and Vasanas are very powerful.

Even a pure Brahmachari will be troubled in the beginning by curiosity. He will be curious to know and feel what sort of happiness the sexual enjoyment will give. He thinks sometimes: " Let me have the carnal knowledge of a woman once. Then I will be able to root out this sexual impulse and desire completely. This sexual curiosity is troubling me very much". Mind wants to delude this Brahmachari. Maya havocs through curiosity. Curiosity is transmuted into a strong desire. Enjoyment cannot bring satisfaction of a desire. The wise way is to kill the strong wave of curiosity by Vichara or enquiry about that pure sexless Atman, by totally eradicating the sexual desire through constant meditation, and by thinking over the glory of Brahmacharya and the defects of an impure life.

**How to gauge your own mental purity**

The sight of a young beautiful girl produces in a passionate young man attraction and agitation in the mind, piercing of the heart and serious intoxication. If these symptoms are absent in a man, then it is a sign to denote that he is established in Brahmacharya. The sight of the pairing or mating of birds and animals, or the sight of the bare body of a lady, should not produce the least agitation in the mind.

If a feeling arises in the mind of a Brahmachari for the company of a woman during times of ailment, if there is a strong desire to be in her company, if there is a desire to talk, play and joke with her, if there is a desire to look at young beautiful girls, if the look is unholy and unchaste, and if there is a desire in the mind when there is pain in the body for touch by the hands of females, remember that lust is still lurking in his mind. There is deep sexual craving. This should be destroyed. The old thief is still hiding. Such a Brahmachari must be very careful. He is still within the danger zone. He has not attained the state of purity. Even in dreams there should not arise in the mind any craving for the touch of a female and the company of a woman. One's purity can be gauged by one's experiences in dream. If one is entirely free from any sexual thought in dreams, he has reached the climax of purity. Self-analysis and introspection are indispensable requisites to determine the state of one's mind.

A Jnani will have no wet dreams. He who is established in Brahmacharya will not get even a single bad dream. Dream serves as a criterion to judge our mental state or the degree of our mental purity. If you do not get impure dreams, you are growing in purity.

The very idea of sex should vanish from the mind. Sukadeva had this experience. Suka did not marry. He left his home and roamed about the world at large, stark naked. The separation was very painful for his father, Vyasa. Vyasa went out in search of his son. While he passed by a tank, the Apsaras, who were freely indulging in play, felt ashamed and put on their clothes hastily. Vyasa said, "Very strange indeed! I am old. I am putting on clothes. But when my son passed this way naked, you kept quiet, you remained unmoved". The Apsaras replied, "O venerable sage, thy son knows not man and woman, but thou knowest".

**Eradication of lust is no easy task**

You will have to search out carefully this dire enemy, lust that lies hidden in the various corners of your heart. Just as the fox hides itself within the bush, so also, this lust hides itself in the substratum and corners of the mind. You can detect its presence only if you are vigilant. Intense self-examination is very necessary. Just as powerful enemies can be conquered only if you attack them from all sides, so also, you can keep the powerful senses under control only if you attack them from all sides, from within and from without, from above and from beneath. The senses are very turbulent. The powerful virus that causes syphilis is attacked on all sides by the doctor by various contrivances such as inunction or local rubbing, injection, mixture and powder. So also, the senses must be controlled by various methods such as fasting, restriction in diet, Pranayama, Japa, Kirtan, meditation, Vichara or enquiry of "Who am I?", Pratyahara or abstraction, Dama or self-restraint, Asanas, Bandhas, Mudras, thought-control and destruction of Vasanas.

Safeguard yourself against the error of foolishly imagining that you have succeeded in getting rid of lust by the mere fact of having lived a single life for a number of years or experiencing a little feeling of serenity or purity. You must not labour under the delusion that you have eradicated lust completely by adjusting the diet a bit, by practising Pranayama and by doing a little Japa, and that you have nothing more to do. Temptation or Mara may overcome you at any moment. Eternal vigilance and rigorous Sadhana are very essential. You cannot attain perfect

Brahmacharya by limited effort. Just as a machine-gun is necessary to kill a powerful enemy, so also, constant, vigorous, powerful Sadhana is necessary to annihilate this powerful enemy, lust. You must not be puffed up with pride for your little achievement in celibacy. If you are put to test, you will hopelessly fail. You must be ever conscious of your shortcomings and you must constantly strive to get rid of them. The highest effort is necessary. Then only you will have sanguine success in this direction.

It is easy to tame a wild tiger or a lion or an elephant. It is easy to play with the cobra. It is easy to walk over the fire. It is easy to devour fire and drink the waters of the ocean. It is easy to uproot the Himalayas. It is easy to get victory in the battlefield. But, it is difficult to eradicate lust. Right from the earlier stages of evolution through the ages, the instinctive urge for reproduction and multiplication has been kept up only by the power of lust. Therefore, despite all efforts at controlling and subduing it, the power tries to manifest itself forcibly and overwhelm the Sadhaka or aspirant.

All the same, you need not despair even a bit. Have faith in God, in His Name and His grace. Lust cannot be completely rooted out of the mind except by the grace of the Lord. You are bound to succeed if you have faith in Him. You can destroy lust in the twinkling of an eye. The Lord makes a dumb man speak and a lame man ascend a steep hill. Mere human effort alone will not suffice. The divine grace is needed. God helps those who help themselves. If you do total self-surrender, Mother Herself does the Sadhana.

Regular meditation and Japa of a Mantra, Sattvic diet, Satsanga, practice of Pranayama, Sirsha and Sarvanga Asanas, study of religious books, Vichara and seclusion for three months on the banks of any holy river will entirely annihilate lust, however powerful the old Samskaras and Vasanas may be. The positive always overcomes the negative. You need not be discouraged at any rate. Plunge yourself seriously in meditation, kill this Mara, and come out victorious in the struggle. Shine as a brilliant Yogi. Thou art ever-pure Atman. Feel this, O Viswaranjan!

Sexual impulses can, with difficulty, be controlled. A rebellion of the sexual impulses takes place when you attempt to control them. Constant Japa and meditation for a long period are necessary to direct the sex energy into the spiritual channel. Complete sublimation of the sexual energy into Ojas Sakti is necessary. Then only you are perfectly safe. Then only you will be established in Samadhi, as Rasasvad will entirely vanish. Extreme patience, constant vigilance, perseverance and rigorous Sadhana are necessary to eradicate the sexual impulses and attain perfect purity in thought, word and deed.

Brahmacharya or purity can be attained only through constant striving. It cannot be achieved in a day or a week. Lust is doubtless very powerful. It is your deadly enemy. But your most powerful friend is the Name of the Lord. It will destroy lust from its very root. So, always recite and sing, "Ram, Ram, Ram".

Yogic practices, meditation and so on will attenuate or thin out the sexual desire to a very great extent. But, Self-realization alone can completely destroy or burn the sexual desire and the Samskaras in toto. As the Bhagavadgita rightly points out, "The objects of the senses turn away from the abstinent man leaving the longing behind, but this longing also turns away after he attains Self-realization".

Sex urge is a creative force. Unless you are inspired by spiritual ideals, it is difficult to keep the sexual instinct in check. Direct the sex energy to the higher spiritual channel. It will be sublimated. It will be transformed into divine energy. Complete eradication of lust, however, cannot be done through personal effort. It can be accomplished only by God's grace.

### 3. Intensity of the cravings in different persons

Passion is a very strong desire. A mild desire becomes a strong passion by frequent repetition or frequent enjoyment.

In a broad sense, passion means any strong desire. There is passion for service to the country in patriots. There is passion for God-realization in first-class aspirants. In some people, there is a strong passion for novel-reading. There is passion for reading religious books. But generally, in common parlance, passion means lust or a strong sexual appetite. This is a physical craving for sexual or carnal gratification. When any sexual act is repeated very often, the desire becomes very keen and strong. The sexual instinct or the reproductive instinct in man involuntarily prompts him to engage in sexual acts for the preservation of his species.

Passion is the instinctive urge for externalisation through self-preservation and self-multiplication. It is the diversifying power, which is directly opposed to the force that moves towards the integration of being.

Passion is an effect or product of Avidya. It is a negative Vikara in the mind. Atman is ever-pure. Atman is Vimala or Nirmala or Nirvikara. It is Nitya-Suddha. Avidya Sakti has taken the form of passion for keeping up the Lila of the Lord. You will find in the Chandipath or Durga Saptasati:

Ya Devi Sarvabhuteshu Kamarupena Samsthita

Namastasyai Namastasyai Namastasyai Namo Namah

It means: "I bow to that Devi who has taken the form of passion in all these beings".

Even Brahma, the Creator, does not know the exact seat wherein passion lies. In the Bhagavadgita, you will find it mentioned that the senses, the mind and the Buddhi are the seats of passion. The Pranamaya Kosa or the vital sheath is another seat. Desire is all-pervading in the body. Every cell, every atom, every molecule, every electron is surcharged with passion. There are undercurrents, cross-currents, inter-currents and submarine currents in the mighty ocean of passion. You must completely annihilate each one of them. You must completely destroy passion in all places.

Passion is a Vritti or modification that arises from the mind-lake when the Rajo-Guna predominates. Rajasic food such as meat, fish and eggs, Rajasic dress and the Rajasic way of living, scents, novel-reading, cinema, talk on sensual things, bad company, liquor, intoxicants of all description, tobacco–all these excite passion.

### Passion in children, the youth and the aged

Passion is in a seed state in young boys and girls. It does not give them any trouble. Just as the tree is latent in the seed, so also, passion is in a seed state in the minds of children. In old men and women, passion gets suppressed. It cannot do any havoc. It is only in young men and women who have reached adolescence that this passion becomes troublesome. Men and women become slaves to passion. They become helpless.

There is not much difference in sex between a male and a female, a boy and a girl, when they are very young. When they attain puberty, there is a drastic change. Feelings, gestures, body, gait, talk, look, movements, voice, qualities and demeanour change altogether.

The whole mango tree–with all its branches, leaves and fruits–is contained in a subtle form in the seed. It takes time for manifestation. Even so, the Vasana of lust lurks in the mind when you are a boy, manifests at eighteen, fills the whole body at twenty-five, works havoc from twenty-

five to forty-five and then gradually declines. Various forms of wrong-doing and mischief are committed by human beings between twenty-five and forty-five. This is the most critical period of life.

**Sexual thought in sages, spiritual aspirants and householders**

In a Jnani, the sexual craving is entirely eradicated. In a Sadhaka, it remains well controlled. In a householder, when not controlled, it does havoc. It exists in him in its fully expanded state. He cannot resist it. He yields to it helplessly on account of his weak will and lack of firm resolution.

In a Jnani or a sage, no sensual thoughts will crop up in the mind. There will not he any difference in feeling when he sees a beautiful young girl, a child or an old lady. He will see the one underlying, eternal, immortal Self in a female and a male. He will not have any difference of feeling when he touches a book, a log of wood, a piece of stone and the body of a female. There is no idea of sex in a Jnani. Such must be the condition of mind of a man who is established in Brahmacharya.

In an aspirant, there will be occasional sexual thoughts, but they are kept under check. They cannot do any havoc in him.

A passionate householder, however, becomes a prey to sexual thoughts. A passionate man of the world wants the constant company of his wife. The idea of sex is ingrained in him. It is very powerful. He wants everything to be done by his wife. Then only he is pleased. This is simply due to passion. After the death of his wife, he never relishes his food, even when it is prepared by expert cooks. Such persons are thoroughly unfit for the spiritual line. When a man feels disgust for the company of a woman and cannot tolerate her company, it is a sign to show the awakening of Vairagya in him.

If you keep lemon juice or tamarind juice in a golden cup, it is not spoiled or tainted. If you keep it in a brass or a copper vessel, it gets spoiled and becomes poisonous. Even so, if there are some Vishaya Vrittis or sensual thoughts in the pure mind of a person who practices constant meditation, they will not pollute the man and induce Vikara or passionate excitement. But if there are sensual thoughts in persons with impure minds, they cause immediate excitement in them when they come across sensual objects.

In the vast majority of persons, the sexual craving is very intense. They have got extreme sexual hankering. In some, the sexual desire occasionally comes, but passes off quickly. There is mere agitation only, of a simple nature in the mind. By the proper method of spiritual Sadhana, this also can be completely eradicated.

**Lust in men and in women**

Though a lady appears to be gentle and soft, yet she becomes rude, rough and distinctly masculine when she becomes angry. The feminine grace vanishes when she comes under the influence of wrath, indignation, fury and resentment. Have you ever seen women fighting in the streets? Women are more jealous than men. They have more Moha and passion also. They are eight times more passionate than men. Women have more power of endurance. They are more emotional. Males are more rational.

Though females are more passionate, yet they have more power of restraint than males. After enticing men, they keep quiet. The real culprit is man only. He is aggressive. It is he who tastes the 'forbidden fruit' first. He is active. He goes out of control and loses his intellect, power of

understanding and judgement when he is under the grip of passion and becomes the sporting lap-dog of woman. When once man falls into the trap or net spread out by woman, there is no escape for him.

Woman is passive. She only tempts and deludes man. She inflames and excites the heart of man. She smiles and glances and then keeps quiet. She waits. But man is the aggressor. He is the real culprit.

Man is the worst culprit. He is the real seducer. He is the aggressor. He is the violator. All women would have become Miras, Madalasas and Sulabhas had it not been for this vilest nature of man. He must be corrected and moulded first. He has not got so much self-restraint as women have. Women are eight times more passionate than men, but possess eight times more strength of control over the sexual impulses or the sexual urge. This is the weakness of man, though he may be physically and intellectually more powerful than a woman.

Women flatter, coax and cajole you. They are experts in the art of blandishment. They have made you a slave by their winning expressions, actions, youthful charm, coquettish glances, gestures and smile. A considerable portion of your life has been wasted pursuing the phantoms of flesh. Women appear charming only for a short time, but turn destructive of health and happiness soon after. Beware of these temptresses who entangle you by their blandishments. Pass your remaining days at least on the holy banks of the Ganga in silent Japa and meditation.

The scorpion has the venom in its tail, the cobra in its fangs, the mosquito in its saliva and the scandal-monger in his tongue. Woman has poisoned arrows in her eyes. She sends the message of passion to the lustful youth and pierces their heart through the poisoned arrows that dart from her piercing glances. But, she cannot do any harm to a Viveki who is always on the alert and who sees the Doshas of a woman and who knows the Sat-Chit-Ananda, pure nature of Atman.

There are tongues and telegraphic instruments in the eyes of young passionate ladies. They send their love shafts and love messages through their smiling glances to passionate young men and thereby allure and bewitch them. Those young men who have no discrimination are excited by these love messages and become a prey to lust. 'They become pleasure-deer or sporting lap-dogs of ladies, though they possess academic education and hold high position and title. What a shame! Reason, will, intellect vanish altogether. O aspirants! Do not be very familiar with any woman. You should not sacrifice a noble ideal of life for the sake of pleasing a bewitching woman. Think of the composition of the body. Keep the mental image of the dead body of a woman or a skeleton whenever passion troubles you. You will slowly gain strength to subdue the passion. Vairagya will slowly dawn. The cause for attraction towards women is the presence of Vasanas or subtle desires in the mind. Wipe them out. There will be no attraction. Those who have renounced women and money have really renounced the world.

**4. Sex is in imagination**

Sex is the distinction between male and female. It is a mental creation. It is a Kalpana or imagination. There is no sex in the five elements of which the body is composed. The human body is nothing but a combination of the five elements. How, then, has the sex idea come? The sex idea is illusory. It is a trick of the mind. It is jugglery of Maya. It is a notion. The sex-idea is deep-rooted. Man can never think that he is a female. A female can never think that she is a male.

For a liberated sage, this world is full of Brahman only. For a passionate man, this world is full

of woman. He falls in love with a wooden post if it is wrapped in a silken gown or a beautiful cloth with attractive borders and a petticoat. Passion is a terrible curse. When a man is under the influence of passion, excitement and the sex impulse or force destroy his understanding and reason, overwhelm his mind and make him utterly helpless.

A householder who has rightly understood the magnitude of the sufferings of Samsara tries to get rid of the Samsaric life. Whereas, a bachelor full of passion imagines that he is very miserable on account of the absence of a wife and children and tries to get married. This is Maya. This is a mental trick. Beware.

A passionate bachelor is ever thinking: "When can I live with a young wife?" A dispassionate householder in whom Viveka has dawned is ever thinking: "When can I disentangle myself from the clutches of my wife and retire into the forests for contemplation on Atman?" You must think over the difference.

Thousands of young graduates and young doctors come to me with earthen pots in their hands, attired in orange-coloured robes, in quest of caves in Uttarakashi and Gangotri for deep meditation and practice of Pranayama. And some young research students in science and some

Rajakumars go to Punjab and Kashmir in silk suits with stiff collars and ties in search of girls for marriage. Is there pleasure or pain in this world? If there is pleasure, why do the young educated men retire into forests? If there is pain, why do young men run after wealth, women and position? Mysterious is Maya! Mysterious is Moha! Try to understand the riddle of life and the riddle of the universe.

**Beauty is a mental concept**

Maya havocs through the imagination of the mind. Woman is not beautiful, but the imagination is beautiful. Sugar is not sweet, but the imagination is sweet. Food is not palatable, but the imagination is palatable. Man is not weak, but the imagination is weak. Understand the nature of Maya and mind and become wise. Curb this imagination of the mind by Vichara or right thinking and rest in Brahman wherein there is neither imagination nor thought.

Beauty and ugliness are false imaginations of the mind. Mind itself is a false illusory product. Conceptions of the mind also must therefore be false. They are all like a mirage in the desert. What is beautiful for you is ugly for another. Beauty and ugliness are relative terms. Beauty is only a mental concept. It is only a mental projection. It is only a civilized man who talks much of the symmetry of form, good features, graceful gait, elegance of manners and graceful form. An African Negro has no idea of all these things. Real beauty is in the Self only. Beauty resides in the mind and not in the objects. Mango is not sweet; the idea of mango is sweet. It is all Vritti. It is all mental deception, mental conception, mental creation, mental Srishti. Destroy the Vritti; beauty vanishes. The husband stretches his own idea of beauty in his ugly wife and finds her very beautiful through passion. Shakespeare has rightly expressed this in his "Mid-summer-Night's Dream": "Cupid is painted blind. It finds Helen's beauty in the brow of Egypt".

The Indriyas and the mind delude you at every moment. They are your real enemies. Beauty is a product of mental creation. Beauty is a product of the imagination. An ugly woman appears very beautiful only in the eyes of her husband. Where is the beauty, my dear friends, in the wrinkled skin of an old woman? Where is the beauty when your wife is bedridden? Where is the beauty when your wife gets angry? Where is the beauty in the dead body of a woman? The beauty in the face is a mere reflection. The real undecaying Beauty of beauties–the fountain of beauties–can be found in the Atman only. You have ignored the substance and caught hold of a broken piece

of glass. What a serious blunder have you committed by your impure thoughts, impure mind, impure Buddhi and impure way of living! Have you realized your mistake? Will you open your eyes at least now?

A beautiful wife is very charming. She is very sweet when she is young, when she smiles, when she puts on beautiful dress, when she sings and plays on the piano or the violin, when she dances in the ballroom. But she is horrible to look at when she loses her temper, when she quarrels with her husband for not getting silk sarees and gold necklace, when she suffers from acute abdominal colic or some such disease and when she becomes old.

For a few years Nature bestows on woman her gift of special beauty, charm and elegance in order that she may capture the hearts of men. Beauty is skin-deep only. It will soon fade, the hair will become gray and the skin will soon be filled with wrinkles. The tailor, the weaver, the embroiderer, the toilet maker and the goldsmith make us beautiful for a few seconds. Man, in his excitement, infatuation and delusion, forgets this point. This is Maya. Never trust this Maya. Beware. O man, wake up! Find out the Beauty of beauties, which is within you, which is your innermost Self. O woman! Sing like Mira and merge in Mira's Girdhar Nagar.

Have you ever paused and considered what constitutes the basic' ladies who excite lust in you? A bundle of bones, flesh, blood, urine, faecal matter, pus, perspiration, phlegm and other dirt! Will you allow such a bundle to become the master of your thoughts? Will you exchange your birthright of eternal peace and happiness for such a fleeting, filthy mess of pottage? Shame on you! Were your will, your reason and your discrimination given to you only for such an inglorious end? Have you not heard and seen that physical beauty is only skin-deep and at the mercy of every passing accident, illness and year?

**Misleading descriptions of a woman's beauty**

Poets have exaggerated the beauty of ladies. They are misguided persons who put young men on the wrong path. Descriptions like "damsels with bewitching eyes", "face like the moon", "rosy cheeks and honeyed lips" are false and imaginary. Where is the beauty in the dead body, in old women, in sick ladies? Where is the beauty when a lady is infuriated? You are aware of this and yet you cling to their bodies! Are you not confirmed fools! This is due to the force of Maya. How mysterious is the power of Maya and Moha! The beauty of a woman is false, artificial and decaying. Real beauty is undecaying and eternal. The Atman is the source of all beauties. His beauty is everlasting and undecaying. It is ornaments, silken clothing with fanciful borders, dressing of the hair with golden hairpins, flowers, application of powder to their faces, lipstick to the lips and unguent to their eyes that lend a temporary decoration and artificial glittering to the women. Deprive them of their face powders, their ornaments and gaudy dress, and ask them to wear a simple white cloth without any border. Where is the beauty now? The beauty of the skin is a delusion only.

Poets describe in their fanciful, passionate moods that honey flows from the lips of a young, beautiful lady. Is this really true? What do you actually see? The stinking pus from the sockets of the teeth that are affected with dreadful pyorrhoea, the nasty and abdominal sputum from the throat, and foul saliva dribbling on the lips at night–do you call all this as honey and nectar? And yet, the passionate, lustful and sex-intoxicated man swallows these filthy excretions when he is under the sway of excitement! Is there anything more revolting than this? Are not these poets culpable, when they have given such a false description, when they have caused great havoc and damage to passionate young men?

Behind the shining skin there is the raw flesh. Behind the smiles of a young lady are hidden

frown and anger. Behind the rosy lips lie germs of diseases. Behind the gentleness and kind words are hidden harsh words and abuses. Life is fleeting and uncertain, O passionate man! Realize the beauty of the Atman in the heart. The body is the abode for diseases. The net of affection in this world is strengthened by long indulgence. It has entwined its thick knotted twine around your neck.

Minus skin, minus dress, minus ornaments, woman is nothing. Just imagine for a moment that her skin is removed. You will have to stand by her side with a long stick to drive away crows and vultures. Physical beauty is superficial, illusory and fading. It is skin-deep. Do not be deluded by external appearances. It is the jugglery of Maya. Go to the source, Atman, the beauty of beauties, the everlasting beauty.

**Passion blinds the intellect**

Sexual pleasure is an illusion. It is Bhranti Sukha. It is no real happiness at all. It is mere nerve tickling. All worldly pleasures appear as nectar in the beginning. They become poison in the end. Reflect well, O Saumya, my beloved son! Do not be led away by impulses and passion. Nobody has been benefited in this world by this Maya. People weep in the end. Ask any grown-up householder whether he finds even an iota of happiness in this world.

The fly runs towards the fire or lamp thinking that it is a flower and gets burnt up. Even so, the passionate man runs towards a false beautiful form thinking that he can get there the real happiness and gets himself burnt up in the fire of lust.

Just as the silkworm entangles itself in its self-woven cocoon, so also, you have entangled yourself in the meshes of your own desires. Tear the meshes by the knife of dispassion and soar high in the realm of eternal peace on the wings of devotion and knowledge.

A passionate man is a real blind man. Though he may be an intellectual man, he becomes blind when he is under the sway of sexual excitement. His intellect proves to be of no use when he suffers from this kind of blindness. Pitiable is his lot! Satsanga, prayer, Japa, enquiry and meditation will eradicate this dire disease and bestow on him the eye of wisdom.

There is no sex in the elements. There is mind in the body, which is made up of these elements. There is Kalpana in the mind. And that Kalpana or desire for lust is sex desire. If you kill this mind, which is a bundle of desires, you kill lust and everything. Kill that Kalpana. You will have no lust then. You have killed lust.

The sex idea is a mental creation. The whole Maya or Avidya is nothing but the body- idea or the sex idea. The whole spiritual Sadhana is calculated to destroy this one idea. The extinction of this one idea alone is Moksha!

**5. The disastrous effects of sexual indulgence**

The most devitalising and demoralizing of pleasures is the sex pleasure. Sensual enjoyment is attended with various defects. It is attended with various sorts of sins, pains, weaknesses, attachments, slave mentality, weak will, severe exertion and struggle, craving and mental restlessness. Worldly persons never come to their proper senses although they get severe knocks, kicks and blows from different corners. The strolling street dog never stops from visiting the houses even though it is pelted with stones every time.

Eminent doctors of the West say that various kinds of diseases arise from the loss of semen,

particularly in young age. There appear boils on the body, acne or eruptions on the face, blue lines around the eyes, absence of beard, sunken eyes, pale face with anaemia, loss of memory, loss of eye-sight, shortsightedness, discharge of semen along with urine, enlargement of the testes, pain in the testes, debility, drowsiness, laziness, gloominess, palpitation of the heart, dyspnoea or difficulty in breathing, phthisis, pain in the back, loins, head and joints, weak kidneys, passing urine in sleep, fickle-mindedness, lack of thinking power, bad dreams, wet dreams and restlessness of mind.

Mark carefully the evil after-effects that follow the loss of seminal energy! Persons are physically, mentally and morally debilitated by wasting the seminal power on so many occasions for nothing. The body and the mind refuse to work energetically. There is physical and mental lethargy. You experience much exhaustion and weakness. You will have to take recourse to drinking milk, to eating fruits and aphrodisiac confections, to make good the loss of energy. Remember that these things can never, never repair the loss completely. Once lost is lost for ever. You will have to drag on a dreary, cheerless existence. Bodily and mental strength gets diminished day by day.

Those who have lost much of their Veerya become very irritable. Little things upset their minds. Those who have not observed the vow of celibacy become the slaves of anger, jealousy, laziness and fear. If you have not got your senses under control, you venture to do foolish acts which even children will not dare to do.

He who has wasted the vital energy becomes easily irritable, loses his balance of mind and gets into a state of explosive fury for trifling things. When a man becomes furious, he behaves improperly. He does not know what he is exactly doing as he loses his power of reasoning and discrimination. He will do anything he likes. He will insult even his parents, Guru and respectable persons. It behoves, therefore, that the aspirant who is trying to develop good behaviour must preserve the vital energy. Preservation of this divine energy leads to the attainment of strong will-power, good behaviour, spiritual exaltation, and Sreyas or Moksha eventually.

Excessive sexual intercourse drains the energy enormously. Young men do not realize the value of the vital fluid. They waste this dynamic energy by immoderate copulation. Their nerves are tickled much. They become intoxicated. What a serious blunder they commit! It is a crime that demands capital punishment. They are slayers of Atman. When this energy is once wasted, it can never be recouped by any other means. It is the most powerful energy in the world. One sexual act shatters completely the brain and the nervous system. People foolishly imagine that they can recover the lost energy by taking milk, almonds and Makaradhvaja. This is a mistake. You must try your level best to preserve every drop although you are a married man. Self-realization is the goal.

The energy that is wasted during one sexual intercourse is tantamount to the energy that is spent in physical labour for ten days or the energy that is utilized in mental work for three days. Mark how precious is the vital fluid, semen! Do not waste this energy. Preserve it with great care. You will have wonderful vitality. When Veerya is not used, it is all transmuted into Ojas Sakti or spiritual energy and stored up in the brain. Western doctors know little of this salient point. Most of your ailments are due to excessive seminal wastage.

**Wet dream and voluntary copulation – A vital difference**

A sexual act shatters the nervous system. The whole nervous system is shaken or agitated during the act. There is excessive loss of energy. More energy is wasted during coition. But it is not so when emission occurs during the dreaming state. In a wet dream, it may be the outflow of the prostatic juice only. Even if there is loss of the vital fluid, there is not much draining. The actual

essence does not come out during wet dreams. It is only the watery prostatic juice with a little semen that is discharged during nocturnal pollutions. When nocturnal emission takes place, the mind which was working in the inner astral body suddenly enters the physical body vehemently in an agitated condition. That is the reason why emission takes place suddenly.

The night discharge may not stimulate the sexual desire. But a voluntary copulation, in the case of a sincere aspirant is highly detrimental to his spiritual progress. The Samskara created by the act will be very deep; and it will intensify or strengthen the force of the previous Samskaras that are already imbedded in the subconscious mind and will stimulate the sexual desire. It will be like pouring ghee in the fire that is slowly getting extinguished. The task of obliterating this new Samskara will be an uphill work. You should completely give up copulation. This mind will try to delude you in a variety of ways by giving wrong counsel. Be on the alert. Do not hear its voice, but try to hear the voice of the conscience or the voice of the soul or the voice of discrimination.

**Youth with bloodless faces**

A good lot of energy is wasted during copulation. Bad memory, premature old age, impotence, various sorts of eye diseases and various nervous diseases are attributable to the heavy loss of this vital fluid. It is greatly shocking indeed to see many of our youth walking with tottering steps, with pale, bloodless faces owing to loss of this vital fluid, instead of jumping hither and thither with agile, nimble steps with vigour and vitality like the squirrel. Some people are so passionate and weak that even the thought or sight or touch of a woman causes discharge of semen. Pitiable is their lot!

What do we see in these days? Boys and girls, men and women, are drowned in the ocean of impure thoughts, lustful desires and little sensual pleasures. It is highly deplorable indeed. It is really shocking to hear the stories of some of these boys. Many college boys have personally come to me and narrated their pitiable lives of gloom and depression brought about by heavy loss of semen resulting from unnatural means. Their power of discrimination has been lost owing to sexual excitement and lustful intoxication. Why do you lose the energy that is gained in many weeks and months for the sake of the little, momentary sensual pleasure?

**6. The value of semen**

My dear brothers! The vital energy, the Veerya that supports your life, which is the Prana of Pranas, which shines in your sparkling eyes, which beams in your shining cheeks, is a great treasure for you. Remember this point well. Veerya is the quintessence of blood. One drop of semen is manufactured out of forty drops of blood. Mark here how valuable this fluid is!

A tree draws the essence or Rasa from the earth. This essence is circulated throughout the tree, its twigs, branches, leaves, flowers and fruits. The shining colours and life in the leaves, flowers and fruits are due to this Rasa. Similarly, the Veerya that is manufactured by the cells of the testes out of blood gives colour and vitality to the human body and its different organs.

According to Ayurveda, semen is the last Dhatu that is formed out of food. Out of food is manufactured chyle. Out of chyle comes blood. Out of blood comes flesh. Out of flesh comes fat. Out of fat comes bone. Out of bone comes marrow. Out of marrow comes semen. These are the Sapta Dhatus or the seven Dhatus that support this life and body. Mark here how precious is semen! It is the last essence. It is the Essence of essences. The Veerya comes out of the very marrow that lies concealed inside the bones.

There are three divisions in each Dhatu. Semen nourishes the physical body, the heart and the intellect. Only that man who uses the physical body, the heart and the intellect can have perfect Brahmacharya. A wrestler who uses his physical body only, but keeps the intellect and the heart undeveloped, cannot expect to have full Brahmacharya. He can have Brahmacharya of the body only, but not of the mind and the heart. The semen that belongs to the heart and the mind will certainly flow out. If an aspirant does only Japa and meditation, if he does not develop the heart, and if he does not practice physical exercise, he will have only mental Brahmacharya. The portion of the semen, which goes to nourish the heart and the body, will flow out. But an advanced Yogi who dives deep in meditation will have full Brahmacharya even if he does not take physical exercise.

Semen is the quintessence of food or blood. One drop of semen in manufactured out of forty drops of blood according to modern medical science. According to Ayurveda, it is elaborated out of eighty drops of blood. The two testes or seeds that are located in the scrotal bag are called secretory glands. The cells of these testes have been endowed with the peculiar property of secreting semen from the blood. Just as bees collect honey in the honeycomb drop by drop, so also, the cells of the testes collect semen drop by drop from the blood. Then this fluid is taken by the two ducts or tubes to the vesiculae seminalis. Under excitement, it is thrown out by special ducts, called ejaculatory ducts, into the urethra where it is mixed with the prostatic juice.

Semen is found in a subtle state in all the cells of the body. Just as sugar is all-pervading in the sugar-cane, butter in milk, so also, semen is pervading the whole body. Just as the butter milk is thin after the butter is removed, so also, semen is thinned by its wastage. The more the wastage of semen the more is the weakness. In the Yoga Sastras it is said:

Maranam Bindu Patanat,

Jivanam Bindu Rakshanat.

Falling of semen brings death; preservation of semen gives life. Semen is the real vitality in men. It is the hidden treasure in man. It imparts Brahma-Tejas to the face and strength to the intellect.

**Modern medical opinion**

Eminent European medical men also support the statement of the Yogins of India. Dr. Nicole says: "It is a medical and physiological fact that the best blood in the body goes to form the elements of reproduction in both the sexes. In a pure and orderly life, this matter is reabsorbed. It goes back into circulation ready to form the finest brain, nerve and muscular tissues. This vital fluid of man carried back and diffused through his system makes him manly, strong, brave and heroic. If wasted, it leaves him effeminate, weak and physically debilitated and prone to sexual irritation and disordered function, a wretched nervous system, epilepsy, and various other diseases and death. The suspension of the use of the generative organs is attended with a notable increase of bodily and mental and spiritual vigour."

If the spermatic secretion in men is continuous, it must either be expelled or be reabsorbed. As a result of the most patient and persevering scientific investigations, it has been found that whenever the seminal secretions are conserved and thereby reabsorbed into the system, it goes towards enriching the blood and strengthening the brain. Dr. Dio Louis thinks that the conservation of this element is essential to strength of body, vigour of mind and keenness of intellect. Another writer, Dr. E.P. Miller, says: "All waste of spermatic secretions, whether voluntary or involuntary, is a direct waste of the life force. It is almost universally conceded that the choicest element of the blood enters into the composition of the spermatic secretion. If these

conclusions are correct, then it follows that a chaste life is essential to man's well-being."

**Mind, Prana and Veerya**

Mind, Prana and Veerya are the three links of one chain. They are the three pillars of the edifice of Jivatma. Destroy one pillar–mind, Prana or Veerya–and the whole building will fall to pieces.

Mind, Prana and Veerya are one. By controlling the mind, you can control Prana and semen. By controlling Prana you can control the mind and semen. By controlling semen, you can control the mind and Prana.

Mind, Prana and Veerya are under the one Sambandha or connection or circuit. If the mind is controlled, Prana and Veerya are controlled automatically. He who suspends or restrains Prana restrains also the working of the mind and the movement of the Veerya. Again, if the Veerya is controlled, and if it is made to flow upwards into the brain by pure thoughts and the practice of Viparita Karani Mudras such as Sarvangasana and Sirshasana and Pranayama, the mind and the Prana are automatically controlled.

The mind is set in motion or rendered active by two things–the vibration of Prana and the Vasanas or subtle desires. Where the mind is absorbed, there the Prana is restrained; and where the Prana is fixed, there the mind also is absorbed. Mind and Prana are intimate companions, like a man and his shadow. If the mind and the Prana are not restrained, all the organs of sensation and action keep actively engaged in their respective functions.

When a man is excited by passion, the Prana is set in motion. Then the whole body obeys the dictate of the mind just as a soldier obeys the command of his commander. The vital air or Prana moves the internal sap or semen. The semen is put into motion. It falls downwards, just as the clouds burst into rain water, just as the fruits, flowers and leaves of the trees drop down by the force of the blowing winds.

If the Veerya is lost, Prana gets unsteady. Prana is agitated. The man becomes nervous. Then the mind also cannot work properly. The man becomes fickle-minded. There is mental weakness.

If the Prana is rendered steady, the mind also becomes steady. If the Veerya is steady, the mind also is steady. If the Veerya is steady, the mind also is steady. If the Drishti or vision is steady, the mind also becomes steady. Therefore, control the Prana, the Veerya and the Drishti.

God is Rasa. Raso Vai Sah. Rasa is Veerya, the vital fluid or semen. You can get eternal bliss by the attainment of Rasa or Veerya only. Rasohyevayam Labdhva Anandi Bhavati.

Grasp fully the importance and value of this vital essence of life. Veerya is all power. Veerya is all money. Veerya is God. Veerya is Sita. Veerya is Radha. Veerya is Durga. Veerya is God in motion. Veerya is dynamic Will. Veerya is Atma-Bal. Veerya is God's Vibhuti. The Lord says in the Gita: "Paurusham Nrishu. I am the seed or virility in men". Veerya is the essence of life, thought, intelligence and consciousness. Therefore, preserve this vital fluid very, very carefully, my dear readers!

## 7. The meaning of brahmacharya

Brahmacharya literally means Achara or conduct that leads to the realization of Brahman or one's own Self. It means the control of semen, the study of the Vedas and contemplation on God. The technical meaning of Brahmacharya is self-restraint, particularly mastery of perfect control over the sexual organ or freedom from lust in thought, word and deed. Strict abstinence is not merely from sexual intercourse, but also from auto-erotic manifestations, from homosexual acts and from all perverse sexual practices. It must further involve a permanent abstention from indulgence in erotic imagination and voluptuous reverie. All sorts of sex anomalies and evil habits of various sorts like masturbation and sodomy must be completely eradicated. They bring about a total breakdown of the nervous system and immense misery.

Brahmacharya is purity in thought, word and deed. It is celibacy and continence. Brahmacharya is the vow of celibacy. The term 'celibacy' is from the Latin 'caelebs', meaning unmarried or single, and signifies the state of living unmarried. But Brahmacharya is not mere bachelorhood. It includes the control, not only of the sex or reproductive Indriya, but also of all other Indriyas in thought, word and deed. This is the definition of Brahmacharya in a broad sense of the term. The door to Nirvana or perfection is complete Brahmacharya. Complete celibacy is the master-key to open the realms of Elysian bliss. The avenue to the abode of supreme peace begins from Brahmacharya or purity.

Brahmacharya is absolute freedom from sexual desires and thoughts. A real Brahmachari will not feel any difference in touching a woman, a piece of paper or a block of wood. Brahmacharya is meant for both men and women. Bhishma, Hanuman, Lakshman, Mira Bai, Sulabha and Gargi were all established in Brahmacharya.

Mere control of the animal passion will not constitute Brahmacharya. This is incomplete Brahmacharya. You must control all the organs–the ears that want to hear lustful stories, the lustful eye that wants to see objects that excite passion, the tongue that wants to taste exciting things and the skin that wants to touch exciting objects.

To look lustfully is adultery of the eyes; to hear anything that excites passion is adultery of the ears; to speak anything that excites passion is adultery of the tongue.

### The eight breaks in Brahmacharya

You should carefully avoid the eight kinds of enjoyment, namely, Darshan or looking at women with passionate resolve, Sparshan or touching them, Keli or play, Kirtan or praising the qualities of the other sex, Guhya-Bhashan or talking in private, Sankalpa or determination, Adhyavasaya or nearing the other sex with the desire for gratification and Kriyanivritti or the actual sexual act. These eight kinds of enjoyment are eight kinds of breaks, so to say, in the current of Akhanda Brahmacharya practice. You must avoid these eight interruptions with great care, sincere exertion and vigilant circumspection. Only he who is free from all these breaks can be called a true Brahmachari. A real Brahmachari should ruthlessly avoid all these eight breaks.

A Brahmachari should avoid looking at a woman with lustful eyes. He should not have the desire to touch her or go near her with evil intention. He should not play, cut jokes or converse with her. He should not praise a woman's qualities within himself or before his friends. He should not

speak to a woman in secrecy. He should not think of women at all. He should not have a carnal desire to have sexual enjoyment. A Brahmachari should, without fail, avoid sexual intercourse. If he breaks any of the above rules, he violates the vow of Brahmacharya.

Though the first seven kinds of Maithuna do not cause the actual loss of semen, yet the semen is separated from the blood and it tries to escape when opportunity arises, either in dreams or in other ways. In the first seven kinds, man enjoys mentally.

Aspirants should not indulge in talk about sex. They should not think about ladies. Bring the image of your Ishta Devata into your mind if the thought of a woman crops up. Repeat the Mantra vigorously.

Lustful look, lustful thinking, wet dreams are all failures or breaks in Brahmacharya. Be chaste in your look. Give up Drishti Dosha or lustful look. A lustful look itself is a break in Brahmacharya. There is internal discharge. Veerya is separated from the system.

See Mother Kali in all women. Cultivate sublime, divine thoughts. Do Japa and meditation regularly. You will be established in Brahmacharya.

**Physical Brahmacharya and mental Brahmacharya**

It is very necessary that you should be pure in mind if you wish to be a Brahmachari. Mental Brahmacharya is more important. You may succeed in physical Brahmacharya, but you must succeed in mental Brahmacharya also. That state of mind wherein no single sexual thought enters the mind is termed mental Brahmacharya. If thoughts are impure, the sex impulse will be very strong. Brahmacharya depends upon regulating the whole course of life.

When you cannot control the lustful thoughts, at least control the physical body. Physical Brahmacharya must be strictly practiced at first. Control the body when the sex impulse troubles you. Mental purity or mental Brahmacharya will gradually manifest.

Surely it is better to control the Karma Indriyas at least than to indulge actually in sensual pleasures. Gradually the thoughts will be purified if you persist in your Japa and meditation. Eventually there will be direct control of the mind also.

A sexual act, a sexual contact, revives all bad ideas and gives them a new lease of life. Therefore, the body should be controlled first. Physical Brahmacharya must be maintained first. Then only you can achieve mental purity and mental Brahmacharya.

You may be able to stop copulation for months and years, but there should not be any sexual craving or attraction for women. Evil thoughts also should not arise when you look at a woman, when you are in the company of women. If you succeed in this direction, then you are established in perfect Brahmacharya. You have crossed the danger zone.

Thought is the real action. An evil desire is tantamount to adultery. The desire is more than the act. But, there is a great deal of difference between the actual shooting of a man and thinking to shoot a man, between actual copulation and thinking to have intercourse with a woman. Philosophically speaking, thinking to shoot a man or thinking to have copulation is the real act.

Even if there is a single impure sexual thought in the mind, you can hardly expect to have strict mental Brahmacharya. You cannot then be termed as Oordhvaretas or one in whom the seminal energy flows upwards towards the brain for being stored up as Ojas Sakti. There is a tendency for the semen to flow downwards even if there is a single impure thought.

The state of mental Brahmacharya must be kept up even amidst temptations and sickness. Then only you are safe. The senses begin to revolt during times of ailment and also when you come in contact with sense objects.

If thoughts of a lustful nature manifest in your mind, it is due to hidden passion. The cunning diplomatic mind seeks silent gratification by looking at a lady and talking to her. Mental Maithunam takes place secretly or unconsciously. The force that drags you is hidden passion.

The sex energy has not been sublimated thoroughly. The vital being or Pranamava Kosa has not been regenerated and purified perfectly. This is the reason why impure thoughts enter your mind. Do more Japa and meditation. Do selfless service in some form for the society. You will soon attain purity.

Learn to cleanse your mind with the water of purity or celibacy, with the soap of divine love. How can you expect to become pure internally by merely washing the body with soap and water? Internal purity is more important than external purity.

Continue the life of Brahmacharya. Herein lies your spiritual progress and realization. Do not give a new lease of life to this dire enemy lust by repetition of the sinful act.

Keep the mind fully occupied. Intense musing on the objects of sense does more harm to the inner spiritual life than actual sense-gratification. If the mind is not rendered pure by Sadhana, mere mortification of the external senses will not produce the desired effect. Although the external senses are mortified, their internal counterparts, which are still energetic and vigorous, revenge upon the mind and produce intense mental disturbance and wild imagination.

It is the mind that really does all actions. A desire arises in your mind and then you think. Then you proceed to act. The determination of the mind is put into action. First there is Sankalpa or thought and then comes action. Therefore, do not allow the sexual thoughts to enter the mind.

No space is empty at any time. This is the law of nature. If one thing is removed from a place, immediately another comes in to take its place. The same law holds good in the case of the inner mental world also. Therefore, it is necessary to entertain sublime divine thoughts to replace evil thoughts. As you think, so you become. This is the immutable psychological law. The vicious mind is gradually divinised by entertaining divine thoughts.

**A common complaint**

There is always a complaint amongst men that they do not get good success in Brahmacharya despite their earnest efforts and sincere practices. They get unnecessarily alarmed and discouraged. It is a mistake. There is a thermometric registration in the spiritual realm also. It is very subtle. The spiritual thermometer registers or indicates the advancement in mental purity even to the minutest degree. You want a Visuddha Buddhi or pure intellect to comprehend the degree of purity. Intense Sadhana, burning Vairagya and burning Mumukshutva or desire for liberation bring on the highest degree of mental purity quickly.

Even if anyone repeats the Gayatri or the Pranava for just half an hour, the spiritual thermometer registers at once a minute degree of Brahmacharya or purity. You are unable to note it on account of your Malina Buddhi or impure intellect. Do Sadhana regularly for one or two years and then compare your state of mind with that of the previous year. You will surely find a vast change. You will experience or feel more calmness, more purity, more inner moral force or strength. There is no doubt of this. Because the old vicious Samskaras are very powerful, it takes some time for mental purification. You need not be discouraged. Nil desperandum. Never despair. You have

to fight against the Samskaras of Anadi Kala or beginningless time. Therefore, a great deal of exertion is needed.

### 8. The glory of brahmacharya

There cannot be any language without vowels. You cannot draw a picture without a canvas or a wall. You cannot write anything without paper. Even so, you cannot have health and spiritual life without Brahmacharya. Brahmacharya brings material progress and psychic advancement. It is the basis for morality. It is the basis for eternal life. It is a spring flower that exhales immortality from its petals. It is the substratum for a life of peace in Atman. It is the firm support for Brahma-Nishtha, which is eagerly longed for by sages, aspirants and Yogic students. It is the shield for waging war against the internal Asuras–lust, anger and greed. It serves as a gateway to the bliss beyond. It opens the door of Moksha. It contributes to perennial joy, to the uninterrupted and undecaying bliss. Even Rishis, Devas, Gandharvas and Kinnaras serve at the feet of a true Brahmachari. Even Isvara applies to his forehead the dust of the feet of a genuine celibate. Brahmacharya is the only key to open the Sushumna and awaken Kundalini. It brings glory, fame, virtue and Mana-Pratishtha. The eight Siddhis and the nine Riddhis roll under the feet of the true celibate. They are ever ready to obey his command. The Lord of Death flees from him. Who can describe the magnanimity, majesty and glory of a true Brahmachari!

Brahmacharyena Tapasa Deva Mrityumupagnata. The Vedas declare that by Brahmacharya and penance the Devas have conquered death. How did Hanuman become a Mahavir? It is with this weapon of Brahmacharya that he acquired unsurpassable strength and valour. The great Bhishma, the grandfather of the Pandavas and the Kauravas, conquered death by Brahmacharya. It is only Lakshman, the ideal Brahmachari, who put down Meghanada, the man of inestimable prowess, the conqueror of the three worlds, the son of Ravana. Even Lord Rama could not face him. It is through the force of Brahmacharya that Lakshman was able to defeat that invincible Meghanada. The valour and greatness of emperor Prithviraj was due to the strength of Brahmacharya. There is nothing in the three worlds that cannot be attained by a Brahmachari. The Rishis of yore knew fully well the value of Brahmacharya and that is the reason why they sang in beautiful verses about the glory of Brahmacharya.

Just as the oil comes up in a wick and burns with glowing light, so also, the Veerya or semen flows up by the practice of Yoga Sadhana and is converted into Tejas or Ojas. The Brahmachari shines with Brahmic aura in his face. Brahmacharya is the bright light that shines in the house of the human body. It is the blossomed flower of life around which the bees of strength, patience, knowledge, purity and Dhriti wander about humming hither and thither. In other words, he who observes Brahmacharya will be endowed with the above qualities. The scriptures declare emphatically:

"Ayustejo Balam Veeryam Prajna Sreescha Yashastatha

Punyamcha Sat-Priyatvamcha Vardhate Brahmacharyaya"

By the practice of Brahmacharya, longevity, glory, strength, vigour, knowledge, wealth, undying fame, virtues and devotion to the truth increase.

### Secret of health and longevity

Pure air, pure water, wholesome food, physical exercise, outdoor games, walking with brisk steps, rowing, swimming, light games like tennis–all contribute to the maintenance of good health,

strength and a high standard of vitality. There are indeed many ways to gain health and strength. These ways are doubtless indispensably requisite. But, Brahmacharya is the most important of all. Without Brahmacharya, all your exercises are nothing. It is the master-key for opening the realms of health and happiness. It is the corner-stone of the edifice of bliss and unalloyed felicity. It is the only specific that keeps up true manliness.

The preservation of semen is the secret of health and longevity, and of all success in the physical, mental, intellectual and spiritual planes. He who has even a little bit of Brahmacharya will tide over a crisis of any disease very easily. If it takes a month for an ordinary man for recovery, this man will be completely all right in a week.

The Srutis declare a full life or age of one hundred years for a man. This you can attain only by the establishment of Brahmacharya. There are instances of men who have attained longevity and intellectual powers despite their loose, immoral ways. But they would have been still more powerful and brilliant had they possessed a good character and continence as well.

After Dhanvantari had taught all the details about Ayurveda to his disciples, they enquired about the keynote of this medical science. The Master replied, "I tell you that Brahmacharya is truly a precious jewel. It is the one most effective medicine–nectar indeed– which destroys diseases, decay and death. For attaining peace, brightness, memory, knowledge, health and Self-realization, one should observe Brahmacharya, which is the highest Dharma. Brahmacharya is the highest knowledge; Brahmacharya is the greatest strength. Of the nature of Brahmacharya is verily this Atman and in Brahmacharya It resides. Saluting Brahmacharya first, the cases beyond cure, I cure. Aye, Brahmacharya can undo all the inauspicious signs."

Practice of Brahmacharya gives good health, inner strength, peace of mind and long life. It invigorates the mind and the nerves. It helps to conserve physical and mental energy. It augments memory, will force and brain power. It bestows tremendous strength, vigour and vitality. Strength and fortitude are obtained.

The eye is the window of the mind. If the mind is pure and calm, the eye also is calm and steady. He who is established in Brahmacharya will have lustrous eyes, a sweet voice and a beautiful complexion.

**Celibacy promotes concentration**

By the establishment of continence, vigour is obtained. The Yogi gets Siddhi or perfection by attaining perfect mental and physical Brahmacharya. Brahmacharya helps him in gaining divine knowledge and other Siddhis. When there is purity, the rays of the mind are not dissipated. Focussing of the mind becomes easy. Concentration and purity go together. Although a sage talks a few words only, a deep impression is produced in the minds of the hearers. This is due to his Ojas Sakti, which is conserved by the preservation of semen and its transmutation.

A true Brahmachari in thought, word and deed has wonderful thought-power. He can move the world. If you develop strict celibacy, Vichara Sakti and Dharana Sakti will develop. Vichara Sakti is the power of enquiry. Dharan'a Sakti is the power of grasping and holding the Truth. If a man persistently refuses to yield to his lower nature and remains a strict celibate, the seminal energy is deflected upwards to the brain and is stored up as Ojas Sakti. Thereby the power of the intellect is intensified to a remarkable degree. The intellect becomes sharp and clear by continence. Continence increases infinitely the power of retentive memory. The strict celibate has keen and acute memory even in old age.

A man who has the power of Brahmacharya can turn out immense mental, physical and

intellectual work. He has a magnetic aura around his face. He can influence people by speaking just a few words or even by his very presence. He can control anger and move the whole world. Look at Mahatma Gandhi! He had acquired this power by constant and careful practice of Ahimsa, Satyam and Brahmacharya–non-violence, truth and celibacy. He influenced the world through this power alone. Through Brahmacharya and Brahmacharya alone can you get physical, mental and spiritual advancement in life.

It is worth repeating that a true Brahmachari possesses tremendous energy, a clear brain, gigantic will-power, bold understanding, retentive memory and good Vichara Sakti. Swami Dayananda stopped the carnage of a Maharaja. He broke the sword with his hands. This was due to his power of Brahmacharya. Jesus, Sankara, Jnana Deva and Samarth Ramdas were all Brahmacharins.

Have you realized, my dear friends, the importance of Brahmacharya? Have you recognised, my dear brothers, the true significance and glory of Brahmacharya? How can you expect to be strong and healthy if the energy that is acquired through various means with great difficulty and at great price is wasted daily? It is impossible to be strong and healthy unless males and females, boys and girls, try their level best to keep up Brahmacharya or the vow of celibacy.

Even among electrons, there are bachelor electrons and married electrons. Married electrons manifest in pairs. Bachelor electrons exist singly. It is these bachelor electrons only that create magnetic force. The power of Brahmacharya is seen in electrons also. Friend, will you learn some lessons from these electrons? Will you practice Brahmacharya and develop power and spiritual force? Nature is your best teacher and spiritual guide.

Through Brahmacharya get over the miseries of mundane life and attain health, strength, peace of mind, endurance, bravery, material progress, psychic advancement and immortality. One who has a perfect control over the sexual energy attains powers unobtainable by any other means. Therefore, dissipate not thy energy in sensual pleasures. Conserve thy energy. Do noble deeds and practice meditation. You will soon become a superman. You will commune with God and attain Divinity.

### 9. Importance of celibacy in spiritual life

Brahmacharya is a divine word. It is the sum and substance of Yoga. Through Avidya, this is forgotten. The importance of Brahmacharya was emphasised by our great Rishis. It is the supreme Yoga, which Lord Krishna emphasises repeatedly in His "Immortal Song". In Chapter VI, Sloka 14, it is very clearly stated that the vow of Brahmacharya is necessary for meditation: Brahmacharivrate Sthitah. In Chapter XVII, Sloka 14, He says that Brahmacharya is one of the requisites for the austerity of the body. Now, we have another statement made in Chapter VIII, Sloka 11, that Yogis practice Brahmacharya in order to attain the goal spoken of by the Knowers of the Vedas. A similar statement is also found in the Kathopanishad.

In the Raja Yoga of Patanjali Maharshi also, Yama is the first step. Yama is the practice of Ahimsa, Satya, Asteya, Brahmacharya and Aparigraha–non-killing, truthfulness, non¬stealing, celibacy and non-receiving of gifts. Among these Brahmacharya is the most important.

In Jnana Yoga too, Dama or self-control is the foundation for the student.

In the Mahabharata again, you will find, in the Santi Parva: "Many are the branches of Dharma, but Dama is the basis of them all'.

Brahmacharya is the vital subject for those who want success in material or spiritual life. Without it, a man is absolutely unfit for worldly activities as well as for spiritual practices.

**Celibacy in the different religious orders**

Down the ages, the highest stress has been laid on Brahmacharya or sexual abstinence in every religion. Throughout folklore runs the idea that second-sight and the vision of the supernatural are especially, if not solely, the privilege of the celibates. Westermack favours the explanation that pollution destroys holiness. A tribe on the Rio Negro enjoined celibacy upon their Shamans, because they believed that medicine would prove ineffectual if administered by a married man.

Lambichus states that the gods do not hear him who invokes them if he is impure from sexual connections. In Islam, strict continence is required on the pilgrimage to Mecca. It is required for the Hebrew congregation during the theophany at Sinai and before entering the temple. Ancient India, Egypt and Greece enforced the rule that the worshipper must abstain from intercourse during and before worship. In Christianity, continence was required as a preparation for both baptism and Eucharist.

The highest type of Christian was a celibate. Christian teachers praised celibacy, and marriage came to be, in their eyes, only a secondary good for those who were unable to serve continence. The bishops of the Greek Church are always celibates, being chosen from the monks.

The monk, who lowers himself to touch a woman's person with corrupt thoughts, while he clasps her hand or clasps her hair or touches one part or another of her body, brings shame and degradation on the order. The present ordination vow is to abstain from all sexual intercourse as long as life shall last.

The Jains force on their Munis the rule to abstain from all sexual relations; not to discuss topics relating to women, not to contemplate the forms of women. Lust is thus condemned: "Of the myriad vices, lust is the worst."

There are other rules subsidiary to this, forbidding all actions of an unchaste kind, especially any act or word which might either lead to a breach of the principal rule or give rise to an impression that it was not being strictly observed.

A Bhikshu is not to sleep in any place where a woman is present, or to preach the sacred doctrine in more than five or six words to a woman unless a grown-up man be present, or to exhort the sisters unless specially deputed to do so, or to journey along the same route with a woman. On his round for alms, he is to be properly clad and he is to walk with downcast eyes. He is not to accept a robe from any woman not related to him, except under specified conditions.

He is not to sit in a secluded place with a woman, much less to touch or speak to her with impure intent.

The Buddhist "Order of Mendicants" was governed by the 227 rules of the Patimokha. Of these, the first four were of specific gravity. A breach of any one of the four rules involved expulsion from the order; and they were, therefore, called the Parajika or the rules as to acts involving defeat.

The first rule says: "Whatsoever Bhikshu–who has taken upon himself the system of self-training and rule of life, and has not thereafter withdrawn from the training or declared his inability to keep the rule–shall have carnal knowledge of any living thing, down even to an animal, he has fallen into defeat, he is no longer in communion". "Withdrawn from the training" was the technical expression for throwing off the robes, retiring from the order, and returning to the world, a step which any member of the order was at liberty to take at any time.

Numa was said to have instituted the "Order of Vestal Virgins". They remained unmarried for thirty years. Burial alive was the penalty for breaking the vow of chastity. The Virgins were

distinguished by extraordinary influence and personal dignity. They were treated with marks of respect usually accorded to royalty; thus, on the streets, they were preceded by a lictor and the highest magistrates made way for them. They enjoyed sometimes the exceptional privilege of riding in a carriage; at public games, a place of honour was assigned to them. And after death they, like the imperators, were allowed to be buried within the city, because they were above the laws. They enjoyed the royal privilege of mercy, for if they met a criminal on his way to execution, his life was spared.

In the large colony of Tibetans at Darjeeling, several hundreds of the men doing coolies' work are ex-lamas who fled from Tibet, with their paramours or singly, in order to escape the severe penalties attaching to their breach of celibacy. The delinquent is denounced, and if caught, is subject to corporal chastisement in public, as well as to a heavy fine and expulsion from the order in disgrace.

The Peruvian "Virgins of the Sun"–a type of priests–were punished with living burial if detected in misconduct.

**Brahmacharya–the foundation of spiritual life**

Brahmacharya is a sine qua non of spiritual life. It is a great desideratum. It is of vital importance. Without perfect Brahmacharya, you cannot have substantial spiritual progress.

Abstinence or continence is the corner-stone on which the pedestal of Moksha stands. If the corner-stone is not very strong, the superstructure will fall down when there is heavy rain. Even so, if you are not established in Brahmacharya, if your mind is agitated by evil thoughts, you will fall down. You cannot reach the summit of the ladder of Yoga or the highest Nirvikalpa Samadhi.

There is no hope for you to have Self-realization or Knowledge of the Self if you are not well established in Brahmacharya. Brahmacharya is the master-key to open the realms of eternal bliss. Brahmacharya is the very foundation of Yoga. Just as a house that is built on a rotten foundation will surely fall down, so also, you will fall down from your meditation if you have laid no proper foundation, namely, the attainment of perfect Brahmacharya. You may meditate for, a period of twelve years, and yet, you will have no success in Samadhi if you have not destroyed the subtle lust or the craving-seed that lingers in the innermost recesses of your heart.

Brahmacharya is the basis for the attainment of Kaya Siddhi. Complete celibacy must be observed. This is of paramount importance. By the practice of Yoga the semen becomes transmuted into Ojas Sakti. The Yogi will have a perfect body. There will be charm and grace in his movements. He can live as long as he likes. This is also known as Iccha Mrityu or death at will.

The practice of Brahmacharya is the most important qualification for the spiritual aspirant, no matter what his chosen path may be–Karma Yoga, Upasana, Raja Yoga, Hatha Yoga or Vedanta. The discipline of complete abstinence is demanded from all aspirants. A true Brahmachari only can cultivate Bhakti. A true Brahmachari only can practice Yoga. A true Brahmachari only can acquire Jnana. Without Brahmacharya, no spiritual progress is possible.

Lust deals a deadly blow to the spiritual calibre of man. It is not possible for you to enter the spiritual path that leads to union with God unless and until you control lust and become established in Brahmacharya. As long as lust smells sweet in your nostrils, you cannot entertain sublime, divine thoughts in your mind. That man in whom the sex idea is deep-rooted can never dream of understanding Vedanta and realising Brahman even within Sata Koti Janma, even within one hundred crores of births. Truth cannot dwell where passion lives.

Sexual indulgence is a great obstacle in the spiritual path. It bars spiritual practices definitely. The sexual urge must be controlled by entertaining sublime thoughts and regular meditation. There must be complete sublimation of the sexual energy. Then only the aspirant is absolutely safe. The total annihilation of the sexual desire is the ultimate spiritual ideal.

Sex attraction, sexual thoughts and sexual urge are the three great obstacles in the path of God-realization. Even if the sexual urge vanishes, the sex attraction remains for a long time and troubles the aspirants. Sex attraction is very, very powerful. Sex attraction binds one to this world. Each cell in the body of a male or a female is surcharged with the sex element. The mind and the senses are filled with sex juice. Man cannot remain without looking at a woman, without talking to her. He derives pleasure in the company of a woman. Woman also cannot remain without looking at a man, without talking to him. She derives pleasure in the company of a man. That is the reason why he or she finds it extremely difficult to annihilate the sex attraction. Sex attraction cannot be destroyed without the grace of the Lord. No human effort can eradicate in toto this mighty force of sex attraction.

The organ of sight does great mischief. Destroy the lustful look, the adultery of the eye. Try to see God in all faces. Again and again generate the currents of dispassion, discrimination and enquiry. Eventually you will be established in Brahman or the Eternal. Again and again generate sublime divine thoughts and increase your Japa and meditation. The sexual thought will be annihilated.

Of what avail is knowledge of the arts and sciences, of what avail is reputation or titles, of what avail is repetition of the Lord's Name or meditation or enquiry of "Who am I?", if you become a slave of lust? Control this strong urge first by the rigorous penance of sense-control. Before you take to advanced meditation, first become at least a strict physical celibate. Then endeavour to have perfection in mental chastity.

Amongst you all, there may be a hidden Shakespeare or a Kalidasa, a hidden Wordsworth or a Valmiki, a potential saint, a St. Xavier, an Akhanda Brahmachari like Bhishma Pitamaha, a Hanuman or a Lakshman, a Visvamitra or a Vasishtha, a great scientist like Dr. J.C. Bose or Raman, a Yogi like Jnana Deva or Gorakhnath, a philosopher like Sankara or Ramanuja, a Bhakta like Tulsidas, Ramdas or Eknath.

Awaken, then, your hidden faculties, potential energies of all description, through Brahmacharya and attain God-consciousness quickly and get over the miseries of this mundane life with its concomitant evils of birth, death and sorrow.

Blessed is the Brahmachari who has taken the vow of celibacy till the end of life. Twice blessed is that Brahmachari who is sincerely struggling to destroy lust and attain perfect purity. Thrice blessed is that Brahmachari who has completely rooted out lust and has attained Self-realization. Glory be to such exalted Brahmacharins! They are veritable gods on earth. May their blessings be upon you all.

### 10. Brahmacharya for householders

It is beyond all doubt that a life of Brahmacharya is glorious and marvellous. At the same time, a life of moderation in the household life is equally good and helpful for spiritual growth. Both have their own advantages. You must have great strength to tread the path either way.

Varnashrama Dharma is practically extinct now. Everyone is a Vaisya or a Bania with greed for accumulation of wealth by hook or by crook, by begging, borrowing or stealing. Almost all Brahmins and Kshatriyas are Banias or Vaisyas only. There is no real Brahmin or Kshatriya in

these days. They want money anyhow. They do not attempt to practice the Dharmas of their caste or order of life. This is the fundamental cause for the downfall of man. If the householder discharges strictly the duties of his stage of life, if he is an ideal Grihasthi, there is no necessity for taking Sannyasa. The swelling up in the number of Sannyasins at the present moment is due to the failure of the householders in the discharge of their duties. The life of an ideal householder is as much difficult and rigid as that of an ideal Sannyasin. Pravritti Marga or the path of Karma Yoga is as much difficult and rigid as that of Nivritti Marga or the path of renunciation.

If a man leads a life of celibacy even in his householder's life and has copulation occasionally for the sake of progeny only, he can bring forth healthy, intelligent, strong, beautiful and self-sacrificing children. The ascetics and savants of ancient India, when married, used to follow this excellent rule very carefully and also used to teach, by practice and precept, how to lead the life of a Brahmachari even as a householder. Our ancestors indeed followed the ascetics in creating progeny for the defence of the motherland and for other ennobling works of the nation. Those who have read Srimad Bhagavata know the lives of Devahuti, daughter of Manu, and her husband Kardama Rishi. Kapila Muni, founder of the Sankhya philosophy, was born of Devahuti after Kardama Rishi visited her once to give her a son. Parasara visited Matsyagandhi to bring forth Sri Vyasa, founder of the Vedanta philosophy.

Great Rishis of yore were married, but they did not lead the life of passion and lust. Their life of Grihasthashram was a life of Dharma only. If it is not possible for you to emulate them to the very letter, you will have to keep their lives before you as landmarks, as an ideal for emulating, and you must tread the path of Truth. Grihasthashram is not a life of lust and loose living. It is a strict life of selfless service, of Dharma pure and simple, of charity, goodness, kindness, self-help, and all that is good and all that is helpful to humanity. If you can live such a life, the life of a Grihasthi is as good as the life of a Sannyasin.

**What is Brahmacharya in married life?**

Lead a well-regulated, moderate married life. Even as a householder you can be a Brahmachari, by sticking to the principles of Grihastha Dharma, by moderation and regular worship of God. Marriage should not in any way lead you downwards in your spiritual path. You should keep the spiritual fire ever blazing. You should make your wife also understand the real glory of a spiritual life. If both of you observe Brahmacharya for sometime and then avoid excesses, she will give birth to robust children who will be the pride of the country. Conserved energy can be used for higher spiritual purposes. Prevention of frequent maternity will preserve your wife's health too.

Brahmacharya in Grihasthashrama is absolute moderation in sexual intercourse. Householders are allowed to visit their wives once in a month at the proper time without the idea of sexual enjoyment just to get progeny to keep up the line. This is also Brahmacharya Vrata. They are also Brahmacharins.

Householders should ask their wives also to observe fasts and to do Japa, meditation and other practices, which will enable them to keep up this Brahmacharya Vrata. They should train their wives also in the study of the Gita, the Upanishads, the Bhagavata and the Ramayana and in diet regulation.

If you want to practice Brahmacharya, think and feel that your wife is your sister. Destroy the idea of husband and wife and develop the idea of brother and sister. You both will develop pure and strong love, because the impurity of lust will be removed. Talk to your wife always on spiritual matters. Narrate to her stories from the Mahabharata, the Bhagavata. Sit with her on holidays and read some religious book. Gradually her mind will be changed. She will take

interest and delight in spiritual practices. Put this into practice if you want to get rid of the miseries of Samsara and enjoy the eternal bliss of the Soul.

Young men of the present day imitate Westerners in taking their wives always with them when they go out. This practice creates a strong habit in men for having the company of women at all times. A little separation brings a great deal of pain and suffering. Many get a shock when they lose their wives. Further, it becomes very difficult for them to take a vow of celibacy even for a month. Poor, miserable weaklings! Spiritual bankrupts! Try to be away from your partners in life as much as you can. Talk little with them. Be serious. Do not laugh or joke with them. Go along for an evening walk. What did your wise forefathers do? Assimilate from the West only what is good. Vile imitation in fashion, style, dress and food is dangerous.

**When the wife becomes the mother**

As soon as a son is born to you, your wife becomes your mother, because you yourself are born as the son. A son is nothing but the energy of the father. Change the mental attitude. Serve your wife as the World Mother. Start spiritual Sadhana. Destroy passion. Every morning, as soon as you get up from bed, touch your wife's feet and prostrate before her taking her for Kali or the World Mother. Do not feel ashamed. This practice will remove the idea of 'wife' from your mind. If you cannot do the prostration physically, at least do it mentally.

As soon as a child is born, man must give up lust. He must observe celibacy. He must treat his wife as his own mother. When once this thought is brought foremost in the mind, how can he, even when the child dies, change his mental outlook and think of his wife with a lustful look? This is a great Sadhana for the householder. If a child is not born, it is not advisable to marry a second wife. Both husband and wife may then pursue the spiritual path jointly, observing celibacy.

**Living a life of spiritual partnership**

Says Manu: "The first-born child is born of Dharma and the rest of Kama or lust. The sexual act for mere pleasure is not justifiable". Thirsty aspirants who are treading the path of Self-realization, who are householders above forty years of age, should give up contact with their partners in life. Because, a sexual contact revives all bad ideas and gives them a new lease of life. Marriage should now be considered a God-ordained holy alliance of two souls for the complete divinization of their nature and for realising the goal of life–God-realization–through a well-ordered Dharmic Grihastha life. The husband and the wife should, from now on, observe perfect physical Brahmacharya, if they want rapid spiritual progress and Self-realization in this very birth. There are no half-way measures in the spiritual path.

Are you a householder above forty years of age? Then, you must become a perfect Brahmachari now. Your wife also must observe fast on Ekadasi. Do not say now, "Swamiji, what can I do? I am a householder". This is a lame excuse. How long do you want to remain as a passionate householder? Is it till the end of life? Is there not a nobler mission in life than eating, sleeping and procreating? Do you not want to enjoy the eternal bliss of the Self? You have tasted enough of the mundane pleasures. You have passed the stage of a householder. I can excuse you if you are a young man, but not now. Now get ready for the stage of Vanaprastha and mental Sannyasa while remaining in the world. Colour your heart first. This will be a noble life indeed. Prepare yourself. Discipline the mind. Real Sannyasa is mental non-attachment. Real Sannyasa is destruction of Vasanas, 'I-ness', 'mine-ness', selfishness and Moha for children, body, wife and property. You need not retire into the Himalayan caves. Attain the above state of mind. Live in the world with

family and children amidst peace and plenty. Be in the world, but be out of the world. Give up worldliness. This is real Sannyasa. This is what I really want. Then you will become a King of kings. I am shouting at the top of my voice like this for many years, but only very few persons follow my teaching.

A good wife, a worthy jewel, is the materialisation of the Lord's infinite grace for one who treads the Pravritti Marga. Harmony in every walk of life is a rare gift of the Lord to a couple. Each partner should be to the other a true companion in every sense of the term. Grihastha Ashrama is a safe rung in the ladder of evolution to Godhead. Follow the scriptural laws and enjoy infinite bliss. True union can be established on the spiritual basis. Both of you should aspire to realize the common goal of life–God-realization. When the couples who live around you vie with one another in materialism, and in their individual capacity, to drag each other down, both of you should compete with each other in advancing rapidly in spiritual Sadhana. What a novel competition! What a blessing it is to have such a competitor as the life- partner!

**11. Women and brahmacharya**

An aspirant writes: "I would like to know whether the same theory regarding the formation of Veerya and loss of the same holds good in the case of women also. Are they actually affected to the same extent as men?" The question is an important and pertinent one. Yes, indulgence in the sexual act is exhausting to the female system and a drain upon the vitality as in man. The nervous strain it imposes on the system is very great indeed.

The female gonads, the ovaries corresponding to the testes in the males, produce, develop and mature precious, vital force like semen. This is the ovum. Though the woman does not actually lose this out of her body, as in the case of semen in man, yet, due to the sexual act, it leaves the ovaries and is taken up in the process of conception to form the embryo. And one knows only too well what a strain and drain on strength child-bearing is to a woman. Repeated depletion of this force and the strain of childbirth makes wrecks of healthy ladies, and works havoc with their strength, beauty and grace as well as their youth and mental power. Eyes lose the lustre and sparkle that are indicative of the inner forces.

The intense sensuous excitement of the act shatters the nervous system and causes debility too. Their system being more delicate and high-strung, females are often more affected than men.

Women should preserve their precious vital force. The ovum and the hormones secreted by the ovaries are very essential for the maximum physical and mental well-being of women.

Women also should observe the vow of celibacy. They also can remain as Naishthic Brahmacharinis like Mirabai and devote themselves to the service and devotion of God. Or they can do Brahma-Vichara like Gargi and Sulabha. They will be styled as Brahma-Vicharinis, enquirers of Brahman, if they adopt this path.

Grihastha-Dharminis or householders among women should observe Pativrata-Dharma or the vow of chastity and should keep Savitri, Anasuya, as their ideal. They should see Lord Krishna in their husbands and realize God, like Laila in Majnu. They also can practice all the Kriyas such as Asanas and Pranayamas. They should do vigorous Sankirtan, Japa and prayer daily in their houses. Through Bhakti, they can easily destroy passion, because by nature they are devotional.

Many women of yore had done miraculous deeds and shown to the world the power of chastity. Nalayini, by the power of chastity, stopped the rising of the sun to save her husbands's life. Anasuya turned the Trimurtis–Brahma, Vishnu and Mahesvara–into babies when they wanted Nirvana Bhiksha. It is through the power of chastity only that she was able to turn the great

deities into babies. Savitri brought back the life of Satyavan, her husband, from the noose of Yama, by her chastity. Such is the power of chastity or Brahmacharya. Women who lead an ideal householder's life with chastity can also become like Anasuya, Nalayini or Savitri.

**Brahmacharinis–ancient and modern**

In olden days, there were Brahmacharinis in India. They were Brahmavadinis; they discoursed on Brahman. They did not wish to lead the life of Grihastha-Dharminis devoted to a householder's duties. They served the Rishis and sages in their hermitages and did Brahma- Vichara or enquiry of Brahman. King Janasruti placed his daughter at the service of Rishi Raikva. You will find this in the Chhandogya Upanishad.

Sulabha was a very learned lady. She was born in a royal family. She was a Brahmacharini. She was instructed in the religion of emancipation. She observed the practice of asceticism. She was firm in the practices that belonged to the mode of life she led. She was steady in her vows. She never uttered a word without reflecting on its propriety. She was a Yogini. She led the life of a Sannyasini. She appeared before Janaka in his court and had a great discussion with him on Brahma-Vidya or the Science of the Self.

Gargi was also a Brahmacharini. She also was a highly cultured lady. She also had a lengthy discussion with Yajnavalkya on Brahma-Vidya. The dialogue between them comes in the Brihadaranyaka Upanishad.

In Europe also there were many women who were celibate and who dedicated their lives entirely to severe austerity, prayer and meditation. They had their own hermitages. In India, even at the present moment, there are educated women who lead the life of Brahmacharinis. They do not wish to marry. This is due to the force of good Samskaras of previous births. They give education to the girls in schools. They give free tuition privately to poor girls and train them in sewing and other household works. They study religious books and practice meditation in the morning and in the evening. They do Kirtan. They keep a daily spiritual diary. They conduct Satsanga classes and Kirtan among women. They train girls in the practice of Asanas and Pranayama. They give discourses on the Gita and the Upanishads. They deliver lectures on the religious subjects in English, Sanskrit and Hindi. During holidays and on important occasions, they hold religious conferences for ladies on a grand scale for mass spiritual awakening.

Sometimes they visit nearby villages and distribute medicines freely to the poor. They are equipped with the knowledge of first-aid, homoeopathy, allopathy and the bio-chemical system of medicine. They are trained in nursing the sick. There is a highly educated Brahmacharini, who is well-versed in Sanskrit, English and Hindi, who is the head of an institution for girls. She maintains a free private school also for poor girls at her own expense. This is a very noble service indeed.

Such girls and women are really a blessing to India. They lead a life of purity and self-sacrifice. They enjoy bliss, prosperity and renown here and will also attain the immortal abode of supreme peace hereafter. India is in need of more Brahmacharinis of this description who can dedicate their lives to service, meditation and prayer.

There was a Maharani in the erstwhile United Provinces who wore simple dress, ate simple food, served Sadhus and poor people and always lived amongst Sannyasins. She had a sound knowledge of the scriptures and she did regular meditation and prayer. She observed Mouna or the vow of silence for months together and spent some time in seclusion and ruled her state also.

There is an educated woman who is an M.B.B.S. Her husband is holding a good position. She

treats the patients freely. She does not charge any fees for visiting. She does very good service to the society. She is not a job hunter. She is free from greed. She does medical service for the purification of her heart. She regards medical service of the poor people as worship of God. She looks after the house and serves her husband. She studies religious books and spends sometime in meditation, worship and prayer. She is an ideal woman who leads a glorious and pious life.

**Loose life is not freedom**

The world is in dire need of such ideal women. I wish that the world may abound with such glorious women. I do not condemn women. I do not oppose giving them education and freedom. I have the highest veneration for women. I adore them as Devis or goddesses. But, I am not in favour of such freedom for women as will ruin them. I am in favour of such education and culture as will make them - immortal and glorious, as will make them ideal women like Sulabha, Mira and Maitreyi, like Savitri and Damayanti. This is what I want. This is what everybody would like.

Loose life is not perfect freedom. Some women of India have ruined themselves by taking advantage of this false freedom. There is no limit to the freedom, which the so-called educated woman enjoys now. This freedom has caused many homes to be wrecked. It has created disorders in society. It has brought shame on many respectable families. The girls, in their insatiable craving for freedom, have overstepped the limit and lost that priceless possession which the women of the past could keep untarnished.

By mixing with men freely, woman loses her dignity, modesty, feminine grace, and the sanctity of her person and character. A woman who mixes freely with men cannot preserve her chastity for long. There can be, and there have been, exceptions. A woman who mixes with men freely in public life and yet remains pure must be certainly superhuman. An ordinary woman with her natural passion will soon succumb. Human nature will fulfil itself.

What is there in a woman's life if her purity is lost? She is only a living corpse if there is no purity, although she may be rolling in wealth and moving in high circles in society. Promiscuous mixing will lead to disastrous results. Even Rishis and Yogins who are clad in rags, who live on roots in seclusion, will be pulled down by the dark forces of nature if they are careless. Then what to speak of women who eat daily dainties and sweetmeats, who are clad in perfumed velvet and silk with lace borders, who are given to too much mixing, who do not lead a life of self-control, who have no religious training and discipline, who have no idea of the inner life and the religion of emancipation? O wise reader! I leave this for your own consideration, reflection, cogitation and deliberation.

Women should not do anything that can bring dishonour or infamy on them and their family, and a blot on their character. Without character, a man or a woman is considered as dead while living. Women should be very careful and cautious when they move in society. They should avoid too much talking, too much mixing, guffaw and giggling. They should always walk in a dignified manner and not with the swinging of the hips. They should never look at men with a flitting gesture. Clothes should not be too tight or revealing. Abandon make-up.

**A call to spiritual life**

O Devis! Do not waste your lives in fashion and passion. Open your eyes. Walk in the path of righteousness. Preserve your Pativrata Dharma. See Divinity in your husband. Study the Gita, the Upanishads, Bhagavata and Ramayana. Become good Grihastha-Dharminis and Brahma-

Vicharinis. Bring forth many Gourangas. The destiny of the world is entirely in your hands. You are holding the master-key of the world. Open the door of Elysian bliss. Bring Vaikuntha in your home. Train your children in the spiritual path. Sow the spiritual seed when they are young.

O Devis of the world! Should you not strive for the higher life, the grand, the sublime, the only real life in the Soul? Is it sufficient if you are satisfied with the petty material necessities of life on earth? Do you remember what Maitreyi said to Yajnavalkya? "What shall I do with the wealth of this whole world if thereby I would not become immortal?" said she to her husband. How many ladies of this world will be bold enough to assert this wise saying of the Upanishadic ideal of a woman?

To chain themselves with the bondage of Samsara is not the birthright of the mothers and sisters of the world. To get stuck up in family, children and relatives is not the ideal of courageous and discriminative women. Every mother of the world should realize her responsibility to awaken herself, her children, her family and her husband, to the true light, and splendour of spiritual life. What a glorious mother was Madalasa! Did she ask her children to study up to the post-graduate examination, and then seek for some employment? "Suddhosi, Buddhosi, Niranjanosi, Samsara Maya Parivarjitosi–You are pure, you are consciousness, you are taintless, you are devoid of the Maya of Samsara"–such was the Advaitic instruction which Madalasa gave to her children when she rocked them in the cradle. How many mothers of the present-day world have got the fortune to teach their children such profound knowledge? On the other hand, the present-day mothers would try to crush the spiritual tendency of their children even if it is found in them in a microscopic state! What a sad and pitiable condition! Wake up, O mothers, sisters! Wake up from your deep sleep. Recognise your responsibility. Spiritualise yourselves. Spiritualise your children. Spiritualise even your husbands, for you are the makers of the family! Remember how Chudala illumined her husband. You are the makers of the nations! You are the builders of the world! Therefore, spiritualise yourselves. Assert in yourselves the spirit of Sulabha, Maitreyi, Gargi. Do not be cowardly. Come out of your fleshy homes–the homes of delusion, the homes of vanity!

Be you all real Sannyasinis and bring real glory, real greatness, for that is real boldness and courage, that is real wisdom and understanding. A woman is not a woman if she is devoid of spiritual fire in her, if she is ignorant of a higher life in the Soul. A woman's duty is not merely family; her duty is also to transcend the family. Her duty does not lie in sans, bangles, jackets, powders and scents. Her duty does not lie in getting employment for her children. Her duty is also concerned with the Self, the Atman, the Brahman. Such a woman is a real symbol of God. She is to be adored, she is to be worshipped!

### 12. Brahmacharya and the educational curriculum

If you compare the present system of education with our ancient Gurukul system, there is a wide gulf between the two. In the first place, the present system of education is very costly. The moral side of education is absolutely ignored at the present moment. Every student in the Gurukul was pure. Every student, had perfect moral training. This was the predominating feature of ancient culture. Every student had a knowledge of Pranayama, Mantra Yoga, Asanas, the code of morals, Gita, Ramayana, Mahabharata and the Upanishads. Every student possessed humility, self-restraint, obedience, a spirit of service and self-sacrifice, good demeanour, politeness, a courteous nature, and last but not the least, a desire to acquire Atma-Jnana.

## A vital drawback in the present educational system in India

The college students of the present day do not possess any of the above virtues at all. Self-control is a thing unknown to them. Luxurious living and self-indulgence begin from their very boyhood. Arrogance, impertinence and disobedience are deep-rooted in them. They have become confirmed atheists and rank materialists. Many are ashamed to say that they believe in the existence of God. They have no knowledge of Brahmacharya and self-control. Fashionable dress, undesirable food, bad company, frequent attendance at the theatres, and the cinema, and applying Western manners and customs have rendered them weak and passionate. Brahma-Vidya, Atma-Jnana, Vairagya, the wealth of Moksha and Atmic peace and bliss are quite foreign to them.

Fashion, style, epicureanism, gluttony and luxury have occupied their minds. It is very pitiable to hear the life-history of some of the college students. In the ancient Gurukul, boys were healthy and strong and lived long. It has indeed been detected that the health of the students has deteriorated throughout India. Moreover, the vices and bad practices that are ruining their health are on the increase. There is no ethical culture in modern schools and colleges. In the present system, the moral side of education is absolutely ignored.

Modern civilization has enfeebled our boys and girls. They lead an artificial life. Children beget children. There is racial degeneration. The cinema has become a curse. It excites passion and emotion. Nowadays, in the cinema, vulgar scenes and immoral plays are enacted even when they show stories from the Mahabharata and the Ramayana. Again I have to reiterate with force that the present system of education in India needs a thorough drastic overhauling immediately.

Any system of education, which is not based on the principles of Brahmacharya, and has not in its curriculum a compulsory study of Sanskrit literature, will not be good for the Hindus. It is bound to fail! Those who are responsible for giving them a proper system of education are ignorant on this important point; and hence the numerous unfortunate experiments in education.

Professors of some colleges insist on the students putting on fashionable dress. They even dislike students who wear clean but simple clothing. A great pity! Cleanliness is one thing and fashion is another thing. The so-called 'fashion' takes root in worldliness and sensuality.

Cleanliness of life is very necessary for physical and spiritual growth. Boys and girls suffer in silence on account of ignorance, on account of misuse of bodily parts which constitutes a definite drain upon the vitality. This retards normal mental and physical progress. When 'the human system is deprived of its natural secretions, there must be a corresponding decline in nervous energy. This is the reason why functional disorders develop. The number of wrecks is increasing.

Young boys suffer from anaemia, bad memory and debility. They have to discontinue their studies. Diseases are increasing. Thousands of injections have come into the pharmacy, hospitals and dispensaries. Thousands of doctors have opened their clinics and shops. Yet, misery is increasing day by day. People do not get success in their enterprises and business. What is the reason for this? The reason is not far to seek. It is because of wastage of the vital force or semen through evil habits and immoderate sexual intercourse. It is because of an unclean mind and an unclean body.

## Duty of teachers and parents

A great and onerous duty rests with the teachers and professors of schools and colleges to train

the students in the path of Sadachara or right conduct and to mould their character properly. Brahmacharya includes character-building or right moulding of character. They say that knowledge is power. But I assert boldly, with great assurance and practical experience, that character is power and that character is far superior to knowledge even.

Every one of you should endeavour your level best to mould your character properly. Your whole life and your success in life depend entirely upon the formation of your character. All the great persons in this world have achieved their greatness through character and character alone. The brilliant luminaries of the world have won their laurels of fame, reputation and honour through character and character alone.

The teachers themselves should be strictly moral and pure. They should be endowed with ethical perfection. Otherwise, it will be like the blind leading the blind. Before taking to the profession of a teacher, every teacher should feel the high responsibility of his position in the educational line. Mere intellectual achievement in the art of delivering dry lectures will not suffice. This alone will not adorn a professor.

When students reach the age of maturity, certain growths and changes take place in the physical body. The voice changes. New emotions and sentiments arise. Naturally, the youngsters become curious. They consult the street boys. They get ill advised. They ruin their health by vile habits. A clear knowledge of sexual health, hygiene and Brahmacharya, of how to attain longevity and how to control passion, should be imparted to them. Parents should teach their children the various stories from the Mahabharata and the Ramayana that relate to Brahmacharya and right conduct.

Parents should advise their children, often and often, on the subject of Brahmacharya. This is their imperative duty. Candid talks to the boys and girls are very necessary when they begin to show signs of puberty. It is no use beating about the bush. Matters that relate to sex should not be kept hidden. It will be only false modesty if the parents feel shy to talk to their children on this important subject. Silence will only excite the curiosity of the adolescent children. Whereas, if they can understand these things clearly in time, surely they will not be misguided by evil companions and they will not develop bad habits.

Teachers and parents should give proper instructions to the boys and girls as to how they should lead a clean life of Brahmacharya. They should get rid of their false sense of modesty and shame. They are a good deal responsible for the ignorance of the boys and girls. There has been more suffering caused by ignorance of these matters than by anything else. You are paying the

price of ignorance, of the false modesty that matters of sex and sexual physiology should not be discussed. The teachers and parents should diligently watch the conduct of the youngsters and clearly impress on their mind the vital importance of a clean life of Brahmacharya and the dangers of an unclean life. Pamphlets on Brahmacharya should be freely distributed to them.

Magic lantern demonstrations on the subject of Brahmacharya, on the lives of Brahmacharins of yore, on the stories of the Mahabharata and the Ramayana, should be regularly conducted in the schools and colleges. This will be a great help in elevating and inspiring the students to a high moral standard.

O teachers and professors! Wake up now! Train the students in the path of Brahmacharya and righteousness and morality. Make them true Brahmacharins. Do not neglect this divine work. You are morally responsible for this onerous task. This is your Yoga. You can have Self-realization if you take up this work in right earnest. Be true and sincere. Open your eyes now. Explain to the boys and the girls the importance of Brahmacharya and instruct them in the various methods by which they can preserve the Veerya, the soul-force or Atma-Sakti that is hidden in them.

Teachers who have disciplined themselves first should hold private talks with students and give them regular practical lessons on Brahmacharya. Rev. H. Packenham Walsh, who was principal of the S.RG. College, Tiruchirappali, a few decades ago, and who later became a bishop, used to hold regular talks with his students on the subject of Brahmacharya and self¬control.

The future destiny of the world rests entirely with the teachers and students. If the teachers train their students in the right direction, in the path of righteousness, the world will be filled with ideal citizens, Yogis and Jivanmuktas, who will radiate light, peace, bliss and joy everywhere.

Blessed is he who truly endeavours in making his students true Brahmacharins. Twice blessed is he who tries to become a real Brahmachari. May the blessings of Lord Krishna be upon them. Glory to the teachers, professors and students.

## 13. Some ideal brahmacharins

### Hanuman

Hanuman was born of Anjana from Pavana, the wind-god. He was named Hanuman after the name of the city Hanuman over which his maternal uncle Parti Surya ruled. Hanuman's body was as hard as stone. So, Anjana named him Vajranga. He is also known by the name Mahavir or mightiest hero, because he exhibited several heroic feats. His other names are Balabhima and Maruti.

The world has not yet seen, and will not see in the future also, a mighty hero like Sri Hanuman. During his lifetime he worked wonders and exhibited superhuman feats of strength and valour. He has left behind him a name which, as long as the world lasts, will continue to wield a mighty influence over the minds of millions of people.

Hanuman is one of the seven Chiranjivis. He is the only learned scholar who knows the nine Vyakaranas or sciences of granunar. He learnt the Sastras from the sun-god. He is the personification of Brahmacharya. He is the wisest of the wise, the strongest of the strong and the bravest of the brave. He is the Sakti or energy of Rudra. He who meditates on Hanuman and repeats his name attains power, strength, glory, prosperity and success in life. Hanuman is worshipped in all parts of India, particularly in Maharashtra.

Hanuman had the power to assume any form he liked, to swell his body to an enormous extent and to reduce it to the length of a thumb-nail. His strength was superhuman. He was the terror of the Rakshasas or demons. He was well-versed in the four Vedas and other sacred book's. His valour, wisdom, knowledge of the scriptures and superhuman strength attracted everybody who came near him. He had extraordinary skill in warfare.

Hanuman was the chosen messenger, warrior and servant of Sri Rama. He was a votary and devotee of Lord Rama. Rama was his all-in-all. He lived to serve Rama. He lived in Rama. He lived for Rama. He was a minister and intimate friend of Sugriva.

Hanuman was born on the morning of the 8th of the lunar month, Chaitra, on the most blessed day, Tuesday. From his very birth, Hanuman exhibited extraordinary physical strength and worked many miracles. When he was a child, he jumped up at the sun and caught hold of him to eat. All the gods were very much troubled. They came with folded hands to the child and humbly entreated him to release the sun. The child set free the sun at their request.

A Rishi pronounced a curse on. Hanuman for his wrong action that he would remain unconscious

of his great strength and prowess till he met Sri Rama and served Him with devotion. Hanuman saw Sri Rama for the first time in Kishkinda. Sri Rama and Lakshmana came there in the course of their search for Sita whom Ravana had carried away. As soon as Hanuman beheld Sri Rama, he became quite conscious of his own strength and power.

Hanuman burnt the whole of Lanka and brought news of Sita to Rama. In the great war between Rama and Ravana, Hanuman killed many heroes of the Rakshasa army. He did many superhuman acts. Carrying a big mountain and other great activities were nothing for Hanuman. All those were due to the power of Brahmacharya.

When the great war was over, Vibhishana was installed on the throne of Lanka. The time of banishment was over. Sri Rama, Lakshmana, Sita and Hanuman sat on the Pushpaka Vimana or aeroplane and reached Ayodhya in time. The coronation ceremony of Lord Rama was celebrated with great eclat and pomp. Sita presented a necklace of pearls to Hanuman.

Glory to Hanuman, the blessed devotee of Lord Rama. Glory, glory to Sri Anjaneya, the mighty hero, undaunted warrior and learned Brahmachari, the like of whom the world has not yet seen and will not see in all time to come.

May we derive inspiration from Hanuman's ideal life of Brahmacharya! May His blessings be upon you all. Let us sing His glory:

Jaya Siya Ram Jaya Jaya Siya Ram Jaya Hanuman Jaya Jaya Hanuman Jaya Siya Ram Jaya Jaya Siya Ram Jaya Hanuman Jaya Jaya Hanuman

**Sri Lakshmana**

Lakshmana, the son of Dasaratha by his second queen Sumitra, was the younger brother of Sri Rama. He was an Avatara of Adisesha. He was the constant companion of Rama both in pleasure and in pain. Rama and Lakshmana lived, dined, played and studied together. One could not bear the separation of the other. Lakshmana was a loving servant also of Sri Rama. He carried out Sri Rama's commands to the very letter. He lived in perfect obedience to Sri Rama.

Lakshmana had pure and untainted brotherly love. His object of life was service to his elder brother. Obedience to the commands of his brother was the motto of his life. He would not do anything without getting Rama's permission. He regarded Sri Rama as his God, Guru, father and mother. He followed Rama as a shadow.

He was quite unselfish at heart. He abandoned all the comforts of a royal life willingly only for the company of his brother. He served Rama's cause in all possible ways. He made Rama's cause his own. He sacrificed every personal consideration on the altar of brotherly love. Sri Rama was his all-in-all. Lakshmana could relinquish anything, his life even, for the sakc of Rama. He abandoned in a moment his mother, his wife and his royal comforts to follow Sri Rama and Sita in exile. What a magnanimous soul! What a great Tyagi he was! Here is an unprecedented example, in the history of the whole world, of a disinterested, noble and devoted soul who lived only to serve his brother. That is the reason why the readers of Ramayana eulogize Lakshmana for his pure and unique love towards his brother. Some eulogize Bharata, while others speak very highly of Hanuman, but Lakshmana was in no way inferior to Bharata or Hanuman.

Lakshmana followed Sri Rama for the long period of fourteen years though he was perfectly aware of the dangers of the forest. He accompanied Rama with his bow and arrow, though his help was not required by Visvamitra. It was all due to his devotion and love towards his brother Sri Rama.

Sri Rama also had intense love for Lakshmana. When Lakshmana fell down unconscious by the fatal arrow of Meghanada, Rama's heart was broken. He wept bitterly. He made a determination not to revisit Ayodhya when he lost his dear brother. He said, "A wife like Sita can be had, but a real devoted brother of the type of Lakshmana cannot be had again. The world is nothing for me without my brother."

Lakshmana was pure in thought, word and deed. He led the life of an ideal Brahmachari during the fourteen years of exile. He never looked at the face or body of Sita. His eyes were ever directed towards her lotus-like feet only. When Sugriva brought Sita's cloak and jewels– which, while she was being carried away, she had allowed to fall on the earth, seeing the monkeys on the mountain–Rama showed them to Lakshmana and asked whether he recognized them. Lakshmana said:

Naham Janami Keyure Naham Janami Kankane

Nupura Eva Janami Nityam Padabhivandanat

"I do not recognise the bracelets or ear-rings; I know only the anklets, for I worshipped her feet alone." See how Lakshmana revered Sita as mother or Goddess.

Meghanada, the son of Ravana, had conquered even Indra, the lord of gods. By virtue of this victory, Meghanada also came to be known as Indrajit. He had a boon of being invincible to all except to one who could abstain from all sorts of sensual enjoyments as least for a full fourteen years. He was unconquerable. But Lakshmana destroyed him by the power of his purity, by the power of Brahmacharya.

O Lakshmana! We shall ever sing thy glory and repeat, "Ram Lakshman Janaki, Jai Bolo Hanuman Ki!" Introduce us to our beloved Lord Rama, thy dear brother and master. Help us also in holding communion with Lord Rama. O Lakshmana! Be ever merciful to those neophyte Sadhakas who grope in the darkness of ignorance! Teach us the secret of success and help us in becoming staunch celibates till the end of our lives. Once again, salutations to thee, O Lakshmana, the darling of Sumitra and the apple of Sri Rama's eyes!

**Bhishma**

Bhishma's father was Santanu, who was the ruler of Hastinapura. His mother was Ganga Devi. His early name was Devavrata. He was an incarnation of Vasu Devata.

One day Santanu went into the forests, close to the banks of the Yamuna, for hunting. He came across a handsome maiden. He said to her, "Who are you? What are you doing here?" She replied, "I am the daughter of Dasaraja, the fisher-chief. My name is Satyavati. I am engaged at his command in rowing the boat for taking passengers across the river".

King Santanu wanted to marry her. He went to Dasaraja and asked his consent. The fisher-chief replied, "I am quite willing to give my daughter to you in marriage. But, first, I want you to give me a promise".

The king replied, "O Dasaraja, what is that? I will certainly do what lies in my power". The fisher-chief said, "The son born of my daughter should succeed you".

Santanu did not wish to give this pledge to the fisher-chief, because his valiant and intelligent son Devavrata, whom he loved intensely, would have to abandon the throne. He would no longer be the heir apparent. But the fire of love for the maiden burnt him. He was in a great dilemma. He grew pale and did not take any interest in the affairs of the state. He opened his heart to the chief

minister whom he trusted, but the latter was not able to advise him in the matter. Santanu tried to conceal his love for the maiden from his son Devavrata.

Devavrata was wise and was very strong. He suspected something and thought that his father was unhappy. He said to his father, "O beloved father! You are prosperous. You have got everything. There should be no cause for your anxiety. Why are you cheerless now? You are losing your vigour and strength. Kindly let me know the reason for your grief. I am ever ready to do what lies in my power to remove it."

The king replied, "O beloved Devavrata! You are my only son. If any calamity falls on you, I will become sonless. I will be deprived of heaven. You are equal to a hundred sons. Therefore, I do not want to marry again. But one son is no son according to the words of the Rishis. These thoughts are troubling me in my mind".

Thereupon, Devavrata, accompanied by the old minister and many respectable Kshatriya chiefs, went to Dasaraja and pleaded on behalf of his father. He asked him to give his daughter to his father in marriage.

The fisher-chief replied, "O amiable prince! I have already told your father about the condition on which I can give, my daughter in marriage to him".

Devavrata said, "O fisher-chief! I make a solemn declaration now that the son that may be born of this girl shall succeed my father to the throne. I shall do all that you wish".

The fisher-chief said, "I highly appreciate your noble character and high ideal. But your sons may expel my daughter's son at any time at their sweet will. I entertain a grave doubt on this point".

Devavrata prayed, "O Truth! Dwell in me for ever. Come and pervade my whole being! Give me inner strength to stick to the vow of perfect celibacy that I am going to take now in the presence of these people!". He then resolutely said to the fisher-chief, "O Dasaraja! Listen to what I say. From today, I shall lead a life of strict Naishthika Brahmacharya till the end of my life. All the women of the world are my mothers. I am the most devoted and loyal subject of the King of Hastinapura. If I die sonless, I shall yet attain the abode of eternal bliss and immortality".

From heaven at that time, the celestial damsels, the gods and the assemblage of sages showered flowers on him and said, "This is verily Bhishma, the Terrible!".

The fisher-chief said, "O prince! I am quite ready now to give my daughter in marriage to your father". Thereupon, the fisherman and his daughter accompanied Devavrata to the palace of Santanu. The old minister informed the king about all that had happened. The monarchs who assembled in the hall greatly appreciated the extraordinary spirit of self-sacrifice and renunciation of Devavrata and said, "Devavrata is really Bhishma, the Terrible". Since then, Devavrata bore the name of Bhishma. King Santanu was immensely pleased with the noble conduct of his son and conferred upon him the boon of death at will. He said, "May the gods protect you! Death shall never come to you as long as you wish to live".

What an exalted soul! This noble example is an unprecedented one in the history of the world. No one save Bhishma, on the surface of this earth, had made such a great sacrifice for the sake of filial duty at such a young age. Bhishma's filial duty and piety might very well be compared to that of Lord Rama.

Bhishma was very firm, in his principles. He was absolutely free from the slightest tinge of selfishness. He was an embodiment of self-denial and self-sacrifice. His power of endurance and patience in all the difficult trials he met with, were marvellous and unprecedented. He was matchless in fortitude and courage. All men honoured him. All the Kshatriya chiefs paid their

homage to him. He was a mighty Yogi and a sage. He was above body consciousness. He rested in his own Satchidananda Svarupa. That is the reason why he was peaceful and serene even though he was pierced by sharp arrows all over his body. Lying on the bed of sharp arrows which was as soft as a bed of flowers to him, he gave wonderful discourses on political, philosophical, religious, social and moral subjects to Yudhishthira. Have you ever heard of anyone, save Bhishma, in the history of the world, who was able to give lofty and sublime discourses on his deathbed? Bhishma laid his life for others. He lived to serve and elevate others. The noble life led by the high-souled Bhishma of mighty will-force still inspires sterling virtues in those who study his discourses in the Santi Parva. Bhishma died long, long ago, but his voice in the Santi Parva and his ideal and exalted life awaken slumbering people to action, righteousness, duty and enquiry, rigorous Tapas and meditation, to this day.

Glory to Bhishma, whose exemplary life of Brahmacharya inspires our hearts even today and elevates our minds to magnanimous heights of divine glory and splendour.

## SECTION III. Techniques of sex sublimation

### 14. Suppression and sublimation

In the Practice of Brahmacharya, what is wanted is elimination of lust, but not suppression. Suppression of the sex urge is not eradication. You can never be free of that which is suppressed. The suppressed sex desire will attack you again and again and will produce wet dreams, irritability and restlessness of mind.

Repression or suppression of the sexual desire will not help you much. If lust is suppressed, it will again manifest with redoubled force when a suitable opportunity arises, when the will becomes weak, when Vairagya wanes, when there is slackening in meditation or Yogic Sadhana, when you become weak owing to an attack of disease.

Do not try to run away from women. Then Maya will chase you terribly. Try to see the Self in all forms and repeat the formula "Om Ek Sat-Chit-Ananda Atma" very often. Remember that Atman is sexless. Mental repetition of this formula will give you strength.

Ignorant people adopt foolish methods to kill the Indriyas. They fail eventually. Many foolish aspirants amputate the organ of reproduction. They think that lust can be eradicated by such a procedure. What a great foolish act! Lust is in the mind. If the mind is subdued, what can this external fleshy organ do? Some swallow tons of nux vomica to kill this organ. They fail in their attempts to be centred in Brahmacharya. The state of their mind remains the same, though they become impotent by taking nux vomica.

What is wanted is a judicious control of the Indriyas. The Indriyas should not be allowed to run riot in sensual grooves. They should not be allowed to throw us ruthlessly into the deep pit of worldliness, like the turbulent horse carrying away the rider wherever it likes.

Brahmacharya means control, but not suppression, of the sex desire or sex force. The mind should be rendered pure by meditation, Japa, Kirtan and prayer. If the mind is filled with sublime divine thoughts by meditation, Japa, prayer and study of holy scriptures, the sex desire will be devitalised or de-energised by the withdrawal of the mind. The mind also will be thinned out.

**From sex energy to spiritual energy**

The sexual energy must be transmuted into spiritual energy or Ojas Sakti by the practice of Japa, prayer, meditation, study of religious books, Pranayama and Asanas. You must develop devotion and a burning desire for liberation. You must constantly meditate on the pure, immortal, sexless, bodiless, desireless Atman. Then only the sexual desire will be annihilated.

If the sexual energy is transmuted into Ojas or spiritual energy by pure thoughts, it is called sex sublimation in western psychology. Sublimation is not a matter of suppression or repression, but a positive, dynamic, conversion process. It is the process of controlling the sex energy, conserving it, then diverting it into higher channels, and finally, converting it into spiritual energy or Ojas Sakti. The material energy is changed into spiritual energy, just as heat is changed into light and electricity. Just as a chemical substance is sublimated or purified by raising the substance through heat into vapour which again is condensed into solid form, so also, the sexual energy is purified and changed into divine energy by spiritual Sadhana.

Ojas is spiritual energy that is stored up in the brain. By entertaining sublime, soul- elevating thoughts of the Self or Atman, by meditation, Japa, worship and Pranayama, the sexual energy can be transmuted into Ojas Sakti and stored up in the brain. This stored up energy can then be utilised for divine contemplation and spiritual pursuits.

Anger and muscular energy can also be transmuted into Ojas. A man who has a great deal of Ojas in his brain can turn out immense mental work. He is very intelligent. He has lustrous eyes and a magnetic aura in his face. He can influence people by speaking a few words. A short speech of his produces a tremendous impression on the minds of the hearers. His speech is thrilling. He has an awe-inspiring personality. Sri Sankara, an Akhanda Brahmachari, worked wonders through his power of Ojas. He did Digvijaya and held controversies and heated debates in different parts of India with learned scholars through his power of Ojas. A Yogi always directs his attention to the accumulation of this divine energy by unbroken chastity.

In Yoga, it is called Oordhvaretas. An Oordhvareta Yogi is one in whom the seminal energy has flown upwards into the brain as Ojas Sakti. There is now no possibility of the semen going downwards by sexual excitement.

**The secret of sex sublimation**

According to Yogic science, semen exists in a subtle form throughout the whole body. It is found in a subtle state in all the cells of the body. It is withdrawn and elaborated into a gross form in the sexual organ under the influence of the sexual will and sexual excitement. An Oordhvareta Yogi not only converts the semen into Ojas, but checks through his Yogic power, through purity in thought, word and deed, the very formation of semen by the secretary cells of the testes or seeds. This is a great secret. Allopaths believe that even in an Oordhvareta Yogi, the formation of semen goes on incessantly and that the fluid is reabsorbed into the blood. This is a mistake. They do not understand the inner Yogic secrets and mysteries. They are in the dark. Their Drishti or vision is concerned with the gross things of the universe. The Yogi penetrates into the subtle hidden nature of things through Yogic Chakshu or the inner vision of wisdom. The Yogi gets control over the astral nature of semen and thereby prevents the formation of the very fluid itself.

The body of a man who is truly an Oordhvaretas has the scent of a lotus. A man who is not a Brahmachari, in whom gross semen is formed, may, on the other hand, smell like a buck goat. The semen dries up in those who practice Pranayama seriously. The semen-energy ascends up to the brain. It is stored up as Ojas Sakti or spiritual energy and comes back as Amrita or nectar.

The process of sex sublimation is extremely difficult. It demands constant and protracted Sadhana and perfect discipline. That Yogi who has achieved perfect sublimation has perfect control over lust. Complete sublimation is achieved through ceaseless meditation on Atman and Self-realization. That Yogi or Jnani who has attained the highest Nirvikalpa Samadhi, in whom the seeds of Samskaras are fried in toto, can claim to be a perfect Oordhvaretas or one who has complete sex sublimation. There is no fear of his downfall. He is perfectly safe. He will be absolutely free from impurity. This stage is a very high stage. A microscopic minority only have attained this sublime exalted state. Sankara, Dattatreya, Jnana Deva of Alandi and others reached this stage.

There is another sect called "Dhiryaretas", or those persons, who, previously a prey to lustful thoughts and deviated from Brahmacharya, later take to the practice of strict celibacy. Such a person, if he practices strict celibacy for twelve years, can acquire superhuman powers. Medha Nadi or Buddhi Nadi is formed in him. By means of this, he can have retentive memory of anything as long as he lives, and he will be in a position to learn all kinds of subjects.

By observance of unbroken Brahmacharya in thought, word and deed for a period of full twelve years, one is bestowed even with the vision of God, if one aspires for it. He can solve the most abstruse and complicated problems easily. But, this kind of observance should commence before the thirty-second or the thirty-fourth year.

That Yogi who has disciplined himself through ceaseless protracted Sadhana, continuous meditation, Pranayama and Atmic Vichara, the practice of Sama, Dama, Yama and Niyama, is also safe, although he has not attained the stage of perfect sex sublimation. Women will hold no attraction for him. He has thinned out his mind. The mind is starved to death. It cannot raise its hood. It cannot hiss.

**Total sublimation is difficult, yet not impossible**

The process of sex sublimation is very difficult, and yet, it is most necessary for the aspirant in the spiritual path. It is the most important qualification for the Sadhaka, be he in the path of Karma Yoga, Upasana, Raja Yoga or Vedanta. It is a fundamental prerequisite for an aspirant. If one has this qualification or merit, all other merits will come and cling to him. All good qualities will come by themselves. You must achieve this at any cost. You will surely attempt this in future births. But why not now?

The total annihilation of the sexual desire is the ultimate spiritual ideal. Complete sublimation alone will make you free. But, perfect sublimation can hardly be achieved within a day or two. It demands continuous struggle with patience and perseverance for some time. Even the householders should keep the above ideal before them and try to realize it gradually. If the state of perfect sublimation is attained, there will be purity in thought, word and deed. No sexual thought will enter the mind at any time.

It is through constant Vichara and Brahma-Bhavana that the mind has to be weaned from lustful thoughts and tendencies. You must remove not only the sexual craving and the sexual impulses, but also the sex attraction. Think of the miseries that you get from a married life with its various entanglements and bondage. Make the mind understand by repeated autosuggestion and hammering that sexual pleasure is false, worthless, illusory and full of pain. Place before the mind the advantages, bliss, power and knowledge of a spiritual life. Make it understand that the exalted, eternal life is in the immortal Atman. When it hears constantly these suggestions, it will slowly leave off its old habits. The attraction for sex will slowly die. Then only real sex sublimation will take place. Then only you will become an Oordhvareta Yogi.

There are two kinds of force in the mind, namely, hostile or antagonistic force and friendly or favourable force. Passion is a hostile force that drags you down. Pure reason is a favourable force that elevates you and transmutes you into Divinity. Develop, therefore, my child, pure reason to get unalloyed bliss and supreme Brahmic knowledge. Passion will die by itself.

Sex sublimation is within your reach if you wish to attain it. The path is quite clear, straight and easy if you understand it and if you apply yourself with patience, perseverance, determination and strong will, if you practice discipline of the Indriyas, right conduct, right thinking, right acting, regular meditation, assertion, auto-suggestion and enquiry of "Who am I?". Atman is sexless. Atman is Nirvikara. Feel this. Can there be any trace of lust or impurity in the etemal, pure Atman?

Glory to those Yogis who have attained Oordhvaretas or full sex sublimation and who are resting in their own Svarupa! May we all practice perfect celibacy through the practice of Sama, Dama, Viveka, Vichara, Vairagya, Pranayama, Japa and Dhyana and reach the goal of life! May the Indweller of our hearts grant us spiritual strength to control the Indriyas and the mind! May we all become full Oordhvareta Yogis like Sankara and Jnana Dev of yore! May their blessings be upon us all!

## 15. To marry or not to marry

### Is celibacy possible?

It is quite possible for a man to practice celibacy while remaining in the world, albeit there are various sorts of temptations and distractions. Many have achieved this in times of yore. There are many even at the present moment also. A well disciplined life, a Sattvic and moderate diet, study of religious scriptures, Satsanga, Japa, Dhyana, Pranayama, daily introspection and enquiry, self-analysis and self-correction, Sadachara, practice of Yama and Niyama, physical, verbal and mental Tapas in accordance with the teachings of the Seventeenth Chapter of the Gita–all will pave a long way in the attainment of this end. People have an irregular, unrighteous, immoderate, irreligious, undisciplined life. Hence they suffer, and fail in the achievement of the goal of life. Just as the elephant throws sand on its own head, so also, they themselves bring difficulties and troubles on their own heads on account of their foolishness.

Those who practice Brahmacharya generally complain that they get mental fatigue owing to continence. This is only a deception of the mind. You get sometimes a pseudo-hunger, whereas, when you actually sit for dinner, you have no real good appetite and you do not take any food. So also, there is a false mental fatigue. If you observe Brahmacharya, you will have immense mental strength. You will not be able to feel it always. You will manifest it when the occasion arises, in the same way as a wrestler manifests his physical strength in the arena, though he feels as normal man in ordinary times.

Continence is not harmful. It conserves energy. It gives immense strength and peace. Sexual indulgence leads to moral and spiritual bankruptcy, premature death, and loss of faculties, talents and capacities.

The practice of celibacy is not attended with any danger or any dire disease or undesirable result such as the various sorts of complex which are wrongly attributed to it by the Western psychologists. They have no practical knowledge of the subject on hand. They have got a wrong, ill-founded imagination that the ungratified sex energy assumes in disguise the various forms of complex such as the touch phobia. The complex is due to some other causes. It is a morbid

state of mind due to excessive jealousy, hatred, anger, worry and depression brought about by various causes.

On the contrary, even a little self-restraint or a little practice of continence is an ideal pick-me-up. It gives inner strength and peace of mind. It invigorates the mind and nerves. It helps to conserve physical and mental energy. It augments memory, will-force and brain-power. It bestows tremendous strength, vigour and vitality. It renovates the system or constitution, rebuilds the cells and tissues, energises digestion and gives power to face the difficulties in the daily battle of life. The special virtues of endurance and bravery are intimately connected with the cultivation of chastity. A perfect celibate can move the world, can stop the ocean-waves like Lord Jesus, can blow up mountains, can command nature and the five elements like Jnana Dev. There is nothing in the three worlds that cannot be achieved by him. All Siddhis and Riddhis roll under his feet.

**A foolish argument of the Epicureans**

Some ignorant people say: "It is not right to check passion. We must not go against nature. Why has God created young beautiful women? There must be some sense, in His creation. We should enjoy them and procreate as many as possible. We should keep up the progeny of the line. If all people become Sannyasins and go to forests, what will become of this world? It will come to an end. If we check passion, we will get disease. We must get plenty of children. There is happiness in the house when we have abundant children. The happiness of married life cannot be described in words. It is the be-all and end-all of life. I do not like Vairagya, Tyaga, Sannyasa and Nivritti." This is their crude philosophy. They are the direct descendants of Charvaka and Virochana. They are life-members of the Epicurean school of thought. Gluttonism is their goal of life. They have a very large following. They are friends of Satan. Admirable is their philosophy!

When they lose their property, wife and children, when they suffer from, an incurable disease, they will say, "O God, free me from this horrible disease. Forgive me my sins. I am a great sinner."

Passion should be checked at all costs. Not a single disease comes by checking passion. On the contrary, you will get immense power, joy and peace. There are also effective methods to control passion. One should reach Atman, which is beyond nature, by going against nature. Just as a fish swims upstream against the current in a river, so also, you will have to move against the worldly currents of evil forces. Then alone can you have Self-realization. Passion is an evil force; and it should be checked if you want to enjoy undecaying Atmic bliss. Sexual pleasure is no pleasure at all. It is a mental delusion. It is attended with dangers, pain, fear, exertion and disgust. If you know Yoga or the science of Atman, you can very easily control the dire malady, which is passion. God wants you to enjoy the bliss of Atman, which can be had by renouncing all these pleasures of this world. These beautiful women and wealth are the instruments of Maya to delude you and entrap you into her nets. If you wish to remain always as a worldly man with low thoughts, debasing desires, you can by all means do so. You are at perfect liberty. You can marry three hundred and fifty wives and procreate as many children. Nobody can check you. But you will soon find that this world cannot give you the satisfaction you want, because all objects are conditioned in time, space and causation. There are death, disease, old age, cares, worries and anxieties, fear, loss, disappointment failure, abuse, heat, cold, snake-bites, scorpion- stings, earthquakes and accidents. You cannot at all find rest of mind even for a single second. As your mind is filled with passion and impurity, your understanding is clouded and your intellect is perverted now. You are not able to understand the illusory nature of the universe and the ever-lasting bliss of Atman.

Passion can be effectively checked. There are potent methods. After checking passion, you

will enjoy real bliss from within–from Atman. All men cannot become Sannyasins. They have various ties and attachments. They are passionate and cannot, therefore, leave the world. They are pinned to their wives, children and property. Your proposition is wholly wrong. It is Asambhava. It is impossible. Have you ever heard in the annals of the world's history that this world became vacant as all men became Sannyasins? Then, why do you bring in this absurd proposition? This is an ingenious trick of your mind to support your foolish arguments and satanic philosophy, which has passion and sexual gratification as its important tenets. Do not talk like this in future. This exposes your foolishness and passionate nature. Do not bother yourself about this world. Mind your own business. God is all-powerful. Even if this world is completely evacuated when all people retire to the forests, God will immediately create crores of people by mere willing, within the twinkling of an eye. This is not your look-out. Find out methods to eradicate your passion.

Marriage cannot be taken as an indispensable factor in everyone's life. Rather, a true aspirant should definitely keep himself far, far away from the fetters of a married life. For him, marriage constitutes a curse; while at the same time, for a man of a lustful disposition for whom it is extremely difficult to get over carnal passions, it is a sort of a fence and a protecting vault to his moral recklessness. Marriage is, therefore, prescribed for those–and it applies to the majority of mankind–who are not yet ready for a life of absolute self-restraint and thus is to be regarded by them as a sacrament, and certainly not as a licence to self-indulgence.

Every one born in this world need not necessarily marry. Marriage is meant to regulate one's life in the world. But for the institution of marriage in society, life would become irregular and beastly. But, where there is no passion in the heart, where the desire for God is strong, where there is a longing for spiritual pursuits, marriage is not compulsory. Such a man can lead a Naishthik Brahmachari's life.

Parents should not force marriage on their sons. They should not stamp out the spiritual Samskaras of their children. Many young men in whom there is a spiritual awakening write to me in pitiable words: "Dear Swamiji, my heart throbs for higher spiritual things. I have no interest in worldly matters. The surroundings are not favourable. I am entangled in the meshes of marriage. My parents forced me, much against my will, to marry. I had to please my old parents. They threatened me in various ways. I now weep. What shall I do now?" Young boys, who have no idea of this world and this life, are married when they are eight or ten years of age. We see children begetting children. There are child-mothers. A boy of about eighteen has three children. What a horrible state of affairs! Early marriages have wrought early loss of semen. There is physical and mental degeneration. There is no longevity. All are short-lived. Frequent child-bearing destroys the health of women and brings in a host of other ailments.

You have adopted various habits from the West in matters relating to dress and fashion. You have become a creature of vile imitation. They, in the West, do not marry unless they are able to maintain a family decently. They have got more self-restraint. They first secure a decent station in life, earn money, save something and then only think of marriage. If they have not got sufficient money, they remain bachelors throughout their lives. They do not want to bring forth beggars into this world just in the same manner as you do. He who has understood the magnitude of human suffering in this world will never dare to bring forth a single child from the womb of a woman.

**Nature of the love between husband and wife**

The love between husband and wife is mainly physical, selfish and hypocritical. It is not constant. It is of an ephemeral and changing nature. It is carnal passion only. It is sexual appetite. It is

tinged with lower emotions. It is of bestial nature. It is finite. But divine love is infinite, pure, all-pervading and everlasting. There is no question of divorce here.

In reality, there is no internal union between husband and wife in the vast majority of cases. Savitri and Satyavan, Atri and Anasuya are very, very rare in these days. As husbands and wives are externally united only for selfish ends, there is only some show of smile and external love. It is all mere show only.

As there is no real union in their heart of hearts, there is always some kind of friction and rupture, wry faces and hot words, in every house. If the husband does not take his wife to the cinema, there will be fighting in the house. Can you call this real love? It is mercenary, commercial business. On account of lust, men have lost their integrity, independence and dignity. They have become the slaves of women. What a pitiable spectacle you see! The key is with the wife, and even for two rupees, the husband has to stretch his hands to her. Still he says, under delusion and intoxication of passion, "I have a sweet, loving wife. She is really a Mira! She can be really worshipped!"

In mercenary love, there cannot be any real happiness between the two, the lover and the beloved. If the husband is in a dying condition, the wife takes the bank passbook and walks to her mother's house quietly. If the husband loses his job for some time, the wife shows wry faces, speaks harsh words and does not serve him properly with any love. This is selfish love. There is no real affection from the core of the heart. So there is always quarrel, fighting and Asanti in the house. Husbands and wives are not really united. They pull on anyhow, dragging a dreary, cheerless existence.

Passion is not love at all. It is an animal instinct. It is carnal love. It is of a beastly nature. It is shifting. If the wife loses her beauty on account of some incurable malady, she gets divorced and the husband marries a second wife. This state of affairs is going on in the world.

A husband loves his wife not for the sake of his wife, but for the sake of his own self. He is selfish. He expects sensual pleasure from her. If leprosy or smallpox destroys her beauty, his love for her ceases. When the wife dies, the husband is drowned in sorrow, not because of the loss of his loving partner in life, but because he cannot get sexual pleasure now.

When your wife is young and beautiful, you admire her curly hair, rosy cheeks, fine nose, shining skin and silvery teeth. When she loses her beauty on account of some chronic incurable malady, she no longer holds any attraction for you. You marry a second wife. Had you loved your first wife with Atma-Bhav, had you a comprehensive understanding that the Self in you and in your wife was the same, your love for her would have been pure, unselfish, lasting, undecaying and unchanging. Just as you love old sugar-candy or old rice the more, so also, you would love your wife more and more, even when she becomes old, as you have Atma-Bhav through Jnana. Jnana only will intensify Prem and make it lasting.

Physical love is animalism. Love of the body or skin is passion. It is passion exalted and refined. It is gross and sensual. Passion for the flesh or body is not pure or real love. It is only Moha or infatuation born of ignorance. You do wicked deeds and kill your soul on account of this passion.

Even our sisters of ill fame show for some time abundant love, sweet smile and honeyed words towards their customers. This they do as long as they can extract money. Can you call this love and real happiness? Just tell me frankly. There is cunningness, diplomacy, crookedness and hypocrisy here. There is no element of sacrifice in this love.

**To be a celibate? Or to be a householder?**

It is only for passionate people that the Grihastha Ashram or householder's life is prescribed, because they cannot control their lust. If one is born with sufficient spiritual Samskaras, inborn Viveka and Vairagya, like Sankara or Sadasiva Brahman, he will not enter the Grihashtha Ashram. He will at once take to Naishthik Brahmacharya and then embrace Sannyasa. The Srutis also endorse this. Says the Jabala Upanishad: "Renounce the world on the very day you get Vairagya".

To some, marriage hinders the spiritual progress; to others, it helps. For Raja Bhartrihari, it was a hindrance; for saint Tukaram, it was a help. Man reaches the same goal in the long run. Let the run be the shortest. Let the short cut be preferred to the long walk. That is what man always wants.

A life of celibacy is a hundred times better than the life of a Grihasthi. I believe in celibacy, for it is the thing that unfolds the hidden power in man. Brahmacharya is the straight road to God-realization; marriage is a serpentine route. The former is more preferable than the latter, but man takes to the latter route on account of his lower passions.

The realization of the Self, however, is not denied even to a Grihasthi just because he has the burden of a family on his shoulders. Saint Tukaram was married twice and had children; yet, he reached Vaikuntha in a Vimana or an aerial car. If your outlook on worldly life is simple, true and honest, if your would-be partner is one who is pious and one who will obey you in all matters, there is no harm in marrying. But if the married life is more likely to prove burden, a curse on one, why should one marry and entangle oneself in chains that can never be cut asunder?

If you want to observe strict celibacy, do not marry. Do not allow yourself to be duped by saying, "I will observe strict celibacy after marriage." Afterwards it will offer you its own arguments for giving up this vow of celibacy. Your Dharma is to realize God.

You had enough of sense and sex gratification in all your previous bodies of various animals. Animal life is meant for satisfaction of the lower appetites of sex and tongue, but human life is meant for a higher purpose. Why do you, oh man, burn the sandalwood tree for serving the purpose of charcoal? This human life is very precious, envied even by the gods. One life lost means one golden opportunity to become God is lost.

Sensual pleasure is tantalizing. As long as a person does not possess the object of desire, so long there is enchantment. After obtaining possession of the object, he finds that he is entangled in it. The bachelor thinks of his marriage day in and day out, but enjoyment does not, and cannot, bring satisfaction to him. Far from it, it only aggravates and intensifies the desire and makes the mind more restless through passion and craving. He realizes that he is in imprisonment. This is Mayaic jugglery. This world is full of temptations.

You cannot get bliss in the objects of the world. It is only materialistic poison. Further, marriage is a lifelong imprisonment. It is the greatest bondage of the earth. The bachelor who was once free is the yoke and his hands and feet are chained. This is the experience of all married people, invariably as it were. Therefore, do not marry if you can help it. Escape will be difficult after marriage. Realize the glory of a life in the spiritual path and the great difficulties, anxieties, worries and troubles of a married life. Develop intense Vairagya. Assert your birthright of God-consciousness. Art thou not Brahman itself in truth?

A wife is a sharp knife to cut the life of the husband. If the gold necklace and Benares silk sarees are not supplied, the wife frowns at the husband. The husband cannot get his food at the proper time. The wife lies down in bed under the false pretext of acute abdominal colic. You can see this spectacle in your own house and daily experience. Indeed I need not tell you much. Therefore,

be wedded to Santi and have Vairagya, the worthy son, and Viveka, the magnanimous daughter and eat the delicious divine fruit of Atma-Jnana, which can make you immortal.

A wife is only a luxury. It is not an absolute necessity. Every householder is weeping after marriage. He says: "My son is ailing from typhoid. My second daughter is to be married. I have debts to clear. My wife is worrying me to purchase a gold necklace. My eldest son-in-law died recently".

Do not marry. Do not marry. Do not marry. Escape will be difficult after marriage. Marriage is the greatest bondage. Woman is a source of constant vexation and trouble. What did Buddha, Pattinattu Swami, Bhartrihari and Gopichand do? Did they not live in peace and comfort without a woman?

Lust is the greatest enemy on earth. It devours a man. A great deal of depression follows the sexual act. You have to exert a lot in earning money to please your wife and satisfy her wants and luxuries. You commit various sorts of sins in acquiring money. You mentally share her pains and sorrows and the pains and miseries of your children as well. You have to worry in a thousand and one ways in running the family. As two minds cannot agree, there will always be quarrels in the house. You have to unnecessarily multiply your wants and responsibilities. Your intellect gets spoiled. On account of heavy loss of the seminal fluid, you will suffer from diseases, depression, weakness and loss of vitality. Consequently, you will have an early death. Therefore, become an Akhanda Brahmachari or a lifelong celibate. Free yourself from all miseries, worries and troubles.

In the presence of light, you cannot have darkness. In the presence of sensual pleasures, Atmic bliss cannot exist. Worldlings want sensual pleasures and Atmic bliss at the same time, in one and the same cup. This is an absolute impossibility. They cannot renounce worldly, sensual pleasures. They cannot have real Vairagya in their heart of hearts. They will talk a lot. Worldly men imagine that they are happy because they get a few ginger biscuits, some money and woman. What more is wanted for them, poor creatures? More beggars are brought forth into the world through lust. All worldly pleasures appear as nectar in the beginning, but become virulent poison in the end. When one gets entangled in married life, he can hardly break the different ties of

Moha. Therefore, give up clinging to this illusory life. Be fearless. Control the Indriyas and the mind. You will develop Vairagya. You will be perfectly established in Brahmacharya.

**The Akhanda Brahmachari**

If you can remain as an Akhanda Brahmachari, an unbroken celibate, for a period of twelve years, you will realize God immediately without any further Sadhana. You will have achieved the goal of life. Mark the word 'Akhanda.'

Seminal energy is a potent Sakti. Semen is Brahman Itself. A Brahmachari who has practiced unbroken celibacy for full twelve years will attain to the Nirvikalpa state the moment he hears the Mahavakya, "Tat Tvam Asi", because his mind will be extremely pure, strong and one-pointed.

An Akhanda Brahmachari, who, for a period of twelve years, has not allowed even a drop of semen to come out, will enter into Samadhi without any effort. Prana and mind are under his perfect control. Bala Brahmacharya is a synonymous term for Akhanda Brahmacharya. An Akhanda Brahmachari has strong Dharana Sakti, Smriti Sakti and Vichara Sakti–power of grasping, retentive memory and power of enquiry. He need not practice Manana and Nididhyasana, reflection and meditation. If he hears the Mahavakya even once, he will at once achieve Self-realization. His intellect is pure, and his understanding is extremely clear. Akhanda

Brahmacharins are very, very rare; but there are some. You also can become an Akhanda Brahmachari if you attempt in right earnest.

You will have to be very careful of reaction. The Indriyas that are put under restraint for some months, or one or two years, become rebellious if you are not always vigilant and careful. They revolt and drag you out when opportunities arise. Some people who observe Brahmacharya for one or two years become more passionate and waste the energy considerably in the end. Some become incorrigible moral wrecks also.

Mere matted hair and application of ashes to the forehead and the body cannot make one an Akhanda Brahmachari. That Brahmachari who has controlled the physical body and the physical Indriyas, but who constantly dwells on sexual thoughts, is a confirmed hypocrite. He should never be trusted. He may become a menace at any time.

### 16. The dangers of promiscuous mixing

Do not be too familiar with anybody. Familiarity breeds contempt. Do not multiply friends. Do not court friendship with women. Do not also be very familiar with them. Familiarity with women will eventually end in your destruction. Never, never forget this point. Friends are your real foes.

Do not mix with members of the opposite sex. Maya works through undercurrents so stealthily that you may not be aware of your actual downfall. The sexual Vasana will assume an aggravated form suddenly without a moment's notice. You will commit adultery and then repent. Then your character and fame will vanish. Dishonour is more than death. There is no crime more heinous than this. There is no Prayaschitta for this. So beware. Be cautious.

Bhagavan Dattatreya has compared woman to a burning pit of fire and man to a pot of ghee. When the latter comes in contact with the former, it perishes. Therefore, abandon her.

If you happen to live in a Dharmashala or public inn, if there is a single woman in your neighbouring room, leave the place at once. You do not know what will happen. It is always advisable to leave the danger zone immediately, however strong you may be through the practice of Tapas and meditation. Do not expose yourself to temptation.

Do not test your spiritual strength and purity when you are a beginner on the spiritual path. Do not rush into evil associations when you are a spiritual neophyte to show that you have the courage to face sin and impurity. It will be a serious mistake. You will be running into a grave danger. You will have a quick downfall. A small fire will be very easily extinguished by a heap of dust.

You should remain far away from women in the beginning of your practices. After you are perfectly moulded and well established in Brahmacharya, you can test your strength by moving with ladies very cautiously for some time. If your mind is very pure then also, if there is no sex idea, if the mind ceases to act through the practice of Uparati, Sama and Dama, remember that you have gained real spiritual strength and made considerable progress in your Sadhana. You are safe now. You should not stop your Sadhana thinking that you are a Jitendriya Yogi. If you stop it, you will have a hopeless fall.

Even advanced aspirants who have made great progress in Yoga should be very careful. They should not freely mix with women. They should not foolishly imagine that they have become great adepts in Yoga. A great saint of repute had a downfall. He freely mixed with women and made women-disciples, whom he allowed to massage his legs. As the sex energy was not

completely sublimated and turned into Ojas, as lust was lurking in a subtle form in his mind, he became a victim to passion. He lost his reputation. The sexual desire was only suppressed in him, and when a suitable opportunity came, it again assumed a grave form. He had no strength or will power to resist the temptation.

Another great soul, who was regarded by his disciples as an Avatar, became a Yoga- Bhrashta. He also freely mixed with ladies and committed a serious lapse. He became a prey to lust. What a sad misfortune! Aspirants climb with great difficulty by the ladder of Yoga and they are irrecoverably lost for ever on account of their carelessness and spiritual pride.

**Havoc played by mental images**

The presence of, or recollection of, a woman usually excites unholy ideas in the minds of recluses who have abandoned this world and devoted themselves to spiritual exercises and thus deprives them of the fruit of their austerity. It is very difficult to understand the presence of subtle lust in the minds of others, particularly in spiritual recluses, though the look, tone, gestures, gait and behaviour may give a clue.

Note carefully how Raja Bhartrihari had cried during his Sadhana stage: "O my Lord! I left my wife, my territory. I live on leaves, fruits and roots. The earth is my sofa. The blue sky is my canopy. The quarters are my clothes. Yet, my passion has not left me." Such is the power of passion.

Jerome writes to the virgin Eustochium about his struggle for abstinence and the power of lust: "Oh, how many times when in the desert, in that vast solitude which, burnt by the heat of the sun, offers but a horrible dwelling to monks, I imagined I was among the delights of Rome! I was alone. My limbs were covered by a wretched sack and my skin was as black as the Ethiopian's. Every day I wept and groaned, and if I was unwillingly overcome by sleep, my lean body lay on the bare earth. I say nothing of my food and drink, for in the desert, even invalids have no drink but cold water. Well, I who out of fear of hell had condemned myself to this prison, companion of scorpions and wild beasts, often seemed in imagination among a band of girls. My face was pale with fasting and my mind within my frigid body was burning with desire; the fire of lust would still flame up in a body that already seemed to be dead." Such is the power of lust.

The mind is the seed of the world. It is the mind that creates this world. There is no world quite apart from the mind. The images of all objects are contained in the mind. The mind plays with these images when it cannot get the objects and does great havoc. If you constantly think of the image of the Lord, the images of objects will die by themselves.

**The forbidden fruit–God's test for the spiritual aspirant**

God places some temptations before the aspirant to test his spiritual strength. He gives him also strength to conquer the temptations. The strongest temptation in this world is lust. All the saints passed through temptations. Temptations are profitable. People are instructed and strengthened.

Even Buddha was tested for his mental purity. He had to face temptations of every sort. He had to face Mara. It was only then, and not till then, that he had illumination under the Bodhi tree in Gaya. Satan tempted Jesus in a variety of ways. Passion is very powerful. Many aspirants fail in the tests. One has to be very careful. The aspirant will have to develop a very high standard of mental purity. Then alone he will be able to stand the test. God will place the aspirants in very unfavourable surroundings to test them. They will be tempted by young girls. Name and

fame bring the householders in close contact with the aspirants. Women begin to worship them. They become their disciples. Gradually the aspirants get a nasty downfall. Instances are many. Aspirants should hide themselves and pass for quite ordinary people. They should not show their Chamatkaras.

Although Rishi Visvamitra was practising severe austerities, he was carried away by his turbulent senses when he came across the celestial nymph sent by Indra to disturb his Tapas. If

Visvamitra and Parasara who were living on leaves, air and water were victims of lust, what should be the fate of worldly people who are living on rich food? If they can control their passion, the Vindhya mountain will float on the ocean, fire will burn downwards.

The sex instinct is most powerful. The sex urge is formidable. It may conceal itself in underground compartments in the mind and assail you when you are not vigilant. It will attack you with redoubled force. Visvamitra fell a victim of Menaka. Another great Rishi became a prey to Rambha. Jaimini got excited by false woman Masa. A powerful Rishi was excited by the sight of the mating of a fish. A householder aspirant carried away even his Guru's wife. Many aspirants are not aware of this secret urge, a treacherous enemy. They think that they are quite safe and pure. When they are put to test, they become hopeless victims. Always remain alone, meditate and slay this urge.

Money and woman shine more brightly than God for an ignorant, passionate man. Maya is powerful. Adam fell on account of one loose moment. Eve tempted on account of one desire. The forbidden fruit will ripen before the human eyes in no time. A post will look like the illustrious Deva and make you bow in utter submission before it. Beware of Maya and its meshes. The chains of gold can be cut asunder, but not the silken meshes of Maya. A single unguarded moment is sufficient to capsize the whole casket of pearls, down into the dark abyss of passion and lust.

The moss that is momentarily displaced in a tank resumes its original position in the twinkling of an eye. Similarly, Maya envelops even the wise, if they are careless even for a minute. Therefore, sleepless vigilance is necessary in the spiritual path. The proverb goes: "There is many a slip between the cup and the lip." Before you begin to eat the fruit of wisdom, the monkey Maya will snatch it away from your hand. Even if you swallow it, it may get stuck to your throat. Therefore you will have to be ever vigilant and careful till you attain Bhuma or the highest realization. You should not stop your Sadhana falsely thinking that you have reached the goal.

He who lives in seclusion is more exposed to temptations and danger. He will have to be very careful and vigilant. The mind will be tempted to do anything as there is nobody to witness its evil action. All suppressed evil Vrittis will be waiting for an opportunity to attack him with redoubled force. He is just like a man who is put in a big bag with a tiger, a serpent and a bear. The enemies anger, lust and greed will take you unawares. When you walk alone in the spiritual path, they will attack you like the thieves who attack a lonely passenger in the dense forest. Therefore, be always in the company of the wise. Do not go astray.

### 17. Stop that lustful look!

A gentleman who has given up smoking and drinking wants to practice Brahmacharya, though married. His wife has no objection, but he himself finds this discipline hard; especially, the trouble seems to be in the control of the sense of sight. "The street is my chief enemy", he said to me recently. This means that the eyes are attracted by well-dressed ladies.

Another aspirant says, "While I practiced vigorously Pranayama, Japa and meditation, my mind was not polluted even if I saw half-nude young ladies. But when I left the practice, I was not

able, to control my sight and I was attracted by well-dressed ladies in the streets and half¬nude pictures pasted in front of picture-houses. The sea-beach and Mall Road are my enemies."

Those who practice Brahmacharya should control the sexual gazing impulse. This kind of impulse is a great menace, as it stimulates curiosity and sexual desire. Vasanas grow from lustful look.

Looking at a woman will create a desire to talk to her. Talking to a woman will create a desire to touch her. Eventually you will have an impure mind and will fall a victim. Therefore, never look at a woman. Never talk to a woman in privacy. Do not be familiar with any woman.

**Mind the feeling behind the look!**

There is no harm in looking at a beautiful object; but you will have to develop the Divine Bhav. You will have to feel that everything is a manifestation of God. Purify your thoughts and feelings. Purity is Brahman. Thou art pure in essence. Thou art an embodiment of purity, O Ram. Repeat mentally the formula, "Suddhoham, Suddhoham. I am purity, I am purity", and attain that state of pristine, matchless purity.

You have no lustful look when you see your mother or sister although they are beautiful, well-dressed and decorated with ornaments and flowers. You look at them with affection and pure love. This is Suddha Bhavana. There are no lustful ideas. You will have to develop such a pure love or Bhavana when you look at other women also. If there is impurity behind the gaze, it tantamounts to adultery. Looking at a woman with a lustful heart is tantamount to sexual enjoyment. It is one form of Maithunam. That is the reason why Lord Jesus says, "If you have a lustful look at a woman, you have already committed adultery in your heart."

There is no harm in looking at a woman, but you must have a perfectly chaste look. You must have Atma-Bhav. When you look at a young lady, you can think within yourself: "Prostrations unto Thee, O Mother. Thou art an image or manifestation of Mother Kali. Do not tempt. Do not allure me. I have understood now the secret of Maya and her creation. Who has created these forms? There is an omnipotent, all-pervading and all-merciful Creator behind these names and forms. This is all decaying, false beauty. The Creator or God is Beauty of beauties. He is an embodiment of undecaying beauty. He is the fountain-head of beauty. Let me realize this Beauty of beauties through meditation." You will have to cultivate feelings of devotion, admiration and awe when you look at an alluring form by remembering the Creator of that form.

Then you will not be tempted. If you are a student of Vedanta, think and feel: "Everything is Self only. The names and forms are illusory. They are Mayaic pictures. They have no independent existence apart from the Self."

If one should not look at a woman, how did the Rishis of yore impart Atma-Jnana to ladies? Why did they keep them in their constant company for service?

The dictum, "Do not look even at the picture of a woman", is for passionate people who have no self-control. Yajnavalkya taught Atma-Vidya to his wife Maitreyi. Raikva had the daughter of King Janasruti to serve him. He was a Naishthik Brahmachari.

Even in a Jivanmukta or a liberated sage, the eyes will move towards the objects through the force of habit. But, he can withdraw them completely and make them mere empty sockets if he wills. When he sees a woman, he does not see her outside himself. He sees the whole world within himself. He feels that the woman is his own Self. He has no sex idea. There are no evil thoughts in his mind. He feels no sexual attraction towards her. Whereas, a worldly man sees

the woman outside himself. He entertains lustful thoughts. He has no idea of Self. He is attracted towards her. This is the difference between the vision of a Jnani and that of a worldly man. There is no harm in looking at women, but you must not entertain evil thoughts.

There is no harm in looking at a beautiful woman. You can admire the beauty of a girl just as you admire the beauty of a rose, the beauty of the sea, the stars or any other natural scenery. Think that the beauty of your wife belongs to Nature and Nature's Lord, Isvar. Whenever you see a lady, put this question to your mind: "Who is the creator of this beautiful form?" At once, a sense of wonder, a sense of admiration and a sense of devotion will arise in your mind. It is only when you dart a lustful, unchaste look at a woman that you commit sin. You commit adultery at heart. Only when you entertain lustful thoughts, bondage and misery come.

The beauty that you perceive in the faces of the ladies is the beauty of the Lord. You can have admiration in this manner. There is no harm in so doing.

Woman is a symbol of beauty. She is a symbol of power. She talks to you in the language of silence: "I am a representative of Adi Sakti. See God in me. See Mother Kali in me. Realize God in and through me. Worship God as an embodiment of beauty. Adore Him as an embodiment of power. Recognise His omnipotence." Again and again think that the beauty of the face is the beauty of the Lord. Godly feeling will arise in you when you look at a woman. Study the Tenth Chapter of the Gita, Vibhuti Yoga, again and again.

**How to counter impure thoughts**

Impure thoughts that arise at the sight of a woman will gradually vanish when you grow in purity through regular Japa and meditation. It takes some time to destroy the old vicious Samskaras and overhaul the mental factory. Again and again raise pure counter-thoughts in the mind. Bring up the image of the Lord. Again and again try to feel Atma in women by forgetting the sex idea and create disgust in your mind by an analysis of the parts of which the body is composed.

Whenever the mind runs towards attractive women with lustful thoughts, have a definite clear-cut photo in the mind of the flesh, bone, urine, faecal matter and perspiration of which women are composed. This will induce disgust and Vairagya in the mind. You will never again commit the sin of unchaste look at a woman. It takes some time, no doubt. Ladies also can practice the foregoing method and keep a mental picture of men in just the same way.

You should develop not only disgust in your mind, but also fear in order to get rid of the sex idea. Are you not extremely frightened when a cobra comes in front of you? This must be the state of your mind when lustful thoughts enter your mind. Then only the sex attraction will gradually die.

Inflict self-punishment if the mind runs towards women with lustful ideas. Give up night meals. Do twenty Malas more of Japa. Always wear a Kaupin or Langoti.

Do not look at a woman with an evil eye. If she is old, treat her as your mother; if she is young, as your sister; and if very young, as your child. You may fail to develop the Bhav that all women are your mothers and sisters a hundred and one times. It does not matter. Stick to your practice tenaciously. You are bound to succeed eventually.

When you walk on the road, do not look hither and thither like a monkey. Look at the tip of your right big toe and walk gently with a Gambhir attitude. Or look at the ground and walk. This is a great help in maintaining Brahmacharya. You can look at the tip of the nose also.

O child of the Immortal Essence! Thou hast walked for a long time with lustful eyes. Apply

the collyrium of discrimination and the pigment of Vichar. You will have a new magnanimous vision. The whole world will appear to you as a mass of crystallised bliss. You will find no evil, no ugliness.

There is no denying, however, that lust is a powerful force to overcome. Somebody asked Raja Yudhishthira, "O Yudhishthira, when you look at your mother Kunti, is your look absolutely chaste?" Yudhishthira replied, "I cannot say that my look is entirely pure." Such is the force of lust.

You may say outwardly: "I regard her as my mother. I consider her as my sister." Though you may not do anything outwardly on account of religious fear or Loka-Lajja, mentally you are not what you should be. The mind will run in wrong directions. It will be doing havoc silently. Various kinds of evil thoughts and desires will arise in your mind. Desire or thought is more than the act. When you are put to test silently, you will fail hopelessly. You will not be able to have physical control even.

There is nothing, however, that a Sadhaka cannot achieve if he sets his mind to it. The greater the difficulty, the greater the glory of success. Try, try, try again. Train yourself not to look at a woman for some time. If you are unable to do this and find your looks straying up to a woman with lustful purpose, raise in your mind the image of a corpse or a skeleton or wrinkled, diseased old woman and keep it till you are filled with disgust. This will enable you to succeed finally in subduing passion. At the same time, take refuge in Devi's lotus-feet. Pray to Her constantly for strength to withstand and conquer the onslaughts of passion. Look upon every woman as Sri Devi Herself and do mental prostration to her at sight, repeating, "Om Sri Durga Devyai Namah." By vigilant and constant Sadhana like the above, you can gradually eradicate the powerful enemy.

### 18. The role of diet in sex control

Diet plays a prominent part in keeping up Brahmacharya. Purity of food brings in purity of mind. That power which connects the body and the mind is present in the food that we take. Various kinds of food have varying effects on the mind. There are certain kinds of food that make the mind and the body very strong and steady. So it is absolutely essential that we should take pure and Sattvic food. Food has a very close connection with Brahmacharya. If proper attention is given to the purity of the food that we take, Brahmacharya becomes quite easy.

The influence of foodstuffs on the brain cells, emotion and passion is remarkable. There are different compartments in the brain and each food produces its own effect on each compartment and on the general system. A confection of sparrow produces an aphrodisiac effect. It directly stimulates the reproductive organs. Garlic, onions, meat, fish and eggs stimulate passion. Mark how elephants and cows that live on grass are quiet and peaceful and how tigers and other carnivorous animals that live on meat are turbulent and ferocious. Instinct or the voice from within will guide you in the selection of articles of diet that are conducive to the keeping up of Brahmacharya. You can also consult some elderly and experienced persons.

#### Sattvic food

Cheru, Havis Annam, milk, wheat, barley, bread, ghee, butter, dried ginger, green gram, potatoes, dates, plantains, curd, almonds and fruits are all Sattvic articles of food. Cheru is a mixture of boiled white rice, ghee, white sugar and milk. Havis Annam is also a similar preparation. This is very useful for spiritual aspirants. Milk is a perfect food by itself, containing as it does, the different nutritive constituents in a well balanced proportion. This is an ideal food for Yogins

and Brahmacharins. Fruits are great energy producers. Bananas, grapes, sweet oranges, apples, pomegranates and mangoes are wholesome and nutritious.

Dry fruits such as grapes, raisins, dates and figs, sweet fresh fruits such as bananas, mangoes, Sapotas, melons, limes, pineapples, apples, wood apples and sweet pomegranates, sugar and sugar-candy, honey, sago, arrowroot, milk, butter and ghee of cows, tender coconut water, coconut, almonds, pistachio nuts, Toor Dhal, Ragi, barley, maize, wheat, rice of red paddy whose bran is only partly removed and rice of good smell or sweet taste, and all preparations from any of these grains, and white pumpkin are Sattvic articles for keeping up Brahmacharya.

**Forbidden food**

Highly seasoned dishes, hot curries, Chutnies, chillies, meat, fish, eggs, tobacco, liquor, sour articles, oil of all kinds, garlic, onions, bitter things, sour curd, stale food, acids, astringents, pungent stuffs, roasted things, over-ripe and unripe fruits, heavy vegetables and salt are not at all beneficial. Onions and garlic are worse than meat.

Salt is the worst enemy. Too much salt excites passion. Even if you do not take salt separately, the system will derive the necessary quantity of salt from other foodstuffs. All foodstuffs contain salt. Giving up of salt helps you in controlling the tongue and thereby the mind and all the other Indriyas.

All kinds of peas and beans, both fresh and fried, black grain, Bengal gram, horse gram, sprouted grains, mustard, all sorts of chillies, asafoetida, lentils, brinjals, lady's finger, cucumbers, Malabar nightshades, both white and red, bamboo shoots, papaw fruit, drumsticks, all varieties of gourd such as white gourd, snake gourd and squash gourd, radish, leeks, mushrooms of all kinds, things fried in oil or ghee, pickles of all sorts, fried rice, sesame seeds, tea, coffee, cocoa, all kinds of vegetables, leaves, roots, fruits and foodstuffs that create wind or indigestion, grief, pain or costiveness or other sickness, pastry preparations, foods that are dry and burning, foods that are bitter, sour, saline, over-hot and pungent, tobacco and its preparations, foods and drinks containing liquor or narcotic drugs such as opium and bhang, food preparations which are stale or have become cold subsequent to their removal from the hearth or which have lost their natural taste, smell, colour or form, or which are remnants after being eaten away by other persons, animals, birds or insects, or which contain dust, hair, straw or other rubbish, and milk of buffalo, goat or sheep should be avoided as they are either Rajasic or Tamasic by nature. Lemon juice, rock salt, ginger and white pepper can be used in moderation.

**Mitahara or moderation in diet**

Mitahara is moderation in food. Take wholesome Sattvic food half-stomachful. Fill a quarter with pure water. Allow the remaining part free. This is Mitahara. Brahmacharins should always take Mitahara only. They should be very careful about their night diet. They should never overload the stomach at night. Overloading is the direct cause for nocturnal emissions.

A glutton can never dream of becoming a Brahmachari. Control of tongue is a sine qua non if you want to control lust, if you want to observe the vow of Brahmacharya. The tongue must be controlled first. Then it will be easy to control the passion. There is intimate connection between the tongue and the organ of generation. Tongue is an organ of knowledge. It is born of the Sattvic portion of the water-Tanmatra. The organ of generation is an organ of action. It is born of the Rajasic portion of the water-Tanmatra. They are sister organs as the source is the same. If the tongue is stimulated with Rajasic food, at once the reproductive organ also gets excited. There

should be selection and restriction in diet. The food of a Brahmachari must be simple, bland, spiceless, non-irritating and non-stimulating. Moderation in food is very necessary. Stuffing the stomach is highly deleterious. Fruits are highly beneficial. You should take food only when you are really hungry. The stomach will deceive you sometimes. You may have false hunger. When you sit for taking meals, you will have no appetite and no relish. Dietetic restrictions and fasting are very useful auxiliaries in controlling the camel mind and in the attainment of Brahmacharya. You should not ignore them or make light of them on any account.

**Fasting–a purificatory exercise**

Fasting controls passion. Fasting destroys sexual excitement. It calms the emotions. It controls the Indriyas also. Passionate young men and ladies should take recourse to occasional fasting. It will prove highly beneficial. Fasting is a great Tapas. It purifies the mind. It destroys a great multitude of sins. Shastras prescribe Chandrayana Vrata, Krichara Vrata, Ekadasi Vrata and Pradosha Vrata for the purification of the mind. Fasting controls particularly the tongue, which is your deadly enemy. When you fast, do not allow the mind to think of delicious dishes, because then you will not derive much benefit. Fasting overhauls the respiratory, circulatory, digestive and urinary systems. It destroys all the impurities of the body and all sorts of poisons. It eliminates uric acid deposits. Just as impure gold is rendered pure by melting it in the crucible again and again, so also, the impure mind is rendered purer and purer by fasting again and again. Young, robust Brahmacharins should observe fasting whenever passion troubles them. You will have very good meditation during fasting, as the mind is calm. The chief object in fasting is to practice Dhyana rigorously during that period as all the Indriyas are calm. You will have to withdraw all the Indriyas and fix the mind on God. Pray to God for guiding you and throwing a flood of light on the path. Say with Bhav: "O God! Prachodayat, Prachodayat. Guide me, guide me. Trahi, Trahi. Protect me protect me. I am Thine, my Lord!" You will get purity, light, strength and knowledge. Fasting is one of the ten canons of Yoga.

Avoid excessive fasting. It will produce weakness. Use your commonsense. Those who are not able to observe a full fast can fast for nine or twelve hours and can take milk and fruits in the evening or at night.

During fasting, the internal digestive organs such as the stomach, the liver and the pancreas take rest. Epicureans, gluttons and those who are tireless eaters do not allow rest for these organs even for a few minutes. Hence, these organs get diseased soon. Diabetes, albuminuria, dyspepsia and hepatitis are all due to overfeeding. After all, man wants very little on this earth. Ninety per cent of the people in this world take more food than what is absolutely necessary for the body. Overeating has become their habit. All diseases take their origin in overeating. An occasional complete fast is a great desideratum for all to keep up good health, relieve the internal organs and maintain Brahmacharya. Diseases that are pronounced incurable by allopaths and homoeopaths are cured by fasting. Fasting develops will-power. It increases the power of endurance. Manu, the Hindu law-giver, prescribes in his code the remedy of fasting for removal of the five capital sins also.

It is better to drink a large quantity of water, either tepid or cold, according to temperament and inclination, during fasting. It will flush out the kidneys and remove the poison and all sorts of impurities in the body. In Hatha Yoga it is termed as Gata-Suddhi or purification of the flesh-pot, the physical body. You can add half a teaspoonful of soda bicarbonate to the water. Those who fast for two or three days should not break their fast with any solid food. They should take some kind of fruit juice, either sweet orange juice or pomegranate juice. They should sip the juice slowly. You can take an enema daily during fasting.

Fast for a day to start with. Then slowly increase the number of days according to your strength and capacity. In the beginning you may feel a slight weakness. The first day may be very tiring. You will feel real Ananda, bliss, on the second or the third day. The body will be very, very light. You can turn out more mental work during fasting. Those who are in the habit of fasting will rejoice. On the first day, the mind will tempt you in a variety of ways to eat something or the other. Stand firm. Be bold. Curb the mind at once when it hisses or raises its hood. Do more Japa of Gayatri or any Mantra during fasting. Fasting is more a spiritual Kriya than a physical Kriya from the viewpoint of health. You will have to utilise the fasting days for higher spiritual purposes and in the contemplation of God. Always entertain thoughts of God. Dive deep into the problems of life such as the why and the wherefore of the universe. Enquire: "Who am I? What is this Atman or Brahman? What are the ways and means to attain Knowledge of God? How to approach Him?" Then realize your Nijananda state and rest in purity for ever and ever.

My dear brothers! Will you start the fasting Tapasya from the very second you read these lines?

Peace be unto all beings!

### 19. Wet dreams and spermatorrhoea

Many young men are troubled by wet dreams or nocturnal emissions and spermatorrhoea. This dire disease, spermatorrhoea, has eaten away the very core of the heart of many brilliant youth, who were once very promising students during the beginning stages of their educational career. This terrible scourge has sapped the vitality or the very essence of many students and even grown-up people and has made them physical, moral and spiritual bankrupts. This deadly curse has stunted the growth of many young people and made them bemoan their past ignorant, vicious habits. This wretched malady has blighted the hopes of many a young person and brought despair, gloom, shattered health and dilapidated constitution.

I receive numerous letters of pathetic tales of dissipated, lost youth. The recent trend in the increase of vulgar, cheap and aphrodisiac literature and obscene films, both Indian and Western, had added to the miseries of misguided youth. Loss of the vital energy creates great fear in their mind. The body becomes weak, memory fails, the face becomes ugly and the young man is not able to remedy his pitiable condition due to shame. But there is no cause for despair. Even if a few of the hints in the following pages are observed, he will develop the correct attitude to life and will lead a disciplined spiritual life and ultimately attain supreme bliss.

#### Difference between physiological pollution and pathological pollution

Spermatorrhoea is involuntary seminal discharge. Nocturnal discharge, night pollution, Svapna-Dosha, wet dream are all synonymous terms. Ayurvedic doctors call this disease Sukra- Megha. This is due to the evil habits in youth. In severe cases, discharges occur in daytime also. The patient passes semen along with urine during micturition. If there is occasional discharge, you need not be alarmed a bit. This may be due to heat in the body, or the pressure of loaded bowels or bladder on the seminal bags. This is not a pathological condition.

Night pollution is of two kinds, namely, physiological pollution and pathological pollution. In physiological pollution, you will be refreshed. You should not be afraid of this act. You should not mind if the discharge of semen is very occasional. You need not worry about it. This is also a slight flushing of the apparatus or a periodical cleansing through a slight overflow from the reservoir in which the semen is stored up. This act may not be attended with evil thoughts. The person may not be aware of the act during the night. Whereas, in pathological pollution, the

act is accompanied by sexual thoughts. Depression follows. There is irritability, languishment, laziness, inability to work and concentrate. Occasional discharges are of no consequence, but frequent nocturnal pollutions cause depression of spirits, debility, dyspepsia, low spirits, loss of memory, severe pain in the back, headache, burning of the eyes, drowsiness and burning sensation at urination or during the flow of semen. The semen becomes very thin.

**Causes and consequences**

Wet dreams and spermatorrhoea may be due to various causes like constipation, a loaded stomach, irritation-producing or wind-producing food, impure thoughts and long self-abuse done in ignorance.

Seminal weakness, nocturnal emissions, lascivious dreams and all other effects of an immoral life will surely lead one to a miserable state of living if not checked by proper medicines. But these medicines cannot produce a permanent cure. One can get temporary relief during the time one takes the medicine. Even doctors of the West admit that such medicines cannot effect a permanent cure. The moment the medicine is discontinued, the patient will find his disease all the worse. In some cases, the patient becomes impotent by the use of drugs. The only effective permanent cure can be had through the system of ancient Yoga. Nasti Yogat Param Balam. There is no strength higher than that of Yoga. The different methods given in this book will enable you to get success if practiced regularly.

Do not be carried away by the pompous advertisements made by quacks and charlatans. Lead a simple natural life. You will become all right soon. Do not spend any money in buying the so-called patent medicines and specifics. They are worthless. Quacks try to exploit the credulous and the ignorant. Do not go to the doctors. Endeavour to qualify yourself as your own doctor. Understand the laws of nature, the principles of hygiene and health. Do not tresspass against the laws of health.

**A warning against evil sex habits and outbursts of anger**

Avoid all kinds of self-abuse. They drain away your vital energy and leave you like a dead man or like the sugar-cane from which the juice has been extracted. Veerya is indeed a priceless possession. Do not waste it for the sake of a momentary excitement and sensation.

Give up the evil habit at once. You will be entirely ruined if you continue the practice. Open your eyes. Wake up now. Become wise. Shun evil company. Do not cut jokes with women. Practice chaste look. Up to this time you were blind and ignorant. You were in the dark. You had no idea of the disastrous effects of this evil practice. You will lose your eyesight. You will have dimness of vision. You will have shattered nerves.

Do not look at the reproductive Indriya. Do not also touch the generative organ with your hands now and then. This will aggravate your Kama Vasana. When it gets erection, do Mula Bandha and Uddiyana Bandha. Repeat 'Om' mentally several times with meaning. Think of purity. Do twenty Pranayamas. The cloud of impurity will pass off soon.

Sexual excesses and outbursts of anger and hatred should be given up. If the mind is kept cool and calm at all times, you will have wonderful health, strength and virility. Energy is depleted by fits of anger. The cells and tissues are filled with morbid poisonous materials when one loses his temper and entertains deep hatred. Various sorts of physical ailments crop up. The blood becomes hot and thin, and consequently, night pollution results. Various sorts of nervous

diseases are attributable to excessive loss of the seminal energy and frequent fits of explosive anger or wrath.

**Importance of proper food and evacuation**

Most of the diseases take their origin in overeating. Observe moderation in diet. Avoid late suppers. The evening meal should be light and eaten before 6 or 7 p.m. If possible, take milk and fruits only at night. No solid or liquid should be taken after sunset. When you take milk, mix ginger essence in it. Or boil crushed ginger with milk before taking the milk. Give up hot Chutnies, garlic, onion and pungent foodstuffs. Hot curries, chillies and Chutnies make the semen watery and lead to frequent wet dreams. Take bland, soothing, non-irritating simple food. Give up smoking, liquor, tea, coffee, meat and fish.

When there is any inclination for micturition at night, immediately get up to empty the bladder. A loaded bladder is the cause for wet dreams. Before retiring to bed, answer the calls of nature. If there is severe constipation and the bowels are loaded, they will press the vesiculae seminalis, and consequently, there will be discharges at night.

To relieve constipation, the use of the enema is most essential. The use of laxatives is not of much benefit as it creates heat in the body.

Never stop the urge to answer calls of nature. If worms are present in the bowels, remove them by a dose of worm powder in the night and take a purgative of castor oil the following morning. This will keep the bowels regular.

Sometimes, the discharges take place on account of excess of heat in the body, excess of walking or travel, eating a large quantity of sweetmeats or chillies and salt. Give up tea, coffee, chillies, excess of sweets and excess of sugar. Avoid dainty dishes, sauces, savouries and pastries. Have occasional fasts, say, once a week. Do not drink even water on those fasting days. Do not ride too much on the bicycle.

Chew pieces of the yellow variety of Harad or myrobalan very often. When there is frequent discharge, dissolve two pinches of camphor in a cup of milk and take it occasionally at night. Take half a seer of milk in the early morning and half a seer at night.

**Get up before 4 a.m.**

Night pollution generally occurs in the fourth quarter of the night. Those who are in the habit of getting up from bed between 3 and 4 a.m. and doing Japa and Dhyana can never fall a victim to nocturnal pollutions. Make it a point to get up at least at 4 a.m. regularly. Sleep on a coarse bed. Use rough mats.

Sleep on the left side. Allow the Solar Nadi, Pingala, to work throughout the night through the right nostril. In acute cases, sleep on the back until recovery.

If you are a married man, sleep in a separate room. You should never allow your wife to massage your legs at night. This is a dangerous practice.

For protecting the semen, it is essential to wear always a strip of cloth over the private part; for, there will be no night emission and growth of testicle. Therefore, always wear a Langoti or Kaupin or loin cloth. You will not get inflammation or any other disease of the testicles. This will help you in keeping up Brahmacharya. Wear a wet Kaupin at night when you go to bed, if the disease is very troublesome.

It is befitting for a celibate to wear always wooden sandals as thereby the semen will be conserved, eyes will be benefited, life prolonged and holiness and lustre increased.

**Take to the Name of the Lord**

Practice Japa and meditation in the morning, as soon as you get up, for an hour or two. Also, do this before sleeping at 10 p.m. This is a great purifier. This will strengthen the mind and the nerves. This is the best remedy. Repeat the Mantra: "Punarmamaitu Indriyam. Let my lost strength be restored."

Pray to the sun in the early morning before sunrise: "O Lord Suryanarayana, the eye of the world, the eye of the Virat Purusha! Give me health, strength, vigour and vitality." Do

Suryanamaskara in the early morning. Repeat the twelve Names of the sun at sunshine: "Mitraya Namah. Ravaye Namah. Suryaya Namah. Bhanave Namah. Khagaya Namah. Pushne Namah. Hiranyagarbhaya Namah. Marichaye Namah. Savitre Namah. Adityaya Namah. Bhaskaraya Namah. Arkaya Namah." Bask in the sun.

**The benefits of a hip bath**

Take cold hip baths by sitting in a tub of water and keeping the legs outside the tub. This is very invigorating and energising. A cold hip bath tones and soothes the nerves of the genito¬urinary system and stops nocturnal discharges in an efficacious manner. This is a general nervine tonic as well, as all the nerves are braced up.

The hip bath can be conveniently managed at home in a big zinc tub. Aged persons and convalescents can use lukewarm water. Wipe the parts with a dry towel and put on warm clothing.

Or stand up to your navel in a river, lake or tank for half an hour. Repeat 'Om' or the Gayatri or any other Mantra. Rub the lower part of the abdomen or belly with a coarse Turkish towel or a piece of Khadi cloth several times. This can be practiced twice daily, morning and evening, in the summer season.

Cold douches, spinal douches and cold shower bath are of immense use in the practice of Brahmacharya. Shower baths can be easily installed at home by fixing the spray apparatus to the tap.

Sirshasana, Sarvangasana, Siddhasana, Sukha-Purvak Pranayama and Uddiyana Bandha are all very effective in eradicating spermatorrhoea. Practice them and realize the incalculable benefits. Practice deep-breathing and Bhastrika Pranayama. Take long walks. Take part in sports.

**Some helpful suggestions**

Complete cure may take at least one to six months, according to the intensity of the disease. If the disease is of long standing, the cure may take a long time, as Nature's processes are slow, though sure. Whenever you are haunted by sensual thoughts, you should try to replace them by holy thoughts about your favourite deity.

Let any disease be there. Ignore it. Deny it. Think and meditate on the pure Self. Keep yourself fully occupied. Do not give room for the mind to think of the body or the disease. This is the treatment for any kind of disease. Sing Hari's Name in a variety of ways. When you are tired,

take to the study of religious books. Do selfless service. Run in the open air. Swim in the river. Remove the stones and pebbles lying on the roads. Write down your Ishta Mantra in a notebook for one hour.

Purify the mind by cultivating devotion to God. Do Japa and meditation. Study spiritual books. Pray to God. Observe Brahmacharya. Do not mix unnecessarily with women. See only the Divine Mother in them. Develop Atrna-Bhava in all.

Avoid cinema, novels, newspapers, bad company, evil talks. Do not look into the mirror frequently. Do not use scents or fancy clothings. Do not attend dance or music parties. Do not look at mating of animals and birds.

Root out love of leisure and ease. Overcome laziness and always keep the body and mind engaged in some useful work. Keeping the mind constantly engaged is one of the great secrets of Brahmacharya. Lead a disciplined, rigorous life. Do not brood over the disease too much. It will pass off. When bad thoughts appear in the mind, repeat the Name of God and pray to Him. Ultimately, the Lord's divine grace and helping hand is the sure antidote for all diseases. Rely on God. Be devoted to purity and piety. Cherish sublime thoughts. Read sacred literature. Naught shall assail you.

This weakness will pass away. Do not be anxious, worried and depressed over it. Depressing thoughts are dangerous. Worry will only weaken you more. Learn lessons from the past and be benefited therefrom. Do not brood over the past and be weakened. Change your angle of vision. Practice enquiry. Meditate on the advantages of celibacy. Think of the lives of Akhanda Brahmacharins like Hanuman, Bhishma and others. Think of the evils of a sensual life–loss of health, shame, disease and death. Cultivate discrimination. You are the child of the Lord of the universe. The bliss is within you. There is not an iota of pleasure in sense objects. Dissociate yourself from the body; identify yourself with the Lord. If your mind is pure and healthy, your body too will be pure and healthy. Therefore, forget the past and take to a new, better life of virtue and spirituality, love of God and aspiration for the higher divine life. Learn to find taste in divine life. Do more Sadhana with greater intensity. You will be a completely changed and blessed person.

### 20. Some powerful aids to the practice of celibacy

You cannot have perfect celibacy unless you follow the auxiliaries. You have to take particular care about your diet and the company that you keep. Anything that brings impure thoughts in the mind is bad company. Oh aspirants! Fly away from the company of worldly- minded persons. Get away from the bustle of cities and tumultuousness of the world. Those who talk of worldly affairs will quickly pollute you. You mind may waver and begin to wander. You will have a downfall.

Do not read amorous novels or fiction. Do not visit the cinema and the theatre. And do not make friendship with undesirable boys. What you need is a complete change of your vision, your attitude towards the other sex. Behold the Divine Mother in every woman and consider every woman as your own mother.

#### Control of the palate

First, dietary control. There is an intimate connection between self-control and control of the palate or tongue. He who has controlled the tongue has already controlled all the other organs.

Delicious Rajasic food excites the organ of generation. Give up meat, fish, liquor, smoking. Meat can make a scientist, but never a philosopher, a sage or a Sattvic Person. Meat excites the passions.

Gradually give up salt and tamarind. Salt excites passion and emotion. Salt excites and strengthens the Indriyas. Renunciation of salt brings in a cool condition of the mind and the nerves. It helps meditation. You will suffer a bit in the beginning. Later on you will enjoy a saltless diet. Practice at least for six months. In this way, you will be able to realize your own Svarupa quickly. All that is wanted of you is sincere and earnest effort. May Sri Krishna give you courage and strength to tread the path of spirituality and attain the goal of life!

Do not overload your stomach at night. The night meals should be very light. Half a litre of milk or some fruits will constitute a good regimen or menu at night.

Both for Brahmacharya and tongue-control, take a few Tulasi leaves early in the morning. In the evening take Neem leaves. Start with one leaf, increase it to ten, one per day. Take ten for a couple of months; then you can increase it to twenty. This is very good.

**Avoid bad company**

Obscene pictures, vulgar words, and novels which deal with love stories excite passion and produce ignoble, mean, undesirable sentiments in the heart. Whereas, the sight of a good picture of Lord Krishna or Lord Rama or Lord Jesus and hearing of the sublime songs of Surdas, Tulasidas and Thyagaraja induce noble sentiments and sincere devotion in the heart, produce a divine thrill and tears of joy and Prem, and elevate the mind to Bhava Samadhi instantaneously. Do you see clearly the difference now?

What is the state of your mind when you attend a ball or nautch party or when you read "The Mysteries of the Court of London"? What is your state of mind when you attend the Satsanga party of Swami Jayendrapuriji Maharaj of Benares or when you are at Rishikesh on the banks of the Ganga in a secluded place or when you study the soul-elevating classical Upanishads? Compare and contrast your mental states. Remember, friend, that there is nothing so utterly ruinous to the soul as evil company. Aspirants should shun ruthlessly all sorts of evil company. They should not listen to the stories concerning women, the luxurious ways of rich persons, pungent food, vehicles, politics, silken clothing, flowers, scents and so on, because the mind gets easily excited. It will begin to imitate the ways of luxurious persons. Desires will crop up. Attachment will also come in.

The cinema produces an evil tendency in man. He cannot remain even for a day without attending a show. His eyes want to see some half-nude pictures and some kinds of colours; and his ears want a little music. Young girls and boys become passionate when they see the actors in the films kissing and hugging. Those who want to develop themselves in the spiritual line should entirely shun the cinema. They should not attend even the so-called religious films. They are not really religious films. It is a kind of trick to attract people and collect money. What is the spiritual calibre of the actors there? Spiritual people only can bring out impressive stories with good morals that can elevate the minds of the spectators.

Put an end to going to exciting films if you have got that habit. Do not witness vulgar sensuous scenes wherever it may be. Do not indulge in seeing naked pictures. All these tend to increase passion and deplete Veerya. You should strictly avoid these.

Novel-reading is another evil habit. Those who are in the habit of reading novels that deal with passion and love cannot remain even for a single second without novel-reading. They always want their nerves to be tickled with some sensational feelings. Novel-reading fills the mind with

base, lustful thoughts and excites passion. It is a great enemy of peace.

Many people have started circulating libraries for distribution of novels on a small subscription basis. They have not at all realized how much harm they are doing to the country. It is better they chalk out another vocation to eke out their livelihood. They spoil the minds of young men by the distribution of these worthless novels, which help to excite their passion. The whole atmosphere is polluted. Severe punishment is awaiting them in the Yama Loka.

Do not read novels. They taint the mind. Novels are the chains of Western civilization to capture the victim unaware in its glittering fetters. Do not read those journals which excite you lower instincts.

Immoral songs produce a very bad, deep impression in the mind. Aspirants should run away from places where vicious songs are sung.

Strive your best to divert your mind and eyes from external objects that prompt sexual desires. Give up the sort of reading, conversation, imagination and associations that are likely to stimulate the sexual desire. Do not converse with those who are eager to convey irritating news and disturb your mental poise. Live with spiritual advanced men and stop reading all books except those that are directly spiritual.

When thoughts of lust arise in the mind, do not wrestle with them. The best method is to ignore them. If you are not successful in doing so, be in the company of someone who is superior to you spiritually, who is more advanced than you spiritually. If you go into seclusion, the mind will chase you and down you in sensual thoughts. You will lose your balance. Be careful. The sensual thoughts will pass away with a little vigilance.

**Watch the thoughts**

An evil thought enters the mind and there comes an erection of the Indriya. Is this not a marvel? Because this occurs very often, it does not appear to you as a miracle or a marvel. You have ignored this vital point on account of your ignorance.

Mind is a great electricity battery. It is a big dynamo indeed. It is a powerhouse. The nerves are insulated wires to transmit the electric currents, nerve impulses, to various organs, tissues and the extremities, hands, legs and feet.

There is a vibration of thought in the mind owing to the vibration of psychic Prana. This force of thought is transmitted with a tremendous lightning speed along the nerves to the organs. The physical body is fleshy mould prepared by the mind in accordance with the Samskaras and Vasanas for its own experience and enjoyment. The mind sways the organs of an undisciplined passionate man who has boisterous revolting Indriyas. It becomes an obedient faithful servant of a trained, developed Yogi.

An ever-vigilant Brahmachari should always watch his thoughts very carefully. He should never allow even a single bad thought to enter the gate of the mental factory. If his mind is ever fixed on his Dhyeya or Lakshya or object of meditation, there is no room for the entry of an evil thought. Even if an evil thought has entered the trapdoor of the mind, he should not allow the mind to assume a mental state with this idea. If he falls a victim, the thought-current will be transmitted to the physical body. Burning of the Indriyas and the physical nervous system will follow. This is a serious condition.

The bad thought should be nipped in the bud by supplanting counter divine thoughts. It should not be allowed to penetrate the physical body. If your will is strong, the evil thought can be

driven at once. Pranayama, vigorous prayer, Vichara, Atmic contemplation, Saguna meditation and Satsanga can nip the evil thoughts in the bud at the threshold of the mental factory. The combat will be keen in the beginning. When you become purer and purer, when your will-power develops, when you develop more Sattva or purity and when you have a habitual meditative mood, you will be established in physical and mental Brahmacharya. Understand the power of thought and utilise it profitably. Understand the ways of the mind. Learn how to use the pure will. Become a vigilant, dexterous watchman of your thoughts. Curb them before they raise their heads out of the mind through skill and wisdom.

It is the mind that really does all actions. A desire arises in your mind and then you think. Then you proceed to act. The determination of the mind is put into action. First there is Sankalpa or thought and then comes action. Therefore, do not allow the sexual thoughts, to enter the mind.

That which is thought of is spoken by the tongue. That which the tongue speaks of, the organs of action do. That is the reason why it is said in the Vedas: "Let my mind think of auspicious things." Entertain sublime divine thoughts. The old evil sexual thought will gradually vanish, just as the old nail in a plank goes away by inserting over it a new nail.

**Seek Satsanga or good company**

The glory of Satsanga or association with the wise saints, Yogins, Sannyasins and Mahatmas is indescribable. The glory and power of Satsanga is described in various ways in the Bhagavata, the Ramayana and other scriptures. Even a moment's company with wise people is quite sufficient to overhaul the old vicious Samskaras of worldly-minded people. The magnetic aura, the spiritual vibrations and the powerful thought-currents of developed adepts produce a tremendous influence on the minds of worldlings. The personal contact of Mahatmas is a blessing in reality for worldly persons. Service of saints purifies the minds of passionate men rapidly. Satsanga elevates the mind to magnanimous heights. Just as a single matchstick bums huge bundles of cotton in a few seconds, so also, the company of saints burns all ignorance, all thoughts and Samskaras of passion and evil actions within a short time. This is the reason why Sankara and others have spoken so highly of Satsanga in all their books.

If you cannot get good Satsanga in your own place, you can visit places of pilgrimage like Rishikesh, Benares, Nasik, Prayag, Haridwar. Study of books written by realized persons will also be tantamount to Satsanga. The only potent specific for inducing burning Vairagya and desire for liberation is Satsanga.

**Cultivate Viveka and Vairagya**

One should try to get Viveka or discrimination between the real Self and the unreal impure body. The aspirant should point out to the mind the defects of a sexual life, namely, loss of energy, enervation of the senses, disease, birth and death, attachment and various sorts of miseries. He should remind himself again and again about the parts of the body of woman– flesh, blood, bone, excreta, urine, pus and phlegm. These ideas should be hammered into the mind repeatedly. The aspirant should always think of the ever-pure immortal Atman and the glory of the spiritual life, namely, the attainment of immortality, eternal bliss and supreme peace. Gradually the mind will be weaned from looking at a woman, however beautiful she might be. The mind will shudder to look at a woman with an evil thought. Ladies also should undergo the above practices to get themselves established in purity.

A Viveki does not note any difference between a male and a female. The same Tattvas– passion,

anger, greed and Moha–that are present in a man are found in the female also. It is only a lustful man who is filled with burning passion that finds imaginary differences. The differences are all mental creations or Kalpita Bheda.

Nothing can tempt you in this world if you develop Vairagya, if you subdue your Indriyas, and if you shun the unreal, impermanent sensual enjoyments and pleasures of this fleeting world as dung, as poison. You will have no attraction for women and other earthly objects. Lust will be unable to take hold of you. You will have eternal peace and infinite bliss.

Constantly remember: "Through the grace of God, I am becoming purer and purer, every day. Pleasures come but not to stay. Mortal flesh is only clay. Everything will pass away. Brahmacharya is the only way." Develop Viveka and Vairagya.

Aspirants should study Bhartrihari's "Vairagya Satakam" and other works on Vairagya. This will induce Vairagya in the mind. Remembrance of death and the pains of Samsara also will help you to a considerable extent. It will not be out of place here to draw the reader's attention to some Buddhist monks who always keep a human skull with them. This is to cause Vairagya in them and to remind them of the impermanent and perishable nature of human life.

A philosopher once kept in his hands the skull of a lady and began to philosophize thus: "O skull! Some time back you tempted me with your shiny skin and rosy cheeks. Now, where are thy charms? Where are those honeyed lips and lotus-like eyes now?" Thus he developed intense Vairagya. If you analyze the different parts of the human body and keep a picture of flesh and bones before your mind's eye, you will have no attachment at all for your body or the body of a female. Why not try this method?

Remembrance of the skeleton and the dead body of a woman will induce Vairagya in your mind. The body has come out of the filthy discharge. It is full of impurities. In the end, it is reduced to ashes. If you remember this, Vairagya will dawn in your mind. Attraction for women will gradually vanish. If you place before your mind the sickly figure of a woman or the picture of a very old woman, you will develop Vairagya. Remember the pains of Samsara, the unreality of objects, and the bondage that comes from attachment to wife and children. Try any method that suits you best.

Sit down and think, calmly and honestly, what beauty there is in a woman whose body is composed of flesh, bones, nerves, fat, marrow and blood. Where is the beauty in the same woman when she becomes old? Look at the condition of the eyes and the body of a woman after an attack of fever for seven days! What is the state of her beauty? Where is the beauty if she does not take bath for a week? The stink is abominable. Look at the senile woman aged eighty five who is sitting at the corner, with rotten eyes, shrunken cheeks and skin! Analyze the parts of a woman, realize their true nature.

Woman is the greatest cause of delusion. Women are the flames of vice. They are burning fire, which destroys man like a dry straw. They burn from a long distance; so they are more dangerous than fire. The lovely damsel is like a poisonous drug that destroys life by causing lustful intoxication and clouding the power of discrimination. This mysterious world began with woman and has woman for its sustenance. How, without renunciation of woman, is it possible to attain the eternal bliss of Brahman? The bodies of those handsome damsels who are so much fondled by foolish men are taken to the cemetery after their Pranas depart. Beasts and worms feed upon their flesh. Jackals and kites tear off their skin. Without renunciation of woman, it is impossible to have Self-realization.

**A note of clarification**

Ladies should not be offended when they read these lines. I have only reproduced the teachings of Sankaracharya and Dattatreya. I only want to impress upon both the sexes the force and the glory of Brahmacharya and the evil effect of lust. I have great regard and admiration for women.

Brahmacharya should be practiced by both men and women. Women also can keep a mental picture of the component parts of the body of a male in order to create in themselves disgust for the physical body of a male and to develop Vairagya.

Mere condemning of lust is not sufficient to wean the mind from sexual craving. Remember this point well. Lust is potent. Lust is virulent. Lust is formidable. Lust is uncontrollable by persons of weak will. One should be aware also of the ways of Maya, which entangle him in her net or snare. A woman should be aware of the charms of a man which entice her and make her a prey to man and man should be aware of the charms of a woman which entice him and make him a prey to woman. A woman is a temptress for man and a man is a tempter for woman. Man also has much charm in him to entrap a woman. Man appears more beautiful in the eyes of a woman than a woman in the eyes of a man. Man also tries to entrap a woman by his dress, ties and bows, by his smile, outward show of affection, glances, gestures, flowery words, various ways of dressing his hair and other tricks.

Lust is a potent force, very difficult to be got rid of. That is the reason why the Sastras and saints censure and condemn women in order to create dispassion and discrimination in men and wean them from lustful tendencies and aggressive attacks. Sri Sankara, Sri Dattatreya, Sri Rama, Sri Tulasidas have all criticised women not out of hatred, prejudice or dislike, but out of compassion for elevating people from the quagmire of Samsara. Their criticism of women implies and includes criticism of man also. Their criticism aims at weaning the minds of worldly persons from sexual sin and creating disgust for sexual pleasure, and dispassion for worldly objects. This is misunderstood by people.

The same scriptures and saints who censure women in one place praise them in another. They say, "Women should be honoured. They are Ardhanginis. They are manifestations of Sakti or the energy of the Lord. Only those who honour women can attain prosperity." Therefore, O women! Try to know the heart of the scriptures and the saints and become wise.

The minds of young people are saturated with impure Samskaras and Vasanas owing to vicious company and the false modern civilization. Even the company or talk of a woman is quite sufficient to drag the mind into vicious thoughts. So, I have to place before the minds of the vast majority such a mental picture that the very company of women will do havoc. When I say that a woman is only a leather bag, I do not hate women in any way. It is only to produce disgust and induce Vairagya. Really, a woman should be adored as Mother Sakti. She is the creatrix, generatrix and nourisher of the universe. She must be revered. In India, religion is preserved and maintained only through the devotional element in women. Devotion is a fundamental characteristic of Hindu ladies. Hate lust, but not women.

In the beginning, till you acquire Vairagya and Viveka, you must treat the company of woman as poison. When you obtain Viveka and Vairagya, then lust cannot take hold of you.

You will see and realize, "Sarvam Khalvidam Brahma. All is Brahman only." You will have Atma-Drishti. The sex idea will then vanish.

**A vow is a great help**

A vow of celibacy will give you sure protection against temptation. It is a strong weapon to attack lust. If you do not take a vow of celibacy, the mind will tempt you at any moment. You will have no strength to resist the temptation and you will become a sure victim. He who is weak and effeminate is afraid of taking the vow. He brings in various excuses and says, "Why should I be bound by a vow? My will is strong and powerful. I can resist any sort of temptation. I am doing Upasana. I am practising will culture." He repents in the long run. He has no control over the senses. That man only, in whom the subtle desire for the object to be renounced lurks in the corners of the mind, brings in such sort of excuses. You must have right understanding, discrimination and dispassion. Then only your renunciation will be lasting and permanent. If your renunciation is not the outcome of discrimination and dispassion, the mind will be simply waiting for an opportunity to get back the object that has been renounced.

If you are weak, take a vow of celibacy for a month and then extend it to three months. You will gain some strength now. You will be able to prolong the period to six months. Gradually you will be able to extend the vow to one or two or three years. Sleep separately and do vigorous Japa, Kirtan and meditation daily. You will hate lust now. You will experience freedom and indescribable joy. Your partner-in-life also should do Japa, meditation and Kirtan daily.

O Mohan, you have done an unpardonable crime in breaking the vow of celibacy. How can there be religion or spirituality where there is passion? You are an old man. Why should you repeat shamelessly that old ignoble act, bringing this excuse: "Old Vasanas are powerful; circumstances are strong." Nobody will hear your answer. You will have to curb your passion whenever it raises its hood. May Lord Siva give you strength to control this dire enemy and to continue the spiritual Sadhana.

**Will culture and auto-suggestion**

If you can render your will pure, strong and irresistible by eliminating desires, by eradicating Raga-Dvesha, by reducing your wants and by practising Titiksha, passion will die. Will is a powerful enemy of passion.

Lust takes its origin from impure resolution. Indulgence strengthens it. When you resolutely turn away from it, it vanishes and dies.

Sit alone in your meditation room. Close your eyes. Slowly repeat again and again the following formulae. Let the mind dwell on the significance of the formulae also. Saturate the mind and intellect with these ideas. Your whole system–flesh, blood, bones, nerves and cells– should powerfully vibrate with the following ideas:

I am all-purity, Suddhoham Sexless Atman I am

There is neither lust nor sexual Vasana in Atman Lust is mental Vikara; I am a Sakshi of this Vikara

I am Asanga

My will is pure, strong and irresistible

I am fully established in physical and mental Brahmacharya

I am feeling the purity now

You can have a sitting at night also. Sit for ten minutes in the beginning. Gradually increase the period to half an hour. Keep up the Bhav during work also.

Write down on a piece of paper, in bold types, the word "Om Purity" six times. Keep the paper in your pocket. Read it several times during the course of the day. Fix it also in a prominent place in your house. Have the word image "Om Purity" clearly before the mind. Remember several times daily the Brahmachari-saints and their powerful actions. Think over the multifarious advantages of a pure life of Brahmacharya and the disadvantages and evils of an impure life. Never leave the practice. Be regular and systematic. Gradually you will become purer and purer and ultimately you will become an Oordhvareta Yogi. Be patient.

Daily feel: "Through the grace of God, I am becoming better and better, every day, in every way". This is auto-suggestion. This is another effective method.

**Change the Drishti or angle of vision**

You should entertain the Mother-Bhav or Isvari-Bhav or Atma-Bhav towards females. Women also should entertain Pitha-Bhav or Isvar-Bhav or Atma-Bhav towards males.

Sister-Bhav will not suffice. You may fail. Keeping of sister-Bhav in man and brother- Bhav in women will not help much in the eradication of sex attraction and impure thoughts. The sister-Bhav has deceived and deluded many. Pure love will degenerate at any moment into passion when one is careless and non-vigilant. Cobra-Bhav only will help the Sadhakas to a very great extent. After cobra-Bhav comes mother-Bhav in man and father-Bhav in women. Then lastly comes Atma-Bhav in both. Real struggling aspirants only can realize this well, but not dry philosophers.

The cultivation of the Bhav is very difficult. You may fail to develop the Bhav that all women are your mothers and sisters one hundred and one times. It does not matter. Stick to your practice tenaciously. You are bound to succeed eventually. You will have to destroy the old mind and build a new mind. Nevertheless you will have to do it if you want to attain immortality and eternal bliss. You will surely succeed if you are fiery in your resolve and if you have an iron determination. The Bhav will gradually manifest by constant practice. Soon you will be established in that Bhav. Now you are safe.

A man or a woman should practice self-analysis and self-examination. They should have a proper understanding of the ways in which lust operates and plays, and the things and emotions which excite passion and the manner in which one falls a victim to the other. Then only control of lust is possible.

The mind will again try to do some mischief inwardly. It is very diplomatic. It is very difficult to find out its ways and secret underground operations. It demands a subtle intellect, and careful repeated introspection and vigilant watch. Whenever the mental image of a woman crops up in your mind with evil thoughts, repeat mentally, " Om Durga Devyai Namah" and do mental prostrations. Gradually, old evil thoughts will die. Whenever you see any woman, entertain this Bhav and repeat mentally this Mantra. Your Drishti or look will become chaste. All women are manifestations of the World Mother. Destroy the idea that a woman is an object of enjoyment and substitute the idea that she is an object of worship and a manifestation of Mother Durga or Kali.

Change the Bhav, change the mental attitude. You will have heaven on earth. You will be established in Brahmacharya. This is an important method for becoming a true Brahmachari. See Atman in all women. Reject all names and forms and take only the underlying essence, Asti-

Bhati-Priya or Sat-Chit-Ananda. All names and forms are unreal. They are unreal like shadows, water in the rnirage and blueness in the sky.

For a scientist, a woman is a mass of electrons only. For a Vaiseshika philosopher of Rishi Kanada's school of thought, she is a conglomeration of atoms–Paramanu, Dvyanu, Tryanu. For a tiger, she is an object of prey. For a passionate husband, she is an object of enjoyment. For a crying child, she is an affectionate mother who gives milk, sweets and other indulgences. For a jealous sister-in-law or mother-in-law, she is an enemy. For a Viveki or a Vairagi, she is a combination of flesh, bone, urine, faecal matter, pus, perspiration, blood and phlegm. For a full-blown Jnani, she is Sat-Chit-Ananda Atman.

Passion will arise when you think of the body of a female. When you are in the company of ladies, think of the one immortal pure Self of Atman that is hidden in the bodies of the ladies. Constantly make the endeavour. The sex idea will gradually vanish, and with it, the attraction and lust also. This is the most potent method to eradicate passion and the sex idea, Mentally repeat the formula, "Ek Sat-Chit-Ananda Atman." This will lead to the annihilation of passion and to the Vedantic realization of unity or oneness also.

There is neither sex nor sexual Vasana in Brahman. Brahman is Nitya-Suddha, eternally pure: By constant thinking on that sexless Atman, you will be established in Brahmacharya. This is the most powerful and effective method. This is the best kind of Sadhana for those who know the right technique of Vichara. But, only advanced students in the path of Jnana Yoga can rely on the method of Brahma Vichara alone for the destruction of passion. For the vast majority of persons, a combined method is very congenial and healthy. When the enemies are very powerful, a combined method of lathis, pistols, shot-guns, machine-guns, submarines, torpedoes, bombs and poisonous gases is used for the destruction of the enemies. So also, in the destruction of this powerful enemy, passion, a combined method is absolutely necessary.

### 21. Hatha yoga to the rescue

The regular practice of select Yogasanas and Pranayama exercises will help considerably in one's effort to check the sexual impulse. Sirshasana and Sarvangasana will help you a lot in making you an Oordhvaretas. They are also termed as Vipareeta Karani Mudras. They are specially designed by our Rishis of yore such as Gheranda, Matsyendra and Goraksha to make us Oordhvaretas. And by Pranayama, the mind gradually proceeds from the gross to the subtle. It therefore exercises a wholesome check upon sexual irritation. When some evil thought disturbs your mind, at once take to Padmasana or Siddhasana and practice Pranayama. The thought will leave you immediately.

### Siddhasana

This Asana is highly eulogized by Yogins for the practice of Brahmacharya. It will help one in controlling his passion and checking nocturnal discharges and in making him an Oordhvareta Yogi. This Asana is useful for sitting during Japa and meditation.

Place the left heel at the anus. Keep the right heel at the root of, or just above, the generative organ. Keep the trunk, neck and head straight. Place the hands on the right heel.

Sit for half an hour to start with and then slowly increase the period to three hours. Sitting for three hours in one Asana is termed Asana Jaya or mastery over Asana.

**Sirshasana**

This is the king of all Asanas. The advantages that are derived from this Asana are incalculable and indescribable. This is specially designed for stopping nocturnal discharges and helping the flow of semen towards the brain in the form of Ojas Sakti or spiritual energy.

Spread a folded blanket on the ground. Make a finger-lock and keep it over the blanket. Now place the top of your head between the two hands. Slowly raise the legs up without any jerk till they become vertical. Get the help of a wall in the beginning of your practice or ask one of your friends to catch hold of your legs. After due practice, you will be able to keep up balance. When the Asana is over, bring down the legs very, very slowly. When you remain in the Asana, breathe only through the nose.

Irregular Kumbhaka, Rechaka and Puraka–retention, exhalation and inhalation–will make your Asana unsteady.

Do this Asana when your stomach is empty or light. Many chronic, incurable diseases of the stomach, bowels, lungs, heart, kidneys, genito-urinary system, ears and eyes are cured by the regular practice of this Asana.

When you find your legs tossing, retain the breath for a short time. Then the legs will become steady.

**Sarvangasana**

This is an important pose, which can help you assuredly in the practice of Brahmacharya. The digestive, circulatory and nervous systems are at once toned up in a mysterious manner by the practice of Sirshasana and Sarvangasana. This is no Arthavada or Rochak Sabdha or mere eulogy, my dear friends! Practice and feel the beneficial influence yourself. This is the best remedy for wet dreams and various other diseases. There is a healthy glow in the eyes of the practitioner and a peculiar lustre, charm, beauty and magnetic aura in his face.

Spread a blanket on the ground. Lie on the back quite flat. Slowly raise the legs. Lift the trunk, hips and legs. Support the back with the hands on either side. The whole weight of the

body will now rest on the shoulders and elbows. Keep the legs steady. Press the chin against the chest firmly. Breathe slowly, only through the nostrils. Begin with five minutes and try to remain in the Asana as long as you can.

**Matsyasana**

This must be practiced soon after Sarvangasana. It will relieve stiffness of the neck and all crampy conditions of the cervical region caused by long practice of Sarvangasana. This gives a natural massage to the congested parts of the neck and shoulders. Further, it ensures that the student derives the maximum benefits from his practice of Sarvangasana.

Sit in Padmasana over the blanket by keeping the right foot over the left thigh and the left foot over the right thigh. Then lie flat on the back. Stretch the head back so that the top of your head rests on the ground firmly on one side and the buttocks only on the other, thus making a bridge of the trunk. Place the hands over the thighs or catch hold of the toes. You will have to give a good twist to the back. Matsyasana is the destroyer of many diseases. This is very useful for general health also.

**Padangushthasana**

Place the left heel right in the centre of the perineum–the space between the anus and the external organ of generation. Put the whole weight of the body on the toes, particularly the left big toe. Place the right foot over the left thigh, near the knee. Sit carefully now, keeping the balance. If you find it difficult to practice this Asana independently, you can take the help of a bench or sit by the side of a wall. Place the hands on the sides of the hips. Breathe slowly.

The perineal space is four inches in breadth. Underneath this space lies the Veerya Nadi that carries semen from the testes. By pressing this Nadi with the heel, the flow of semen outside is checked. A steady practice of this Asana removes wet dreams and spermatorrhoea and makes one an Oordhvareta Yogi. A combination of Asanas such as Sirshasana, Sarvangasana and Siddhasana is very conducive to keeping up Brahmacharya. Each has its own specific action. Siddhasana acts on the testes and its cells and prevents the formation of semen. Sirshasana and Sarvangasana help the flow of semen towards the brain. Padangushthasana acts on the spermatic duct effectively.

**Instruction on Asana practice**

Physical exercises draw the Prana out. Asanas send the Prana in. Asanas are not only physical, but also spiritual. They help a long way in controlling the senses, mind and body. The body, nerves and muscles are purified. If you do Dhand and Bhaitak five hundred times a day for five years, they will not, in any way, produce any spiritual experience. Ordinary physical exercises develop only the superficial muscles of the body. One can become a sandow with a beautiful physique by practising physical exercise. But, Asanas are intended for physical as well as spiritual development.

Spread a blanket on the floor and practice Asanas over it. Use a thin pillow under the head when you do Sirshasana. Wear a Langoti or Kaupin or loin-cloth when you practice Asanas. Avoid using spectacles and too many clothes.

Those who practice Sirshasana for a long time should take some light tiffin or a cup of milk after finishing the Asana. Be regular and systematic in your practices. Those who practice by fits and starts will not derive any benefit. Regularity in the practice is very necessary if one wants to realize the maximum benefits of Asanas. Generally, people practice for two months in the beginning with great interest and enthusiasm and then leave off. This is a sad mistake.

Asanas should be done on an empty or light stomach or at least three hours after food. You can advantageously combine Japa and Pranayama during the practice of Asanas. Then it becomes real Yoga. Asanas can be practiced on the sandy beds of rivers, open airy places, and by the seaside also. If you practice Asanas and Pranayama in a room, see that the room is not congested. The room should be clean and well-ventilated.

In the beginning of the practice, do each Asana for a minute or two only and then gradually and slowly increase the period as much as you can.

Avoid too much exertion when you do all the Yogic exercises. There must be joy and exhilaration throughout your practices.

Here I have given you instructions for a few select Asanas that are very useful for maintaining Brahmacharya. For detailed instructions on nearly ninety Asanas, refer to my book " Yoga Asanas".

**Mula Bandha**

Press the Yoni or the space between the anus and the generative organ with the left heel. Contract the anus. Place the right heel at the root of the organ of generation. This is Mula Bandha.

The Apana Vayu, which does the function of ejection of excreta, has a natural tendency to move downwards. Through the practice of Mula Bandha, the Apana Vayu is made to move upwards by contracting the anus and forcibly drawing it upwards. Mula Bandha is highly useful for maintaining Brahmacharya. This is practiced during inhalation in Pranayama and during Japa and meditation also.

Mula Bandha is a Yogic Kriya, which helps the Yogic student to take the Apana and the sex energy upwards. The tendency of the Apana is to flow downwards. This downward flow of Apana and the sex energy is checked by the practice of Mula Bandha. The Yogic student sits on Siddhasana and takes the Apana and the sex energy upwards by contracting the anus and practising Kumbhaka or retention of breath. By long practice, the downward seminal flow is checked and semen is sublimated or transmuted into Ojas Sakti or spiritual energy, which helps contemplation. This Bandha checks wet dreams and helps in maintaining Brahmacharya.

Such a beneficial Yogic practice prescribed by the Rishis and Yogis of yore is misused by the people and misprescribed by some inexperienced, ignorant Yogic culturists of the present day. They teach this Kriya to the lay public to achieve their selfish ends and to have a comfortable living. They pompously advertise that people can retain the vital fluid for a long time and have intense sexual enjoyment for a protracted period through this Kriya. They teach this Bandha to the rich householders. Some of the deluded householders are allured by such statements of these Yogic charlatans - whose goal is money-making for comfortable living - and they take recourse to this Kriya. They indulge more on the strength of this Kriya, lose their vitality and come to grief and destruction in a very short period. By injudicious practice of this Kriya, the Apana is dislocated and they get various diseases like colic, constipation and piles.

These Yogic culturists have done intense harm to the public. Instead of prescribing this useful Kriya of the Rishis and Yogis of yore for the attainment of Brahmacharya, and for success in Pranayama in the form of Brahmacharya these deluded souls have excited the householders to become more passionate and to have more indulgence. They have brought a slur on the science of Yoga and Yogis.

They argue: "We must move according to the modern times. People want this. They like such Kriyas. They are benefited. They are more happy by practising this Kriya." Wonderful philosophy indeed! This is the philosophy of the Epicureans and the Charvakas. This is the philosophy of Virochana. This is the philosophy of flesh.

O ignorant man! Open your eyes. Wake up from the deep slumber of ignorance. Do not be carried away by the sweet speeches and indecent demonstrations of these Yogic charlatans or pseudo-Gurus. You will be ruined. Give up such practices. Preserve the vital fluid. Turn it into Ojas through Japa, Kirtan, Pranayama, Vichara. Lead a pious life. Life is meant for a higher purpose. Life is meant for Self-realization.

O Yogic culturists! Do not mislead people. Call yourselves as the noble followers or disciples of the revered Rishis of olden times. Do not prescribe these Kriyas for base ends. Be noble and magnanimous. Aim high. Become true Yogis. Sensible and cultured people will laugh at you if you disseminate Yogic knowledge in this manner. Give them knowledge of the ways to maintain Brahmacharya. Make them real Yogis. People will revere you and appreciate your selfless work.

**Jalandhara Bandha**

Contract the throat. Press the chin firmly against the chest. This is practiced at the end of Puraka and at the beginning of Kumbhaka. Next to this comes the Uddiyana Bandha. These Bandhas are something like three stages of one exercise.

**Uddiyana Bandha**

Empty the lungs by a strong and forcible expiration. Now, contract and forcibly draw up the intestines and also the navel towards the back so that the abdomen rests against the back of the body high up in the thoracic cavity.

This Bandha can be practiced in a standing posture also. In this case, bend a little forward, resting the hands on the thighs and keeping the legs a little apart. These three Bandhas are a good combination. The description of Nauli Kriya can be taken as the next stage of Uddiyana Bandha.

**Nauli Kriya**

Uddiyana Bandha can be done in a sitting posture also, but Nauli generally is done while standing. Keep the right leg a foot apart from the left and rest your hands on the thighs, thus making a slight curve of the back. Then do Uddiyana Bandha.

Now allow the centre of the abdomen free, by contracting the left and the right side of the abdomen. You will have all the muscles in the centre in a vertical line. Keep it so as long as you can do it comfortably. Do this much only for a few days.

After some practice, you should contract the right side of the abdomen and allow the left side free. Here you will have all the muscles on the left side only. Again, contract the left side and allow the right side free. By having such gradual practices, you will understand how to contract the muscles of the central, left and right sides of the abdomen.

Now comes the final stage of Nauli Kriya. Keep the muscles in the centre. Slowly bring them to the right side and then to the left side in a circular way. Do this several times from the right to the left and then do it in the reverse order, from the left to the right. You should always turn the muscles with a circular motion, slowly. You cannot derive the full benefits of this Kriya when you do not do it slowly and gradually. Beginners will feel a slight pain in the abdomen in the first two or three attempts. They need not fear. The pain will vanish after two or three days of regular practice.

**Maha Mudra**

Sit on the ground. Press the anus with the left heel. Stretch out the right leg. Take hold of the toe with the two hands. Inhale and retain the breath. Press the chin against the chest firmly. Fix the gaze at the Trikuti or the space between the eyebrows. Retain the posture as long as you tan. Practice on the other leg also.

**Yoga Mudra**

Sit on Padmasana. Place the palms on the heels. Exhale slowly and bend forward and touch the

ground with your forehead. If you retain the pose for a long time, you can breathe in and out as usual. If you do it for a short time only, retain the breath till you raise the head and come back to your original position and then inhale. Instead of keeping the hands on the heels, you can take them to the back and catch hold of the left wrist with your right hand. This Mudra is useful in keeping up Brahmacharya. It reduces excessive fat in the belly and removes all disorders of the stomach and the bowels. Constipation is removed. The gastric fire is increased. Appetite and digestion improve. If you cannot retain the pose for a long time at one stretch, repeat the process several times. Take rest in the intervals.

**Easy and comfortable Pranayama**

Sit on Padmasana or Siddhasana with an empty light stomach in your meditation room. Close your eyes. Close the right nostril with the right thumb and draw in the air through the left nostril. Close the left nostril also with the right little and ring fingers and retain the air as long as you can. Then remove the right thumb and exhale very, very slowly. Again, in the same manner, draw in the air through the right nostril, retain it as long as you can; and then exhale through the left nostril. The whole process constitutes one Pranayama. Do twenty in the morning and twenty in the evening. Gradually and cautiously increase the period of retaining the air and the number of Pranayamas also. When you advance in the practice, you can have three or four sittings and you can do eighty Pranayamas in each sitting.

**Bhastrika Pranayama**

Sit on Padmasana. Keep the body erect. Close the mouth. Inhale and exhale quickly twenty times like the bellows. Constantly dilate and contract. The practitioner should start with expulsions of breath following one another in rapid succession. When the required number of expulsions, say, twenty for a round, is finished, the final expulsion is followed by the deepest possible inhalation. Retain the air as long as you can keep it comfortably and then very, very slowly, exhale. This is one round of Bhastrika. Take a little rest and then do another round. Do three rounds in the morning and three in the evening. This is a very powerful exercise, beneficial for Brahmacharins. You can do this even when you are standing.

**Hints on Pranayama practice**

Do not take bath immediately after Pranayama practice. Rest for half an hour. Have one sitting only in the morning during summer. If there is heat in the brain or head, apply cooling oil or butter before you take a bath.

Always inhale and exhale very slowly. Do not make any sound during inhalation. In Bhastrika, do not produce any violent sound. Breathe only through the nose. A neophyte should do Puraka and Rechaka only, without any Kumbhaka, for some days.

You must so nicely adjust the Puraka, Kumbhaka and Rechaka that you do not experience a feeling of suffocation or discomfort at any stage of Pranayama. You must not unnecessarily prolong the period of exhalation. If you prolong the time of Rechaka, the following inhalation will be done in a hurried manner and the rhythm will be broken.

Gradually increase the period of Kumbhaka. Do Kumbhaka for 4 seconds in the first week, for 8 seconds in the second week, for 12 seconds in the third week and so on till you are able to retain the breath as long as you can.

Repeat 'Om', Gayatri or any other Mantra mentally during the practice. Have the Bhav, feeling, that the Daivi-Sampat such as mercy, forgiveness, love and so on enter your system during inhalation and that all Asuric Sampat or devilish qualities such as lust, anger, greed and jealousy are thrown out during exhalation. When you inhale, feel that you draw energy from the divine source, cosmic Prana, and that your whole body from top to toe is saturated with abundant, fresh energy. Stop the practice when you are seriously ailing.

**Vajroli Mudra**

This is an important Yogic Kriya in Hatha Yoga. You will have to work hard to get full success in this Kriya. There are very few people who are experts in this act. Yogic students draw water first through a silver tube, a specially made catheter, passed into the urethra twelve inches inside. After due practice they draw milk, then oil, honey and so on. They draw mercury in the end. Later on they can draw these liquids directly through the urethra without the help of the silver tube. This Kriya is of immense use for keeping up perfect Brahmacharya. On the first day you should send the catheter inside the urethra for one inch only, the second day for two inches, the third day for three inches, and so on. You must practice gradually till you are able to send twelve inches of the catheter inside. The way becomes clear and blowing. Raja Bhartrihari could do this Kriya very dexterously.

Even a drop of semen cannot come out of the Yogi who practices this Mudra. Even if it is discharged, he can draw it back through this Mudra. The Yogi, who draws his semen up and preserves it, conquers death. Good smell emanates from his body.

The late Trailingaswami of Benares was an expert in this Kriya. Sri Swami Kuvalayanandaji of Lonavala used to teach this Mudra.

Practice of Mula Bandha, Uddiyana Bandha, Maha Mudra, Asanas and Pranayamas will naturally enable one to understand Vajroli and to get success in its practice. This must be done under the direct guidance of a Guru.

The object of practising Vajroli Mudra is to be perfectly established in Brahmacharya. When aspirants practice this Mudra, they unconsciously divert their mind to sexual centres and thereby they fail to get any success. When you see the description of this Mudra, you will clearly understand that strict Brahmacharya is absolutely necessary. For practising this, there is no necessity at all for a woman or for any sexual intercourse. Since the Grihasthis have their wives and since they think that Vajroli Mudra is a device for birth control, they have a keen desire to practice this Mudra. It is all mere foolishness and delusion. They have not understood the technique and object of this important Kriya.

Your motive in learning the Vajroli Mudra must be pure. You must have the one idea of getting Self-realization through absolute Brahmacharya. Have sex sublimation. You must not misuse the power gained through this Yogic Kriya. Analyze and scrutinise your motive thoroughly. There are very many temptations and dangers on the Yogic road. Beware, my child Prem! I again and again warn you.

## 22. Some illustrative stories

### 1. The power of lust. The example of Jaimini

Once upon a time, Sri Vedavyasa was holding his Vedanta class amongst his students. In the course of his lecture, he mentioned that the young Brahmacharis should be very careful and should not mix with young ladies and that, with all their vigilance and circumspection, they might fall a victim as lust was very powerful. One of his students, Jaimini, the author of Purva-Mimamsa, was a little impertinent. He said, "Guruji Maharaj! Your statement is wrong. No lady can attract me. I am well established in Brahmacharya." Vyasa said, "Jaimini, you will know that soon. I am going to Benares. I will return within three months. Be careful. Don't be puffed up with pride."

Sri Vyasa, through his Yogic powers, assumed the form of a beautiful young girl, with piercing eyes and very charming face, well dressed in a thin silken garment. The lady was standing underneath a tree at sunset. Clouds gathered together. It began to rain. Accidentally, Jaimini was passing along the side of the tree. He saw the girl, felt pity and addressed her: "Oh lady, you can come and stay in my Ashram. I shall give you shelter." The lady asked, "Are you living alone? Is any woman living there?" Jaimini replied, "I am alone. But I am a perfect Brahmachari. No lust can affect me. I am free from any sort of Vikara. You can stay there." The lady objected: "It is not right for a young virgin girl to stay with a Brahmachari alone at night." Jaimini said, "Oh damsel, don't be afraid. I promise you of, my perfect Brahmacharya." Then she agreed and stayed in his Ashram at night.

Jaimini slept outside and the lady was sleeping inside the room. At dead of night, Jaimini began to feel the influence of lust in his mind. A little sexual craving arose in his mind. In the beginning, he was absolutely pure. He knocked at the door and said, "Oh lady, the wind is blowing outside. I cannot bear the cold blasts. I want to sleep inside." She opened the door. Jaimini was sleeping inside. Again the sexual craving became a little more intense and keen, as he was very close to a lady and as he heard the sound of her bangles. Then he rose up and began to embrace her. At once Sri Vyasa assumed his original form with his long beard and said, "Oh, my dear Jaimini, what about the strength of your Brahmacharya now? Are you established in your perfect celibacy now? What did you say when I was lecturing on this subject?" Jaimini dropped his head down in utter shame and said, "Guruji! I am wrong. Kindly pardon me."

This illustration goes to show that even great persons are duped by the power of Maya and by the influence of revolting Indriyas. Brahmacharins should be very careful.

### 2. Passion's hold over man's mind. Socrates and his disciple

One of the disciples of Socrates asked his teacher, "My venerable master, kindly instruct me how many times a householder can visit his legal wife." Socrates replied, "Only once in his lifetime."

The disciple said, "Oh my Lord! This is absolutely impossible for worldly men. Passion is dreadful and troublesome. This world is full of temptations and distractions. Householders have not a strong will to resist temptations. Their Indriyas are very revolting and powerful. The mind is filled with passion. Thou art a philosopher and Yogi. You can control. Pray, kindly prescribe an easy path for the men of the world." Then Socrates said, " A householder can have copulation once in a year."

The disciple replied, "O venerable sir, this is also a hard job for them. You must prescribe an

easier course." Socrates then replied, "Well, my dear disciple, once in a month. This is suitable. This is quite easy. I think you are satisfied now."

The disciple said, "This also is impossible, my revered master. Householders are very fickle-minded. Their minds are full of sexual Samskaras and Vasanas. They cannot remain even for a single day without sexual intercourse. You have no idea of their mentality."

Then Socrates said, "Well said, my dear child. Do one thing now. Go directly to the burial ground now. Dig a grave and purchase a coffin and winding sheet for the corpse before hand. Now you can spoil yourself any number of times you like. This is my final advice to you." This last advice pierced the heart of the disciple. He felt it keenly. He thought over the matter seriously and understood the importance and glory of Brahmacharya. He took to spiritual Sadhana in right earnest. He took a vow of strict unbroken celibacy for life. He became an Oordhvareta Yogi and had Self-realization. He became one of the favourite disciples of Socrates.

### 3. Lust increases with enjoyment. Raja Yayati

There once lived a sagely king named Yayati who lived for a full one thousand years enjoying all the pleasures a king of his position could command. When old age attacked him, and he had still a great desire to enjoy all royal pleasures for some more years, he asked each of his sons, one by one, to take upon himself this old age and give him his youth in return, assuring that after another one thousand years he would return the youth and take back his decrepitude. Not one of them was willing to accept the offer except his youngest son named Puru.

Puru said with all humility that he was quite willing to do as his father wished him and accordingly gave his youth to his father and got in return old age and its consequent weakness. Yayati, being exceedingly delighted with his new youth, began again to indulge in sensual pleasures. He enjoyed himself to the full extent of his desires and to the full limit of his powers and as much as he desired without violating the precepts of religion. He was very happy, but only one thought troubled him. And that was the thought that the one thousand years would soon come to an end.

When the fixed time came to an end, he came to his son Puru and addressed him thus: "O son, I have enjoyed with your youth to the full extent of my desires and to the full limit of my powers and all according to their seasons. But, desires never die. They are never satiated by indulgence. By indulgence they flame up like the sacrificial fire with ghee poured into it. If one becomes the sole lord of all the earth with its paddy, oats, gems, beasts and women, still it will not be considered by him enough. Therefore, the thirst for enjoyment should be abandoned. The thirst for enjoyments which is difficult to cast off by the wicked, which does not fail even with failing life, is truly a fatal disease in man. To get rid of this thirst is real happiness. My mind was attached to the pleasures of life for full one thousand years. My thirst for them, however, without being abated, is daily being increased. Therefore, I shall get rid of it. I shall fix my mind on Brahman, and becoming peaceful and having no attachment, I shall pass the rest of my days in the forest with the innocent deer." So saying he installed Puru on the throne after giving him back his youth and retired into the forest to lead the life of an ascetic.

### 4. Dawn of Viveka and Vairagya. Yogi Vemana

Vemana was born in the year 1820 in a small village in the district of Godavari in Andhra Desa. He had a brother by name Anu Verna Reddy. His parents passed away when he was quite a young boy. He was born in a rich family. He was a Reddy by caste.

Vemana was sent to a primary school. He was not able to prosecute his studies. He fell into evil company and became a rowdy boy. But he was very handsome and active. Anu Verna Reddy and his wife Narasamma liked Vemana very much. At the age of fifteen, Vemana became debaucherous. He spent much money for the sake of women. Yet, his brother and sister-in-law liked him very much.

Anu Vema Reddy and his wife wanted to correct the ways of Vemana. They stopped giving him any money. So Vemana stole at night the ornaments of his sister-in-law and gave them to a prostitute. When his sister-in-law came to know of the loss of the jewels, she asked Vemana, "Where are my jewels?" Vemana answered, "As you did not give me money, I took them and gave away to my beloved." Narasamma did not speak a word. She did not even inform her husband of the loss of the jewels. She liked Vemana very much. She locked up all her ornaments in the safe.

The prostitute urged Vemana to bring some More money or ornaments. So, again at dead of night, Vemana woke up from his bed and tried to remove some of the ornaments from the neck of his sister-in-law. She was wearing only the sacred Mangala Sutra that was tied round her neck at the time of her marriage; she had kept all her other jewels in the safe. Vemana wanted to remove at least this ornament. When he was attempting to remove it, Narasamma woke up and caught hold of his hand and asked him why he came to her bedroom at midnight. He replied in a daring manner: "My beloved asked me to bring some ornaments. I came here to take them." Narasamma asked him to get out of the room at once. Then Vemana cried and fell at her feet. Narasamma prayed to God to give good Buddhi to Vemana and make him a pure, virtuous soul. Then she promised to give Vemana an ornament, provided he would strictly obey her words. Vemana fully assured her.

Narasamma said: "Vemana! Ask the girl to stand naked in front of you. Let her back be turned towards you. Then ask her to bend down and take the jewel from your hands by passing her hands through her thighs." Vemana promised to do so and took an oath also in the name of Goddess Kali. Then his sister-in-law gave him a valuable ornament.

Vemana proceeded directly to the prostitute's house and asked her to do in the manner his sister-in-law had instructed. While the prostitute was bending down, he saw very clearly the private parts of the woman. At once intense Vairagya dawned in his mind. He retraced his steps to his house with the ornament in his hands. He gave back the ornament to his sister-in-law and related to her all that had happened. He said, "My dear sister-in-law! Thank you so much for all your kind acts. I am a changed man now. There is no real happiness in this world. It is all jugglery of Maya. I am going now in quest of real happiness." He left the house at once and went to a Kali temple near his village and sat near the image of Kali.

Now it so happened that, for some years, a man named Abhiramayya had been praying to Kali for Her Darshan. One day She appeared in his dream and said, "Come tomorrow at midnight. I will give you Darshan." But the unfortunate devotee could not come the next day. When Kali came, Vemana was there instead. Kali asked Vemana to seek a boon of her. Vemana said, "O Mother! Give me Brahma-Jnana." Mother Kali then initiated him into the mysteries of Jnana. From that day onwards, Vemana became a virtuous man with great devotion, Yogic powers and Jnana.

In course of his wanderings, Vemana went to Cuddapah. He lived in a forest near Cuddapah. He planted various fruit-bearing trees like melons and cucumbers. The cucumbers were all filled with gold. With this gold, Vemana built a temple at Sri Sailam. Even today, this temple at Sri Sailam contains the famous Jyotirlingam of Mallikarjuna. It is a famous place of pilgrimage. One day some thieves came to rob the cucumbers containing gold. They all became senseless due to the Yogic powers of Vemana.

Once Vemana entered the cottage of a poor Brahmin at midnight and went to sleep on his bed. During the night, he answered the calls of nature on the bed itself. That portion of the bed, which was soiled by his excreta, became transmuted into gold.

Vemana cast off his physical sheath in 1865 in Katarupalli in the Cuddapah district. He wrote several books in Telugu on Yoga, chief among them being "Vemana Tattva-Jnanam" and "Vemana Jivamritam".

**5. Beauty lies in imagination. The story of Hemachuda**

There was a king named Muktachuda in olden times. He ruled the kingdom of Dasarna. He had two sons, Hemachuda and Manichuda. They both were very handsome and virtuous. They had good behaviour and conduct. They were also very proficient in all the arts. They both went to the mountain Sahya with attendants and weapons for hunting. They shot many tigers and wild animals. All of a sudden there was a terrible sandstorm. Immense darkness prevailed. One could not see the other person.

Hemachuda somehow managed to reach the hermitage of a sage, which was full of fruit trees. He saw in the Ashram a beautiful maiden. He was quite astonished to see a fearless girl in that solitary forest. He asked the maiden, "Who are you? Who is your father? Why are you alone here? How did you develop this courage?" She replied politely, "Welcome, O prince! Take your seat. Take a little rest. You seem to be much tired. Kindly take these fruits and nuts. I shall relate my story." The prince ate those fruits and nuts and rested for a while.

The girl then began: "O prince! Harken to my story with rapt attention. I am the God¬child of sage Vyaghrapada who is adored by all, who has conquered the world by his severe austerities, and who has attained liberation. My name is Hemalekha. Vidyutprabha, celestial nymph of matchless beauty and indescribable splendour, one day came to the river Veena for bathing. Sushena, the king of the Vengas, also came there. Sushena was captivated by the enchanting beauty of Vidyutprabha. The celestial nymph was also infatuated with the handsome figure of King Sushena. Sushena pleaded his love to Vidyutprabha. She responded. The king spent some time with her. Afterwards he returned to his capital.

"Vidyutprabha soon brought forth a child." She left the child there as she was afraid of her husband and went to her place. I am that child. Vyaghrapada came to the river for his daily ablutions. He saw me and took pity on me. He brought me up like a mother. I regard him as my father. I serve him with reverence. Through his grace I have become fearless here. My father will return presently. Please wait a little. Pay your respects to him and obtain his blessings." The intelligent girl understood the heart of the prince and said: "O prince! Do not get disheartened. You can gratify your desire. My father will grant your desire."

Immediately, the sage Vyaghrapada entered with flowers for worship. The prince got up and prostrated before the sage. The sage understood that the prince was in love with the girl. He gave Hemalekha in marriage to the prince. The prince returned with her to his city. His father was very much delighted. He celebrated their marriage with pomp and splendour.

The prince loved Hemalekha immensely. He was very much attached to her. But he noticed that she was rather indifferent to sensual pleasures. He asked her one day: "O dear Hemalekha, what is the matter with you? I am very much attached to you. Why do you not reciprocate my love? Nothing seems to have any effect on you. You are dispassionate. How can I enjoy when you have such an attitude of mind? You always sit with closed eyes like a statue. You do not laugh, play and joke with me. Kindly speak out your heart. Be frank."

Hemalekha replied respectfully: "O prince! Hear me. What is love? What is dislike? As this is not clear to my mind, I am always reflecting over it. I have come to no definite conclusion. Please enlighten me on this point. I entreat you."

Hemachuda replied with a smile: "It is true that women possess an innocent mind. Even animals understand what is like and dislike. We see that they like pleasing things and dislike unpleasant objects. Beauty gives us pleasure; ugliness gives us pain. Why do you waste your time daily on this?"

Hemalekha replied: "It is true I that women have no independent power of thinking. So, is it not your duty to clear my doubts? If you throw light, I will leave off thinking and be attached to you always. O prince! You said that like and dislike or love and hatred arise out of objects which give us pleasure and pain. But the same object gives us pleasure and pain on account of time, circumstances and environments. What is your decision then? Kindly give me your definite answer. Fire is very pleasant in winter, but in summer it is very terrible. You cannot go near the fire. The same fire gives pleasure in cold countries and pain in hot countries. The quantity of fire gives us different results. Similar is the case with wealth, wife, son, mother and so on. These induce positive sufferings and misery. Why is it that your father Muktachuda, despite his possession of immense wealth, sons and wife is always sorrowful? Others are very happy even without these. Worldly happiness is mixed with misery, pain, fear and anxiety. So it cannot be called happiness at all. Misery is personal and impersonal or internal and external. The external one is caused by the faults of the elements on the body. The internal one is born out of desire. It has connection with the mind. Of these, the internal one is more formidable. It is the seed or cause for all suffering. The whole world is drowned in such internal misery. The tree called misery has desire as the strong and never-failing seed. Even Indra and other gods are impelled by this desire. They carry out its instructions day and night. If there is no desire, you cannot experience any pleasure. Such a mixture of happiness and misery is enjoyed even by the insects, worms and dogs. Do you think that man's happiness is greater than this? The happiness of the insects is superior to that of man. Because desire is not mixed in their pleasure, it is unalloyed. Whereas, in man, a little pleasure is found in the midst of thousands of ungratified desires. This cannot be called happiness. Man feels happy by embracing his wife, but by pressing her limbs too much, he makes her feel uneasy. After sporting, they are exhausted. What happiness have you in these sensual perishable objects? Kindly explain, O prince! This sort of happiness is enjoyed even by dogs, donkeys and pigs. But, if you say that you are happy by looking at my physical beauty, this happiness is imaginary and illusory like embracing a lady in a dream.

"A certain beautiful prince had a very handsome wife. He was very much attached to her. She, on the contrary, was in love with the prince's servant. She was cheating the prince by foul means. The servant would mix some intoxicating drug in the wine given to the prince. Then he would send an ugly servant-maid to the prince. He himself would sport with the prince's wife. The prince, under intoxication, was thinking: 'I am very fortunate. I have got the most beautiful lady in the world.' Many days passed thus. One day the servant forgot to mix the narcotic in the wine. The prince also did not drink much that day. He joined the ugly woman when he fell a victim to passion. He now found out that she was the servant-maid. He asked her where his dear wife was. She kept silent at first. Then the prince drew the sword and threatened to kill her if she did not reveal the whole truth. She told him everything and showed the place where his beautiful wife was with the servant. The prince said: 'What a fool am I! I have degraded myself by drinking. Whoever places too much love on a woman becomes despicable. Just as a bird is not fixed to any particular tree, so also, woman is not fixed to one man. She has fickle, unsteady mind. I have become a beast. I have lost my power of discrimination. I regarded my wife as more valuable than my very life itself. A man who is attached to a woman and who yields to a woman is a veritable donkey indeed. Woman is evanescent like the autumnal sky. I did not know woman's

nature till now. She goes to the dirty servant and she has left me who am ever attached to her and who is faithful to her. She pretended to show love to me like a drama actress. I am cheated. The servant is ugly in all his limbs. What beauty does she find in him?' The prince became disgusted with everything. He left the kingdom and went to a forest."

Hemalekha continued: "Therefore, O prince! Beauty is a mental creation only. Beauty is mind-born. Beauty is the result of mental conception. Just as you behold beauty in me, others find even better charm in ugly women. On seeing a woman, her reflection is formed in the mirror of a man's mind. If a man thinks of this beauty constantly, desire is stimulated in that part of the body, which is subject to impulse. That man in whom the desire is thus stimulated enjoys sensual pleasure, whereas, he whose desire is not stimulated does not care to see even the most handsome girl. The cause for this is the constant meditation on beauty or woman. Boys and ascetics do not meditate or think on this. Therefore, they do not get any desire for sensual pleasures. Those who find pleasure in the company of a particular woman create in their minds the beauty according to their ideas, irrespective of whether the woman is ugly or most beautiful. They project their ideas of beauty in the woman. If you ask how beauty is found in an ugly woman and how there can be joy without beauty, I can only say that a passionate man in his infatuation is blind. Cupid is painted blind. The passionate man finds the beauty of Rambha in the most ugly woman. There can be no beauty without desire. If beauty be natural like sourness, sweetness and bitterness in substances, then why is it not found in children and young girls? Therefore, beauty is created by mind only.

"People think as beautiful this physical body which is composed of flesh, filled with blood, built of nerves, covered with skin, a cage of bones overgrown with hair, full of bile and phlegm, a box of excreta and urine, created out of blood and semen, born through the urinary passage! How can those persons who find pleasure in this be superior to worms born in filth? O prince, you find my physical body to be beautiful. Just analyze this body part by part and think over each part. Think over every part of sweet and delicious things. All things we eat are changed into abominable dirt. When such is the case, what is lovable and delighting?"

Hemachuda heard the nectar-like instructions of Hemalekha with great attention and interest. He developed strong Vairagya and Viveka, meditated on the all-pervading, pure, immortal Atman and became a Jivanmukta. Manichuda also learnt the truth from his brother; Muktachuda from his son; and his wife from her daughter-in-law. The minister and citizens of that town became wise. Even birds were uttering and others words of wisdom in that town. Sages Vamadeva and others noticed that all in that town, including the animals and birds, were learned and wise and called the city as Vidyanagar or the Town of Wisdom.

### 6. Physical beauty is no beauty. Story of a prince

Once a young prince saw a beautiful princess on the banks of a river when he was on a hunting excursion. The princess had a philosophical bent of mind. She had mastered several Vedantic books. She was practising deep meditation on Atman. The prince approached her and wanted her to marry him. She flatly refused. The prince again and again entreated her in various ways. She finally told him, "Please come and see me in my residence after ten days. I shall marry you". The prince also was a student of Vedanta, but he had no real sustained Vairagya.

He spent sleepless nights, and on the morning of the tenth day, eagerly proceeded to the palace of the princess.

The young princess had already devised a means to escape from the clutches of marriage. She took a drastic purgative of croton oil continually for ten days and collected all the motions in ten

separate enamel commodes and arranged them all nicely with numbers 1 to 10 in a big room, covering all the commodes with beautiful silk clothes. She now looked all skin and bones. Her eyes were sunken and she lay down on her bed.

The prince came to meet her with great joy. The maid-servant conducted him to the room where the princess lay. The prince could not recognise her. He asked the maid-servant, "Where is the young, beautiful lady? She is not the lady whom I met the other day!" To which the princess replied, "O dear prince, I am the very same lady. I have carefully stored up my beauty in the yonder room. Kindly go with me and see the accumulated beauty there. Come along with me now. I shall show it to you". So saying, she took the prince to the room, removed the silk pieces, and asked him to look at her beauty. She added, "This is the beauty of my skin and flesh". The prince was simply stunned. He did not speak a word to the lady. He prostrated at her feet and took her as his mother. He threw off his princely robes and retired into the forests. Now his heart was filled with intense Vairagya. He sought the protection of a sage, got instructions from him, practiced rigorous meditation and attained Knowledge of the Self.

**7. Being busy is the best way to control lust. Story of a ghost**

The mind is like the ghost, which is always restless. Once a Brahmin Pundit, through Mantra Siddhi, had control over a ghost. The ghost said to the Pundit, "I can do any work for

you in a minute. I have supernatural powers. You must be giving me various kinds of works

always. If you leave me even for a second without work, I will at once devour you". The Brahmin agreed.

The ghost dug a tank for the Brahmin, ploughed the fields and did various works in a short time. The Brahmin was not able to engage the ghost in any further work. The ghost threatened him, "Now there is no work for me. I will devour you". The Brahmin was much puzzled. He did not know what to do. He went to his Guru and explained his situation. His teacher said, "Use your common sense. Install a big, stout, soft, wooden post in front of your house. Apply castor oil, wax and other greasy substances to the post. Ask the ghost to get up the post and get down the whole day and night". The disciple acted accordingly and controlled the ghost without any difficulty. The ghost became helpless.

Even so, you must give to the mind some kind of work or the other always: Japa, meditation, Svadhyaya, service, Kirtan, prayer and so on. You must keep it fully occupied. Then only the mind can be easily controlled. You will have no evil thoughts. You can be well established both in physical and mental Brahmacharya.

**Select sayings on sex and celibacy**

Brahmacharya is abstaining from all kinds of Maithuna or sexual enjoyment for ever, in all places and in all conditions, physically, mentally and verbally.

- Yajnavalkya

Thinking of a woman or her picture, praising a woman or her picture, sporting with a woman or her picture, glancing at a woman or her picture, secretly talking to a woman, thinking of a sinful action towards a woman actuated by sensuality, determining upon the sinful action, and bodily action resulting in the discharge of semen are the eight characteristics of copulation; and Brahmacharya is quite contrary to all these eight indications.

- Daksha Smriti

Know that in this world there is nothing that cannot be attained by one who remains from birth to death a perfect celibate... In one person, knowledge of the four Vedas, and in another, perfect celibacy - of these, the latter is superior to the former who is wanting in celibacy.

- The Mahabharata

Brahmacharya or spotless chastity is the best of all penances; a celibate of such spotless chastity is not a human being, but a god indeed... To the celibate who conserves the semen with great efforts, what is there unattainable in this world? By the power of the composure of the semen, one will become just like myself.

- Lord Sankara

And those students who find that world of God through chastity, theirs is that heavenly country; theirs, in whatever world they are, is freedom.

- Chhandogya Upanishad

A wise man should avoid married life as if it were a burning pit of live coals. From the contact comes sensation, from sensation thirst, from thirst clinging; by ceasing from that, the soul is delivered from all sinful existence.

- Lord Buddha

These sexual propensities, though they are at first like ripples, acquire the proportions of a sea on account of bad company.

- Narada

Sensuality destroys life, lustre, strength, vitality, memory, wealth, great fame, holiness and devotion to the Supreme.

- Lord Krishna

Death is hastened by letting out semen from the body; life is saved and prolonged by preserving it.

There is no doubt that people die prematurely by letting the semen out of the body; knowing this, the Yogi should always preserve semen and lead a life of strict celibacy.

- Siva Samhita

Caution in diet is of threefold value, but abstinence from sexual intercourse is of fourfold value. The Sannyasi had, and has a rule never to look at a woman.

- Atreya

Let not a Brahmin see a woman naked.

- Manu

## Commentary on Swami Sivananda's 8th Spiritual Instruction

By Swami Chidananda

8. Brahmacharya: Preserve the vital force (Veerya) very, very carefully. Veerya is God in motion or manifestation–Vibhuti. Veerya is all power. Veerya is all money. Veerya is the essence of life, thought and intelligence.

Brahmacharya, which is the third of the five niyamas of Maharshi Patanjali, gets mentioned in practically every one of the scriptures of Sanatana Vaidic Dharma (Eternal Religion)–the Bhagavata, the Ramayana and all the Puranas. It is also in all the Yogas-Bhakti Yoga, Jnana Yoga, Hatha Yoga, Raja Yoga.

In the Hindu tradition three great principles or qualities have been laid down as fundamental practices for spiritual development. They are ahimsa, satyam and brahmacharya (non-injury, truthfulness and chastity).

*Yadi moksham icchasi chetthaatha*
*Vishayan vishavat thyaja*
*Brahmacharyam ahimsa cha*
*Satyam peeyusha-vad-bhaja*

"If you desire your highest blessedness, give up like poison desire for sensual enjoyment and pleasures and like nectar receive into your life the triple virtues of chastity, non-injury and truthfulness."

Down the ages this has come to be the cardinal doctrine of the Higher Life.

Within the context of the Christian faith, the prophetic religion that formed itself around the teachings of Jesus of Nazareth, faith, hope and charity are lauded as cardinal virtues. Within the context of this religion, there is also Sannyas (order of renunciation)–the Christian monastic tradition. In this monastic tradition, three great vows are indispensable, they are poverty, chastity and obedience. That is the monastic vow. That is the vow of the monks and priests in seminaries as also the vow of the nuns in convents.

This also existed in pre-Christian Roman times when for the mystical Oracle of Delphi, it was only virgins who were qualified to perform the high task of divining the will of God and guiding man. This they proclaimed in a state of spiritual trance. These unmarried maidens were dedicated to God and this task, and it was believed that it was only in the pure minds and hearts of these virgins that God revealed His sacred Will. They were called Vestil Virgins of Delphi. So, the tradition of brahmacharya–chastity, self-control, sex purity did not commence from Christianity, it must have already been there within the tradition of Judaism as well.

Long before that, during the time of Buddha–who preceded Jesus by more than 500 years–the doctrine of chastity was a necessary preparation and foundation for the life of renunciation, asceticism and Yoga for the seeker after the Great Reality or for attainment of Enlightenment and Wisdom. This foundation was recognized by Buddha. The Young prince living in a palace with his young wife and baby–Rahul, left everything and went into the forest. That great renunciation, great tyaga was wonderfully brought out by Sir Edwin Arnold in his Light of Asia, a poetical presentation of Buddha's great life, career and attainment.

Thus, it is something that has been handed down to humanity from time immemorial. It is a part of the global heritage from various diverse directions and sources. Far back, even before Zoroaster or Buddha, the ancient prophets of the Upanishads proclaimed the same thing. We hear mentioned in the Vedic age of Indra and Virochana approaching Brahma for instructions, and Brahma sending them back to observe brahmacharya for so many years–"Then come and ask me, I shall give you some knowledge, part of my knowledge." So they go and observe the vow of celibacy for so many years and come back. Then He gives them a part of the Truth. After that He says–"Now go back and observe celibacy for some more years and come back." Because, it is necessary to grasp the concept of That which is beyond the grasp of the mind and the senses, beyond speech and thought. They were unable to grasp it. A gross mind which is identified with the body, with the senses and with the sense appetites, and which is enslaved by the pleasure principle only, is unfit to think of abstract and abstruse ideas and concepts. A mind that has become gross due to the progressive increase of rajas and tamas, becomes unfit and naturally spiritual life and practices are a far cry to that individual. Mind must become attenuated, it must become very fine. There should be no grossness–desires, attachments and cravings in it. A certain psychic fineness of the antahkarana (inner being) is said to be essential and indispensable for rising higher into sublime ideas, thoughts and processes of viveka (discrimination), vichara (enquiry) and atma sadhana (enquiry into the Self). Therefore, this process of purification, the rising from the gross to the subtle, is the essence of the concept of brahmacharya.

The sage, Rishya Sringa, was established in brahmacharya. When a whole kingdom was threatened by famine, due to a drought, the king was deeply concerned, people were in great fear and anxiety. Then some sages advised that if this great man, who was established in the vow of absolute celibacy and continence, could be brought to the kingdom, into the royal city, then the heavens would bless them with rain. So they induced him to come. Thus the famine and possible death due to starvation of countless people was averted.

Long, long ago, our Puranic scripture, Srimad Bhagavata Mahapurana has given the highest place for a great lady who was a paragon of virtue and chastity and total fidelity to her husband. Never did a thought of any other man cross her mind even in dream or imagination. So much so that the three great cosmic deities, the Creator, the Preserver and the Dissolver– Brahma, Vishnu and Mahesvara had to admit her greatness and confess that they had failed in trying to shake her from her firm adherence to chastity when they tried to test her–she was given a crucial test, maybe to glorify this great quality of chastity. She became immortal–Sati Anasuya, the mother of the Trimurtis incarnated as one avatara–Sri Dattatreya, who is regarded as the Adi-Guru.

Even so, the great world mother, Jagan-Mata Sita Janaki–the queen and wife of Lord Rama–became immortal as an example of the great virtue of pativrata (faithful wife). And therefore the couple, Maryada Purushottam Bhagavan Sri Ramachandra and Jagan Mata Sita Janaki are regarded as the ideal for the second ashrama–the grihastashrama, forever and for all times to come, for all those that believe in the Vedas and the Vedic way of life.

For 14 years Laxmana observed the vow of perfect celibacy and therefore it was he alone who was able to ultimately give victory to the side of Rama by destroying Indrajit (Meghanada) the invincible and invulnerable son of Ravana.

In the cultural history of India, the name of Bhishma evokes awe, wonder and admiration in the hearts of each and every individual who has heard about him and the great vow he took in order to fulfil the desire of his father. It has gone down in history as Bhishma Pratigna. He became a lifelong Brahmachari, and was one of the most invincible of warriors in the whole narrative of the Mahabharata. Just as the determination, the resolution, and the austerity performed by Bhagirath, another scion of the royal race and royal family, has gone down in history as

something unprecedented, unparalleled, unique. We speak of Bhagiratha prayatna!

Now, we cannot simply brush aside all these facts as so mush foolishness or so much meaningless. These were not normal people, they were supernormal extraordinary personalities who had acquired Supreme Wisdom, great intuition and attained towering heights of Self¬realization. Sages like Vyasa and Valmiki, were not infantile, irrational idealists–they were Tattva-vettas, Brahma-jnanis and therefore we would only be demonstrating our emptiness, our bankruptcy in vichara and viveka if we question the rationality of the principles and teachings of these great ones.

So it seems to be important that not only in the context of Satya Sanatana Vaidic Dharma but in the context of all the great living religions of the world today there is something deeply scientific and meaningful and of great importance in the observance of these principles. And you will find that Zoroaster, Socrates, Jesus, Buddha, they might not have propagated any Yoga path or Sadhana system, but they gave forth great teachings for attaining Blessedness by fulfilling the highest purpose of human existence namely love of God.

All these are indications of the concept of conserving a certain dynamic force in the human biological being and converting and sublimating this force upon which your existence, my existence–the existence of all of us physically, has been dependent. I am here, Chidananda, sitting and talking to you through the Grace of Gurudev. This has been possible because my parents produced for me this physical vehicle into which I could come at the time of prarabdha (pre-fixed birth). Even so, because the parents of Buddha, Raja Shuddhodana and mother Yasodhara had prepared the wondrous body for the Tathagata, we have the inspiring teachings of this great Master who built up a large following, a great religion, philosophy, and meditational system.

And it is therefore this concept of conserving a dynamic biological force within the human system and converting it into a higher subtler force through sublimation, conservation, preservation and taking it higher into the psyche in the form of a very, very refined subtle energy, psychical energy called ojas–ojas means that which is radiant, that which shines, that which is effulgent. This wise technique, a scientific method of converting the gross into the subtle; physical into the spiritual; psychic into the spiritual was evolved by the great sages.

**Perpetuation of the Species**

Because provision was made by the Cosmic Intelligence Power that we call para- Brahman and the Cosmic Force that we call Para-shakti, Adi-shakti, Maha-shakti, it has been possible that different species of living creatures, different species of plant life, botanical life, has lived, developed and evolved through the ages. This perpetuation of the species is the law of life in the entire universe, in every form of life, not only human, animal or sub-animal–insect, reptile, fish–but even in the botanical world. How there is cross pollination and how the flower is the means of carrying out this act of reproduction, it is an intricate, mysterious marvel! Those who study it will be amazed at the wonderful science behind it, will marvel at this unknown mysterious Cosmic Intelligence that has brought this process about. One is struck with awe and admiration when one begins to go deeper into the process of how life is perpetuated on every level, every plane and every field of life, even from the most rudimentary life of a single cell, how it splits, divides itself and multiplies.

How wonderful that a seed is able to germinate due to the presence of two factors, so that the power of these factors gives it that mighty force of even breaking through rock, breaking through the pressure of heavy soil over it–a tiny, tender little thing like a seed that has just germinated. What a miracle! What great force! It cleaves the earth ten times harder than its tender shoot,

and surfaces. If by chance a seed has been deposited on the top of a concrete terrace, when it germinates it even breaks through bricks and cement walls and displaces them and puts forth its own life.

This act of multiplying and reproducing is present everywhere. It saturates and permeates the whole universe because from the angle of cosmology, the entire universe is the outcome of such a primal first wish for multiplication. "I am One, may I become many." Thus the Vedas say that there was one imponderable, mysterious Being. What that Being was, who knows, because that Being was one without a second. So, a second not being present, not existing how can there arise the question of anyone cognizing that Being? Who was there to cognize when that- Ekameva 'dvitiyam Brahma (God) alone existed. And in that mysterious Being there arose this germ of an idea. He thought: "May I become many. I am One, may I become many." That is how they try to explain the genesis of the advitiya and the aneka from the Ekameva 'dvitiya. And, therefore, the concept of multiplication is at the very heart and essence of existence because it arose from Brahma and therefore it is present everywhere. In the Bible it is put in a different way. God created man and told him: "Go forth and multiply." And, if you delve into the scriptures of all religions, you will find that somewhere or the other this fact is there.

Therefore, the great Cosmic Intelligence and Power called God or Paramatman, the Supreme Soul or the Universal Spirit, permeates and indwells everything that exists. And thus when there is a provision made in a certain period of life then it takes on the nature of a very, very sacred act. Because, ultimately the atman is not created, what is created by the parents, human or sub-human, is only a vehicle for the entry into the earth plane of a spirit, a nucleus of consciousness. And the creation of this receptacle is an act wherein the partners in a marital state co-operate with Brahma, the creator–Srishtikarta Brahma. So they take on a certain part of Brahma's function. Therefore it is sacred.

**Power of Brahmacharya**

It is this force of brahmacharya that is the invaluable force that gives success in sravana (hearing), manana (reflection) and nididhyasana (concentration). It gives success in the practice of the nine modes of Bhakti–Sravana, kirtana, smarana, archana, vandana, pada-sevana, dasya, sakhya, and atma-nivedana. It makes possible the successful practice of Raja Yoga–yama, niyama, asana, pranayama, pratyahara, dharana, dhyana and samadhi. It makes for a fruitful practice of asana, pranayama, mudra, bandha, kriya leading into samadhi of the Hatha Yoga system. It is this force that brought forth Ravindranath Tagore, Bhagat Singh, Mahatma Gandhi, Beethoven, Bach, Albert Schweitzer, Joan of Arc and Mother Theresa. It is this marvellous force that brought forth sage Valmiki and all the other great towering figures in history. Their miracle was because of this secret of conservation, preservation, sublimation and sublime application towards a higher purpose.

The profligate who wastes his vital power and becomes a nervous wreck falls prey to various diseases. He is like the foolish multi-millionaire's son who throws away his money in drinking, gambling and other extravagances, purchasing a dozen cadilacs, houses and land in Germany, Switzerland, Italy, Isles of Capri and Monte Carlo and then afterwards becoming bankrupt and reduced to a beggar, why? Whatever was given to him was squandered. It was lost. Not knowing its value, he became reduced to abject poverty. What a deplorable, pitiable state!

Energy and strength are necessary for all processes and all activities. The higher the activity, the greater the need of energy. Diesel can drive certain vehicles. Petrol can only drive certain vehicles. Neither diesel nor petrol can make an aeroplane fly, they have to have high octane fuel for making aeroplanes fly. Therefore, crude energy is enough for physical functions. A more

subtle type of energy is necessary for intellectual functions–going to the university and studying for a law, science or nuclear science degree. An altogether different type of highly refined, extremely subtle force is necessary for the process that takes you across the barrier of the relative and launches you into the Absolute. Dhyanavastha–it is that subtlest of the subtle, most refined process that brings you face to face with the Supreme Reality–God-realization. It is the stage of Yoga next to Super-consciousness or samadhi, where Purusha (Spirit) attains awareness of His own ever-free, independent, all-perfect nature distinct from prakriti (matter). And therefore, it is only one step next to the threshold of Super-consciousness, Self-realization, Aparoksha Anubhuti. For that process, you can just imagine how subtle and how refined the mind has to be. And so the gross potential has to be first of all refined. It is like mining ore from the bowels of the earth. The ore contains gold, but it is not gold. It has to be refined and sifted until pure gold is brought out. So the biological sex-force has to be transmuted into a subtle psychic spiritual force called ojas.

**Duties of Householders**

All this talk about brahmacharya must not give us the impression that in Hinduism and in the Hindu religion, sex has no place and celibacy is the only thing that is insisted upon and lauded as the highest virtue. That would be a mistake, a misconception. In the Varnashrama Dharma, pattern of life formulated and given for the individual born into the Hindu faith (Vaidica Dharma), brahmacharya is insisted upon as total abstinence from sex life, from any form of physical and mental manifestation of sex life, for three of the four ashramas. But in the Grihasthashrama (householders' life) the exercise of sex life is regarded as sacred, and elaborate rules and regulations have been drawn up for it. A great deal of advice, guidance and instructions have been given for the second ashrama, where it becomes not only a right and permitted but is elevated to the sacred duty of the householder. It has been given as the most important duty to perpetuate the particular family lineage, and it is considered a sacred duty to contribute one's mite towards the generation of tomorrow. So, it has been recognized as an important function of the human individual, and this lifelong partnership is regarded as one of the most sacred aspects of human life. Here it has been carried to the level of the yajna (sacrifice). In the samskaras (four stages of life) this particular aspect of yajna is there in order to support life. Just as the eating function of the individual has been taken to the level of a yajna, saying it is ahuti, not an offering to an outer fire in a yajna kund but a daily sacred offering to agni (the inner gastric fire)–to that agni each morsel of food is offered as ahuti; so this is a sacred yajna– the offering of the ahuti of the life principle into the partner in order to perpetuate the family lineage.

But then it is made legitimate, permissible, a duty. If you do not perform that duty, dire consequences are foretold by the scriptures–that if you do not have a progeny, and there also if you do not have a male progeny, the parents will go to hell, a special hell reserved for them. And, therefore, Sanatana Vaidica Dharma has even permitted that if a Brahmin has not a putra santana (male child) he may take another wife. He can even take four wives. Where the male offspring is very important to a royal household, a king can marry several wives. So Hinduism is not anti-sex or a negation of the human nature and human function. On the contrary where it is necessary it is regarded as the highest duty.

**Brahmacharya in Modern Society**

Brahmacharya is that way of living your life, that way of conduct and behaviour that will ultimately and gradually lead you towards Brahma jnana–grant you Brahma jnana. In a specific way, it has come to mean purity in sex life. But, this is an insufficient meaning. Mahatma Gandhi

said that no attempt to keep oneself under control and in mastery only from the point of view of one's carnal passions or physical appetites will ever be successful unless simultaneously one tries to keep all one's senses under control. Absolute establishment in brahmacharya, absolute sex purity is possible only if one is a self-controlled person in a completely integral sense of the term. You must have your ears under control. You must have your eyes under control. You must have your hands and feet under control. You must have your tongue also under control. Then there is some possibility of being established in sex purity. And Gurudev's concept of brahmacharya is not only limited to the physical restraint of the body and its passions but includes mental brahmacharya as well. He said: "You must be established in perfect brahmacharya, physically as well as mentally so that even in dream, any gross or carnal thought should not arise in your mind."

How is it that so much importance is given to the sex function in modern materialistic society today. People are obsessed and dominated by it. This is human perversion. The Upanishads speak about the nine-gated city which is the abode of the mysterious Brahman–it is this body. Any medical person will tell you that the activity of the body processes are made up of anabolism and catabolism–combinedly spoken of as metabolism. Anabolism is the building process, catabolism is the breaking down process. The breakdown process naturally leads to the accumulation of debris (mala). Accumulated debris is unwanted matter and naturally if it accumulates it threatens life. It has to be eliminated. For intake, provision has been made through the mouth–you eat and drink and if you want to communicate you have to speak. Because life needs oxygen you breathe through the nose. If you want to get knowledge you have to see and you have to hear also. Then there are the two excretory exits through which we eliminate waste matter. The actual most important function of these two lower extremities is elimination which starts at birth and ends only at the point of death. From the first breath the jivatma takes as a physical entity until the last breath leaves the body, the eliminating function goes on. So these are actually eliminating exits. Out of this entire life-span the reproductive function is performed for only a small period. If we strictly adhere to the injunctions of the Vedas that period is restricted to one-tenth of the life-span.

Otherwise, for the rest of the time–morning, noon, evening, night and if it is winter even at midnight, these exits are used only for drainage. You cannot imagine an architect designing a house or a building without drainage through the bathroom and kitchen sinks, otherwise filth will accumulate and you will have to leave the house. So, you can understand if toxins and waste material are not eliminated from the body, toxic waste will accumulate and soon there will be general toxemia and the person will die.

Long ago when I was a student someone with right understanding told me that these lower extremities are just for drainage. But, if instead of that, you through your peculiar type of imagination focus upon it with some other concept which is only a very specialized function and which is exercised for only a brief period in order that the human species does not become extinct, you become obsessed and enslaved by it.

Why is the pleasure principle linked with the exercise of any sense organ? It is absolutely indispensable, for if it is not coupled with the pleasure principle, the very impulse to exercise it will not be there and therefore will not be indulged in.

The one great problem of modern society is the sexual behaviour of people. This is going from bad to worse over the past several decades. Those who have some contact with Western society knows what aberrations are going on in this field–especially in the marital field. We know of divorces without limit, a thing which society looked upon with great outrage in the Victorian Era. People were scandalized if a man left his wife and went off with another woman or if a woman left her husband for another man. It was a major scandal. It was a shame! Now, it is the

order of the day. Special courts have even been established for dealing with divorce cases only.

Why is this so? The secret of this is how one views the other sex. How does man view woman? How does woman view man? Swami Vivekananda was asked what is the distinctive quality or feature of Indian society as distinct from Western society–he was one who had made a vast practical life study of Indian people and Indian Society, having criss-crossed the whole country by foot, going into villages, towns, cities and families, so these things were familiar to him. Two things he said: One is the concept of Guru-shishya relationship, the second was that in Western society the woman is a wife, she is Mrs. So and So... So the wife-hood of a woman is the dominant factor in Western society, whereas in Indian society she is primarily a mother–a mother figure, and her wife-hood is nobody's concern except the man whom she has lawfully wedded as his life's partner. And the common term for addressing a woman in the whole of India from Cape Comorin to Himalayas, from Nagaland to Punjab is mother, mataji, amma. In public she is always addressed as amma. If a husband refers to his wife he never calls her by name, he always refers to her as the mother of my son, the mother of my daughter. And when visitors are there he refers to her as his child's mother–Ramu's mother. Thus he brought out the central unique feature of Indian society as distinct from Western society.

This gives us a key–what the normal, spontaneous, natural idea of man to woman should be. A man, if he is normal and has a certain level of refinement in his psyche, when he sees a woman the thought should come to him of some human relationship. There is a human relationship between one human being and another human being, so the only thought should be on the basis of some type of human relationship. Therefore, a man is to a woman either a brother, a cousin, a nephew, an uncle, a father or a husband and woman is to a man either a sister, a cousin, an aunt, a niece or a mother. But, if the first thing that comes into the mind is: "I am a man and here is a woman," then there is something fundamentally and basically wrong in the make-up or bringing-up of that person. If a woman looks at a man and says: "Here is a male, here is a man," then if this is the only idea that is evoked with regard to the other sex, it means that there is something missing, there is something fundamentally wrong which is not correct and right within that consciousness.

And what is the anatomy of this error in view, in attitude, in approach, in the feeling itself? The anatomy of this error is an obsession with the physical level of the personality.

A person is a physical, biological being, he is a mental, intellectual, psychological being. He is also a vital, living being, which is neither physical only or psychical only. He has a pranic level where he has hunger, thirst, a feeling of heat and cold. He has a psychological level, and in this psychological level there is a spontaneous, uncontrolled part which keeps constantly in a state of activity in the form of thoughts, memory, imagination, sentiments, emotions, attitudes, moods, over which he has no control at all, it is spontaneous. And there is another part which is a purposeful exercise of a certain part of the antahkarana (inner being). That purposeful exercise is in the form of observation, perception, discrimination–grasping the distinction between what you perceive, and something other than what you perceive. So, it is a specialized performance, a specialized function that takes place and it is usually purposefully initiated and carried out also. It is called the intellectual process of reasoning, discriminating, inquiring, reflecting and perceiving in a special way. This is the higher prakriti (nature), the buddhi (intellect). Both of them together go to make up the inner psychological level of your being. And then a refined higher level of the buddhi functions as an awareness of what is allowed and what is not allowed as a human being.

"I have a great background. I have inherited a culture. I am not an isolated phenomenon. I am connected with the past. And there is something in me of the totality of the past–their ideals, their views, their attitudes, their concepts of right and wrong. So all these things are functioning

within me." And so each one comes here with a certain inbuilt awareness of what is beautiful, what is ugly, what is noble, what is ignoble, what is proper, what is improper, what is right, what is wrong, what ought to be done, what ought not to be done. And this sense of the ideal and what is correct and right, is called the moral sense or ethical sense. This is a higher operation than even the intellectual level of our being. This is an ethical man, a moral man.

And if in your consciousness there has come about a certain refinement, and that refinement brings about your normal consciousness to be in a state of identifying yourself with your ethical level, ethical personality, then your whole life takes on a different plane. Whereas, if there is an essential crudeness in the consciousness within, and it tends to normally and habitually identify itself with the grossest aspect of your human personality–the physical, biological, body aspect, then the entire human reaction comes upon the physical, biological level only. Spontaneously, first and foremost it is the biological level that makes itself felt, demonstrates itself and expresses itself and in this way looking at another only as a physical being and qualified by a certain sex.

If you think: "I am this body, this physical body, physical mechanisms," and therefore being rooted in this awareness, mainly rooted in this consciousness of yourself, naturally, you think of all other beings upon this concept, upon the same level. If someone appears before you, it is a physical body that appears before you, and your reaction to it is also a biological animal reaction. Then naturally it creates a problem right upon the physical level itself.

It needs therefore a refinement of consciousness. Gradually you have to educate yourself to shed–like one shakes off a lose slipper and puts on a new one–one has to shake off the old remnant. There was a certain human race thousands of years ago when there was no intellectual development, no mental development, no evolution, leave alone spiritual development. These beings therefore lived in a state of one hundred per cent body consciousness only, just as the animals live. The animal level of consciousness is totally identified with the body. And if man's consciousness is predominantly on the level of the animal consciousness, he is far from spiritual evolution, and all tall talk about Yoga, sadhana, samadhi, Super-consciousness or Ecstasy is only talk. It is so much of ideas–so much of words. If you have a good command of words you can talk about these ideas, you can give expression to them. But, if you are always rooted and caught in the net and coils of a gross physical awareness only, and your whole reaction to the outer world of physical things is also upon the physical biological level, then there is a great deal of spade-work to do.

The main function of the lower extremities is drainage, cleansing, elimination. That is their function. But if this is set aside and not given its rightful place and some special function alone is exaggerated and blown-up out of all proportion, and the mind becomes hooked on this wrong exaggerated aspect of the eliminatory instrument, then this causes problems.

The Cosmic Intelligence Power and its manifest counterpart prakriti (nature), has built in a mechanism within all living creatures, that there is a time when this principle of appropriation is not at all manifest, not at all functioning. In an infant and in a child it is not there at all. In its joy of living it is completely extroverted. Children have less body consciousness than adults, so in one way we are grosser than them. Therefore there is a distinct period when this inner element, this inner principle of sex is not at all felt, it is absent. But then, at a certain age, gradually it is made to start manifesting in various ways. First of all in physical ways. Various symptoms appear–little moustaches come, little hoarseness of voice manifests, and a vague awareness of certain strange feelings within the body. These are pre-puberty changes. It is a period when the being gradually goes into pre-adulthood in the form of adolescence. It is the most sensitive part of the human beings' life, and it is then that the individual requires wise guidance, a good atmosphere, right type of company, ideas and environment. Unfortunately in this modern world, everything that is inimical, harmful and undesirable alone forms the outer atmosphere and environment of the

society of today.

Our ancients went out of the way to see that the contrary would be the case. They wanted the growing individual to be surrounded by helpful, elevating and ideal surroundings. For this, they formulated a certain mode of life in this period and gave it the most significant term–Brahmacharya Ashrama. In this first quarter of his life he is sent away from the family, from the city, from all sorts of temptations and attractive things. He goes into an ennobling, elevating natural atmosphere–waking up in the morning with the beauty of sunrise, soft breezes and birds singing, breathing unpolluted air, drinking pure water and surrounded by natural flora. He is sent to a Gurukula where a sage and his wife, well learned in scriptures and leading an ideal life of moderation, self-control, good conduct, with noble character and purity take care of them. They live in a family with an ideal daily routine. That was the proper foundation laid down for the whole life. In such a wonderful atmosphere the students thrived. They became ideal individuals. They shone with a certain splendour of purity. They had strong, stalwart limbs and well-formed bodies. They were early risers, did their exercises and bathed in forest streams. They did all types of service–cutting and gathering firewood for the Guru and for his wife's kitchen, cutting grass and gathering leaves for the Guru's goshala, tending the cows, working in the fields. And at the same time they studied–two or three hours of instruction in the morning, two or three hours in the afternoon, and then satsanga at night. Thus they grew up completely protected from all demeaning influences.

So, it is the one-hundred per cent opposite pole to the modern environment in which a student has to struggle even in primary class, with unfavourable circumstances. Everything around them–the people, the sights, the sounds, the environment, the polluted atmosphere and wrong company–everything negative. So it is an uphill task! Therefore, all the more necessity for raising one's voice and shouting from the house-tops, proclaiming the great message of brahmacharya, self-control, moderation, pure thoughts, pure words, pure company–purity in thought, word and deed; pure literature to read–not touching anything that is degrading, yellow literature, blue films and advertisement boards which you can see from half a mile away, either of some very, very compromising attitude of people or someone with a pistol shooting others. All this is likely to bring a wrong type of inner evolution.

After all, the human mind is a marvellous camera, whatever it sees, it takes in. It is like a super computer. You do not have to feed in data, it feeds of itself. The whole world is its source and this human computer becomes filled with ashlila (dirt), it becomes a garbage can due to the very atmosphere the individual has been put in. So, how much more necessary, how great is the need for giving the right type of instructions–opening their eyes and making them aware to what they should be closed; having ears, what they should not hear; having eyes, what they should not see. How to go amidst this atmosphere untouched, that is the great lesson that is necessary.

Therefore, there is a need for a re-orientation of your own consciousness because it is in terms of the level of your consciousness that you will relate yourself and see and build up your attitude towards other persons and things and beings outside you in the environment, in the universe. You are a person living in this universe. You cannot try to isolate yourself. You cannot try to cut yourself off. There has to be inter-changes, otherwise you will develop an inner sickness. You will become neurotic and self-centered. That also is not a healthy thing. That has to be avoided. There has to be normal human intercourse and at the same time it should be upon a firm healthy basis. Such a firm, healthy basis can come only on the basis of your own level of consciousness.

If your level of consciousness is a completely gross, ignorant, body-based consciousness, physical consciousness, naturally you are going in for trouble, you are only inviting such a vibration from others. You will see others, understand others, relate yourself to others only on this self-same gross biological idea of yourself. If this has to be changed, you have to raise your level

of consciousness to a higher level of consciousness. "I am a spiritual being, or I am at least a mental-intellectual machinery having a physical body–but not a physical body having a mind and intellect."

This complete change of your own awareness of yourself, your own idea of yourself is to be brought about and established. That is the key to success in brahmacharya which is the basis of all attainment. If you feel yourself as a gross biological, physical body, your entire approach, your entire relationship with the outer physical world will be upon this plane, and you can well imagine what will be the result of it upon yourself. Every human being will be to you a gross biological physical body only. This relationship will plague you day and night. You will be obsessed only with this physical consciousness. And until you, with various devices, face yourself from this level, no amount of reading, no amount of satsanga, no amount of imagining yourself to be something else, is going to help you in any way. You have to turn the key and suddenly raise the level. Once this level is transcended, the whole subject of brahmacharya takes on a new direction. Then things have to be tackled upon a different level.

The root cause of all sin is body consciousness. Therefore, if you want to be free of body consciousness you start with your body level. Be rooted in brahmacharya. Brahmacharya is the sense of total mastery of all your senses, self-control and all that is necessary to bring about self-mastery–purity of food, purity of company, purity of reading, nobility of thoughts, having self-restraint (nirodh) in your mind. If any negative down-playing thought comes, instantaneously it must be thrown out. It should not be allowed to remain for a single moment, not even a split second. That type of self-restraint, samskara (impression) has to be cultivated, created within your antahkarana (inner being).

If an undesirable person tries to enter an exclusive club or restaurant, there are people called bouncers at the door, they will catch hold of him and bodily lift him up and throw him out of the door. He cannot gate-crash and get in. So you must have your own psychological, ethical bouncers within you for all gross gate-crashers in the form of wrong thoughts. In the same way, there are machines in the mint and also in sophisticated factories where they select fruits and nuts for export market–they go up a conveyer-belt and different sizes are separated. Anything that is of bad quality gets eliminated and only the best is retained.

In the same way there should be created within your mind a device where anything that is sub-standard, opposed to your spiritual or ethical ideal, automatically gets eliminated, thrown out. These are all methods to elevate your consciousness.

Brahmacharya is total purity–a complete view, different view of looking at things and people and experiences, and more than anything else, a total and different view of looking at yourself. Ultimately others are what you are to yourself. The first change has to come within you, then that change can also begin to come in others.

In a very knowledgeable part of Gurudev's teachings on brahmacharya, He has said: "Change the angle of vision. It is a psychological thing–change of angle of vision. He has given a number of beautiful instances how a change of angle of vision can bring about a total revolution in your perception and naturally in your reactions. When the perception itself becomes changed, your reaction to perception will also become different, not what it was before.

We should make a promise to the Lord and a promise to ourselves that we will enter into a glorious new life with an absolutely changed vision and completely transformed awareness of ourselves, lifting our consciousness from obsession with the gross body and its parts to a level of consciousness where there is an inner awakening, where there is a great light within and we shine with a renewed awareness of our true spiritual identity–I am a Hindu, I am an Indian. I

am an inheritor of a great ethical tradition, ethical heritage. I must be a living embodiment of this heritage. I must make myself a personification of dharma. I must become a channel of this great ethical view of life, way of life.

God bless you to make use of the wisdom you have received as your great heritage of the past. My prayers with each and everyone of you in this sublime and noble task of self-culture unto perfection.

**Advantages of Brahmacharya**

Brahmacharya is a magic word, a key to success in all walks of life. It is a radiance that shines through one's thoughts, speech and activities. It is tejas and ojas. It is verily Para Shakti, Bhagavati, the Divine Mother Herself in manifestation. It is dynamic divinity, it is God in motion. It is a vibhuti of God. God is manifest in this cosmos, in this cosmic phenomenal process as Brahma, Vishnu and Maheshvara. He is present in human society in the form of their respective shaktis– Parvati, Lakshmi and Saraswati, whom we adore every year during the nine nights of Navaratri. And the same Cosmic Being that manifests as Brahma, Vishnu and Maheshvara, that vigorously acts in this phenomenal universe of man as Sarasvati, Lakshmi and Parvati, that same Cosmic Being is residing within us as the great kundalini shakti at the muladhara chakra–the basic centre among the six centers situated along the spinal column, culminating in the seventh centre, the 1000 petalled lotus in the crown of the head (this is the area within the psychic body corresponding to the physical crown of the head). And the most significant of all aspects of kundalini shakti is the energy, the creative force, the creative energy. And therefore, creative energy is said to be God in motion. It is divine vibhuti. It is a manifestation of Para Shakti. The control of one's senses and the resolution to preserve, conserve, transform, convert and sublimate this gross physical force into a subtle mental, intellectual force and ultimately sublimate it into a pure spiritual force that shines in one as intense aspiration, as the power to concentrate, as good thoughts and meditation that leads to Super-consciousness. All this and more the power of continence can do for the human being. Most of the great intellectual giants and geniuses have been persons of great character, self¬control and concentration–Vivekananda, Dayananda Saraswati, Mahatma Gandhi.

"Samyam!" (control) say the Upanishads. The uncontrolled one can hardly comprehend the subtler than the subtlest or attain jnana. It is not for the vacillating or the weak. Therefore, Swami Vivekananda stressed a great deal on one's strength–inner mental strength, strength of character, strength of self-control, strength of body and mind.

The basis of this pervasive purity of life–of thoughts, of imagination, of actions, of Brahmacharya– is character. If one has a lofty character, that strength of character enables him to hold on to a high level and standard of living. The basis of character is self-control. The basis of self-control is wise living, avoiding all that is adverse to self-control and wisely, with viveka (discrimination) and vichara (enquiry), ordering one's life in such a way that one always is amidst auspicious surroundings and always wisely avoids temptations. They say: "Discretion is the better part of valour." Therefore one must know how to be and when to be valorous and strong, and when and how to avoid being foolhardy, when to be discrete. There is a saying: "Fools rush in where angels fear to tread." Therefore, discretion is the better part of valour. Such discretion, such self-control, such wise-living can arise only from alertness, a vigilant alertness, an inner alertness, to see where one is going, to know what will happen if one goes in that direction, and to be able to pull back if it is the wrong direction and go in the right direction.

The basis of such wise self-control are principles for living adopted after much consideration. The basis of such principles is to have a lofty ideal. "I must become like this. I must become like

So and So." The basis of lofty idealism can enable one to achieve any victory and shine. The basis of such idealism is keen aspiration. First of all you must desire it.

The basis of a successful academic career in the university is high distinction in the examination. The basis of high distinction is study, study, study–burning the midnight oil, avoiding all sorts of wasteful activities, avoiding the company of frivolous, hedonistic people and cultivating the company of serious-minded people and keen attention in the classroom when the professor is explaining some new principles or new lesson and lots of homework. This means determination. And the basis of such study and a scholarly attitude towards one's education is seriousness, a desire to succeed, and an aspiration: "I must have top marks, I must be among the first." So, this urge, this keen aspiration becomes something instinctive. It is healthy, it is correct. Zeal, fervour, aspiration are highly laudable. This is a positive, creative, constructive urge. There should be aspiration.

Such aspiration comes from an understanding–that is what is worthwhile having. What is merely external show, if I run after it, I will make a fool of myself. All glitter, external glitter, a fleeting momentary, pleasurable sensation, a titillating of some nerves, leaving one ashamed. Any sense indulgence is just a confession of one's bankruptcy of wisdom, of sagacity, of lack of deep thinking.

This keen aspiration arises when we know that the Supreme Being alone is the fulfilment of all desires and cravings in our quest for happiness. That is ananda (bliss)–sweeter than the sweetest, more nectarine than anything else in this world; the beauty of the beauties, incomparable! You develop a deep faith in this truth, in this central fact of life, that in the Supreme alone you can obtain fulfilment, the attainment of the highest happiness, not anywhere else. If you thus know that these contact born sensations and pleasures are only the wombs of pain, you would not succumb to them. Such knowledge comes from satsanga (company of the wise), Guru Vakya (Guru's words), svadhyaya (study of scriptures). Successful svadhyaya is there where there is deep faith.

You can never be wrong if you have deep Guru bhakti, if you have deep faith, absolute trust in the words of the Guru's teachings. It is the right approach to life. Therefore it is said in the Gita, a person is what his faith is. "Tell me what he believes in–I will tell you what he is. Tell me what company he keeps–I will tell you what that person is." In this way, as is your faith and firm belief, so will be your chesta or endeavour.

Develop, therefore, firm faith in the teaching of the Guru, the scriptures, what you hear in satsanga. And due to constant hearing in satsanga, be convinced of the emptiness of fleeting names and forms, fleeting things which attract you, that seem to be real, but are not real. And being convinced, you will be wise, you will be alert, you will become fired with idealism, a great aspiration, "I must know the Supreme Being, that should be my goal, nothing less, I will not opt for anything less than the Supreme Experience. I want God-realization. I want atma jnana, I want Self-realization." When this aspiration comes and with this idealism before you, it makes you not live a haphazard, aimless, principleless, characterless life. Idealism makes you strictly adhere to certain noble and sublime principles. And a principled life is the basis of self-control, self-mastery. Such self-mastery is the basis of character. It is character that is the basis of brahmacharya. Brahmacharya is the basis of Immortality, Divine Perfection. Brahmacharya is the basis of Liberation. Brahmacharya is the basis of a radiant Divine life lived with great enthusiasm, great fervour. Such a Divine life is the heart of Gurudev's gospel–His teachings, His message to mankind, His wisdom teachings for all time to come.

God bless you in pondering these fundamental truths about yourself, your life, your character, your conduct, the ideals you have inherited from the past and the sublime way you must make

your future by the wise practical way you deal with your present–supported and ennobled by the past. If the present is wisely applied, your future can be a thing of beauty, a joy to you, a joy to others and satisfaction to your own endeavour. May you shine as an ideal human being where everything is in its place, in its right proportion. Our ancients were never kill-joys or cynics. They said enjoy, not for a little time and afterwards become nervous wrecks and go into an asylum or a hospital permanently. But they said enjoy, and live to be a 100 years. One can enjoy and live to be a 100 years only if one is wise and moderate in one's environment, not unwise and immoderate in one's life.

**Books on Brahmacharya**

Gurudev has written a whole book on Brahmacharya only. Another holy man who propagated spiritual living–character, conduct, ethics, and morality, building up of the body, health-culture, physical culture, and of the same name–Swami Sivananda of Amaravati, near Nagpur in Maharashtra. He also has written a complete book on the subject of Brahmacharya titled: Brahmacharya Hechi Jeevan (Brahmacharya alone is Real life). It was written in Marathi and has been translated into many languages–Kanarese, Hindi, English.

Swami Jagadishananda of the Sri Ramakrishna Mission has also written a whole book on Brahmacharya under the caption: The Creative Power of Continence. Another teacher who became very well-known later on and who used to visit the, Scandinavian countries regularly, Sri Swami Narayanananda Saraswati who had his Ashram on the Dehradun Road in Rishikesh, has also written one or two knowledgeable books on the self-same subject.

**The Paramount Importance of Brahmacharya**

By Swami Chidananda

**The Four Great Purusharthas**

Four great values have been given by our ancients as the objectives to attain which every human individual must strive. These four great values are called the Purushartha Chathushtaya. 'Purushartha' means right exertion or effort. So they have given the same word for the object of effort also. Now, what are these four great values? They gave the foremost importance, they gave the primary place, to the value called ethics or morality. It is called Dharma. Whatever you engage in doing should be that which ought to be done, should be that which is proper to be done, should be that which is right, which is pure, which is moral and ethical. You should not do anything that contradicts the law of ethics and morality. Why? Because, in morality only lies your highest good. In that only lies your highest welfare. If your thoughts, words and actions are moral and righteous, there will be happiness. They will secure for you your welfare and good. Otherwise, you will reap the harvest of bitterness because of a law that pervades this universe, a law that is called the Law of Cause and Effect. This law states: "As a man thinketh so he becometh". This law is also stated in another way, namely: "As you sow, so shall you reap". This Law of Cause and Effect is also called the Law of Karma or Karmaphala. Therefore, if you engage in righteous action, the result of it is auspiciousness and blessedness; the result of it is your own highest good and your own welfare, your own happiness. If you ignore or neglect this law, discard this law, and your actions are not proper, not right, what happens? You invite upon yourself a reaction that is bitter, a reaction that is not conducive to your own good, to your own welfare, because

you have to steadily progress towards divine perfection and here you put and create obstacles. You slow down your progress towards that great goal. You create your own miseries. Therefore, having in mind the highest welfare and good of the human individual, our ancients put ethics as the foremost value, because more than anything else, they wanted to secure the greatest benefit and good of the individual soul or Jivatma. And they said: "This is. the way".

So, adhere to the moral and ethical values in life. Never deviate from the ethical standard. Then you will be happy. You may have troubles. People may trouble you and you may have some difficulties; yet you will have happiness. Inside you will have happiness and peace. I say, "Inside", because physical troubles and mental difficulties and torments there will always be. Those you have to suffer according to your Prarabdha. But, if at the present you engage in righteous activity, it will give you immense strength. Take the example of the Pandavas. What all difficulties, trials, tribulations and sufferings they did not undergo! Yet they had that inner satisfaction and contentment that they had not deviated from what was right and therefore it gave them inner strength. They never broke down. They never collapsed. Nothing was able to shake them. They were always firm in their abidance in virtue. Therefore the five Pandavas who abided in and adhered to virtue were able to overcome the hundred Kauravas who lacked the inner strength, because in the latter there was not the strength of virtue, there was not the strength of Dharma. So, Dharma upholds those who uphold Dharma. And those who do not uphold Dharma, they fall. Therefore, the first and foremost value in the Purushartha Chathushtaya is the ethical value or the moral standard in all our activities. This is called Dharma.

Now we come to the second value. You have got the body, you have got hunger and thirst, you feel heat and cold. So you want food, you want shelter, you want clothing. And you want other necessities of life. So, for all this, you want money; and therefore, you must have a job or ply a trade or profession. This aspect of life the ancients did not ignore. They said, "Yes, this is also an inevitable value arising out of the fact that you are living in this world". They called this value Artha. Artha is money, the economic value. Money is inevitable; it is necessary. For that also you must strive. But you must strive for it on the basis of Dharma, on the basis of righteousness. Your efforts to earn your livelihood should not be immoral, unethical or unrighteous. Dharma should be the basis even of your professional activities or business activities. Anything you do to make a living should be based upon Dharma. Dharma should be the basis.

And then, the third value. Any animal–be it a dog, donkey, cow or buffalo–is satisfied if it has food and a place to rest. But man is not like that; he has got many longings, many desires, many ambitions. Man is a vital being with a vital psychological personality within. He has got many longings, many desires, many ambitions and plans and schemes. So, this vital value also was given a place among the Purusharthas; a place was provided also for this vital value arising out of the desire nature of man. The other animals have no desire. They have only the instinct to go by. They want only food and drink and shelter and rest, and therefore, they are content if these are provided to them. But man is not content. He has the desire nature in him. They call it Kama.

**The Twofold importance of Dharma**

Kama means desire of any kind. But, here also, any desire that goes contrary to morality and ethics should be shunned. It should not be kept, it should not be given any place in your life, because it will stop your evolutionary process, your progress upwards towards God- consciousness. Such desires only are to be harboured in your mind, such desires only are to be fulfilled, as are in accordance with the law of righteousness, with the law of Dharma. So, Dharma is the overall and continuous foundation and basis for all human striving. Even in your professional activities, in your various social and other activities, Dharma must always accompany you. Dharma must

always infill your thoughts, words and actions. Thus, the economic value and the vital value pertaining to your Prapancha or your outer worldly life also should be animated by Dharma, pervaded by Dharma. Then it will lead you to Sukha (happiness). If Dharma is abandoned, then it will lead you to Duhkha (sorrow). This is the simple truth.

And another important reason why all these activities and strivings upon the outer plane should be continuously characterized and qualified by Dharma is that only then your life will move in the direction of the highest and supreme value. What is that highest and supreme value? It is the spiritual value which is God-realization, Atma-Jnana, liberation, divine perfection, highest spiritual consciousness and illumination. That is the supreme value. For that only we have taken birth. That only makes life worth living. No matter how desperate life may be, if you have this one goal that you must attain Divine Consciousness, you will get the strength to overcome and bear all the vicissitudes of life. "I am divine. Temporarily I have forgotten it. And until and unless I attain Divine Consciousness, my life will not be full and I will not remain content."–If that one goal is there with you, no matter what happens to you, all that will look secondary and less important. Whereas, your supreme goal will look the most important of all things; it will dominate your life and it will be enough to take you above all the vicissitudes of life. It will give you strength and definite direction in life, a specific aim in life. And from then on, your life will move in a self-chosen direction. That life cannot be assailed by misfortune. It will not be shaken. Having acquired great strength and power, it will ride triumphant over all the ups and downs of life and move towards the self-chosen goal in a very determined manner. So, the highest spiritual goal it is that makes your life worth living, that gives deep meaning to life. Otherwise, what is the meaning of life? What is the meaning of just eating, drinking, sleeping and one day dying? Doing little petty silly things and one day dying? Death puts an end to all. But what is that which makes life meaningful? Through this life of birth, change, growth, old age, disease, decay and death, you are to attain immortality and deathlessness by making use of this life. You are to attain Divine Consciousness. You must resolve: "I shall become deathless. I shall realize my deathless nature. I shall realize that I am Immortal Soul, Spirit Divine". And you must exert to the utmost to attain that goal. That supreme value is the most important value which gives life real depth, true meaning and a purposefulness. It makes life significant, important, sacred, purposeful. Therefore it is the most important value in life. If that value is there, you get the strength to overcome all difficulties, all the stresses and strains of life, and it is in relation to that supreme value that Dharma acquires an even greater importance, an even deeper significance.

Dharma is important for two reasons. Firstly, if it is there in your secular life of Artha and Kama, in your secular life of the economic and the vital values, it leads to happiness. If it is not there, then it leads to sorrow and misery. Therefore you must have Dharma. This is the lesser significance and use of Dharma. The higher purpose and significance of Dharma is that if it infills your life, then it leads your life to Moksha or the attainment of the highest spiritual value in life. It liberates you once and for all from the wheel of life and death. Then there is no more want, no more sorrow, no more weeping, no more wailing, no more difficulties and problems. You transcend all the Tapatrayas. You become established in a state of absolute peace, absolute contentment, absolute joy. You attain supreme satisfaction, become fearless and free. That supreme experience which is the highest Purushartha or Parama Purushartha, that attainment of Moksha and Divine Consciousness, is made possible only if your entire life is infilled by Dharma. So, Dharma has a direct connection with Moksha. Therefore they put it as the basis of your entire life. And in the framework of this Dharmic life, upon the foundation of Dharmic life, spiritual Sadhana becomes rapidly fruitful. Whatever Japa you do, whatever prayer you say, whatever spiritual study you do, whatever meditation you do, all become like striking a dry match stick on a dry match box... immediately there is fire. Where there is Dharma animating and pervading your entire life, there spiritual Sadhana becomes dynamic, rapidly fruitful and

progressive. This is the great ideal of Bharatavarsha. It is inevitable to strive for the economic value and the vital value, because of your earthly nature. But it is only the spiritual value which makes life successful, which liberates you for ever from all the sorrow and bondage. And it is the ethical value which is the most important of all, because both for Prapancha as well as

Paramartha, both for the life here and the life hereafter, it is that which guarantees that your life will lead to happiness and blessedness and not to sorrow and wretchedness.

**Conservation of Energy in the Context of a Spiritual Life**

And in the context of the Purushartha Chathushtaya or the fourfold value to be attained, we require strength. We require energy. Any effort, any exertion, requires strength and energy. And energy can be gathered together only if it is conserved, only if it is preserved. But, if it is frittered away, you are always in debt. Just as, if you want to build a house or start a business, slowly you put by money and go on saving, saving, saving and then put it in a fixed deposit in some bank, and then, after five years or ten years, you would have enough to start a business or build a house. But, if every month you spend more than you get, if every month your expenditure is more than your income, how can you ever dream of having a house or starting a business? Always you will be in debt. You will be very owing. Your plight will be miserable. Similarly, energy is to be conserved. Conservation of one's energy in order to put it to higher use is the central principle of Brahmacharya. What they call Brahmacharya is a wise direction of our ancients to make the individual's efforts successful. Towards this end, they said: "You must conserve your energy". Because, if energy is sufficiently conserved, you can put it to any use that you want, you can attain anything that you wish to attain. But if you are bankrupt in energy, all attainment becomes difficult. It becomes a long-drawn struggle. So, preservation of energy is the essence of Brahmacharya. Energy is frittered away in a dozen different directions. Too much talking, too much worry, too much wanting, getting fits of temper, anger, fighting and quarrelling, the arguing habit, overeating–all these things drain away energy. All excesses, all immoderate habits, all wastage of nervous and emotional energy through negative thoughts of hatred, envy and jealousy and all health-killing habits like smoking and drinking–they also drain away energy. Thus, Samyama or sense-control becomes an inevitable part of Brahmacharya.

The functioning of any sense wastes away nervous, energy. That should be controlled, that should be wisely checked. And one of the most refined of energies, most concentrated of energies, is the sex energy. The sex energy is what we may call the quintessence of energies. It is the energy-potential in its 24 carat form. It is the quintessence of all that we eat and assimilate and preserve in the system, in the same way as honey is the very quintessence of flowers, and butter is the very quintessence of milk. Thousands of bees go and bring nectar from millions of flowers and work upon it in a huge beehive, and out of that by some miracle of biochemistry, comes honey. Out of litres of milk or gallons of milk comes butter. In the same way, the sex energy is the most rarified and perfectly pure form of human physical energy. If that sex energy is wisely conserved, it becomes available to you for being converted into any other form of energy. For example, if you want to study hard and become a brilliant scholar with a wonderful memory, sex energy comes to your aid. If you want to become a brilliant surgeon, sex energy comes to your aid. If you want to become a great master musician, the preserved sex energy comes to your aid. This is because, sex energy, when preserved, gradually becomes transformed into subtler energy. Of course, there are Yogic processes–Asanas, Pranayama, Surya-Namaskar, high emotions, noble emotions, spiritual sentiments and such other things–which help this work of transformation. So, the work of transformation goes on, goes on, goes on, and the rarified energy becomes available for higher intellectual pursuits, research and invention, meditation and so on. And, therefore, the wise conservation of this vital energy has always been given an important place in

all religions in the context of a spiritual life.

**Sex Energy-A Manifestation of Para Shakti**

What is this sex energy? This energy, this sex energy, is a manifestation of God. It is Brahman in dynamic expression. It is Shakti, Para Shakti. We all know that this phenomenal universe is the activity of the cosmic power call this which is illimitable, indescribable and infinite. We call this cosmic power Para Shakti, Maha Shakti, Maha Maya or Prakriti. Countless billions of universes come and go through the activity of this great cosmic energy. It is this cosmic energy, this Para Shakti, that manifests as the incredible energy of the sun, the energy of the planets and, the incredible speed at which they whirl in their own orbits. It is this cosmic energy which manifests as the power of gravity, as the power of the sun's radiance, as the power of all these great planets and heavenly bodies, as the power of the wind and other elements. If sometimes the wind is furious, it will even blow up houses. It is the cosmic energy which manifests as the power of fire, as the power of the volcano, as the power of floods, as the power of earthquakes, as the power of the Bhumi (Earth) to bear mountains, rivers and seas. So, earth, air, water, ether–all are nothing but the manifestations of this great power. It is the same power inside the seed that makes the seed grow into a huge tree. It is the power behind lightning and thunder. Any power that you see in this universe is the power of this great cosmic force and it is this same power that animates all living beings, trees, plants, insects, birds, bees, reptiles, fish and animals. It is the power of the lion, it is the power of the elephant and it is the power of the brilliant intellect or genius of a Faraday, a Raman or an Einstein. This self-same power abides in us and animates our entire body mechanism. It is the power that digests our food, that makes our heart pump blood, that makes our lungs breathe, that makes our muscles and joints work, that makes our tongue talk and ear hear. It is this very power that is also present as the sex energy in us. So, sex energy is part of the one indivisible great cosmic power present in the human individual. In its gross biological aspect, it is called the sex energy. In its subtler aspect, it is the energy of discrimination, the power of the intellect to analyze and enquire and ratiocinate. In a still subtler aspect, in its psychic aspect, it is the power of the Kundalini. And in its supreme aspect, it is nothing but Atma Shakti. Because Brahman and Shakti are not two. They are the static and the dynamic aspects of one and the same principle. Therefore, the sex energy is nothing but the presence of the Divine Mother in all human beings. It is something divine, it is something sacred, and its supreme function in the scheme of things of the Creator is to keep going the universal process. It is the function of reproduction which is present in all nature, in all life. Without this subtle power of duplication or reproduction, all species will become extinct. So, the utilization of the sex energy for the purpose of reproduction is actually a sacred process for cooperating with Brahma, the Creator. And any other aspect of the sex energy is a secondary, lesser aspect. And if this energy or power is wisely utilized in a moderate and restrained way, even after such utilization, a sufficient amount of it will be available for higher spiritual development. And if this gross biological energy is converted through Yogabhyasa into a subtler form, it becomes available for deep contemplation, reflection and meditation. Manana, Nididhyasana and Samadhi are enabled through the power of this conserved and converted energy. That is Brahmacharya. So, all practices to successfully conserve and convert the sex energy into a higher form and utilize it for a higher spiritual purpose are included in the broad meaning of the term Brahmacharya. Therefore, Brahmacharya is not only a single act of restraint; it is a whole way of life. It is that way of living and moving and acting which will take us towards Brahma-Jnana. That is Brahmacharya. And therefore it involves moderation in all our activities and a wise restraint of all our senses.

In the context of Indian culture, of Bharatiya Samskriti, total restraint of the sex energy was laid

down upon three Ashramas, namely, the Brahmacharya Ashrama, the Vanaprastha Ashrama and the Sannyasa Ashrama–the student-stage of youth, the retired stage of the elderly person and the monastic stage of the last part of your life. And, even in the Grihasthashrama, legal or legitimate utilization of this power for the purpose of perpetuating the species was laid down. The result was that in the Grihasthashrama, Brahmacharya meant moderation, a wise rational, restrained use of the sex energy for the purpose of procreation. Moderation, and chastity or fidelity to one's married partner, were laid down. It was enjoined upon the married person not to cast any impure look upon any person other than one's lawfully wedded wife or lawfully wedded husband. So, out of this lofty concept of Brahmacharya there arose two great ideals, the Pativrata Dharma and the Eka-Patni-Vrata of the Grihastha. For the married man there was only one woman in the whole universe, his lawfully wedded wife; the other women were like mothers to him. He cast no lustful, passionate, carnal eye upon any other woman. And for the chaste wife there was only one man in the whole universe and that man was her Lord and husband, whom she regarded with reverence and worshipfulness. All other men were like children to her. Towards others she had the Bhav of mother, of cosmic mother. It was only towards one person that she entertained the feeling: "I am a woman. I am wife"; and that person was her lawfully wedded husband. This is the great ideal that has arisen out of the supreme principle of Brahmacharya, the supreme concept of Brahmacharya. Thus, in so far as the pure classical attitude of Bharatiya Samskriti towards the sex energy was concerned, it was one of reverence. The ancient Masters never thought of the sex energy as either ugly or bad or wicked or evil or immoral. Such wrong notions about the sex energy are all the result of a failure to understand the sublimity of this particular force. It is due to superstition and lack of understanding that in normal society, deprived of right instruction and right knowledge, people begin to look upon it as something ugly, as something evil. One reason for the development or evolution of such an attitude is that because of all-too-common human weakness for sex, they had to place some sort of a moral taboo on sex. Otherwise, human weakness is such that it always takes the line of least resistance and, therefore, they said, "No. No. This should not be done. It should not be done in such and such a stage, because Shastras say so". They gave it this sort of colour.

**The Human Body Compared to a Mansion**

One little point needs to be stressed here. The body is like a mansion. No matter how wonderful a mansion may be, even if it be made of marble and set with jewels, no one will be able to live in that mansion unless it has a kitchen and a bathroom and a toilet. Because, whatever man takes in, part of its goes to form his mind, part of it goes to form his body, and the remaining waste has to be eliminated. And waste is always foul-smelling. The impurities of the body are always foul-smelling. In the outer mansion they have to have a toilet, they have to have a kitchen. If there be no kitchen, no one can live there. You may construct any type of palace, but if there is no food, no lunch, no breakfast, no afternoon tea–even for a day–no one will live there. But then, when a kitchen is there, you have to provide drainage also. Kitchen means garbage, left-over food, vegetable cuttings, fruit peels and all that. If all this is kept, it will begin to rot and so you have to have a garbage disposal arrangement. You have to have drainage and sewerage. In the absence of all these arrangements, it will not be possible to live in that mansion. Likewise, in the human body, in this mansion of nine gates, in this Navadvara Kuti, where you have an entrance way and windows for light and air and knowledge, for the sake of drainage and garbage disposal, God has provided two holes. Their real importance is that of drainage. They are only drains. This is the only right understanding of the matter. No doubt, the occasional function of reproduction is there, but to over-exaggerate that aspect is foolish. It betrays a lack of knowledge. Because, from birth until death, day after day, thirty days in a month, and three hundred and sixty-five days in the year, the constant function that these exit gates have to fulfil is drainage.

And the occasional function that they have to fulfil is in cooperating with Brahma, but that is only some rare occasional function, and that also, only in a very short period of one's life. In the first Ashrama of Brahmacharya, it has no place; in the third Ashrama of Vanaprastha, it has no place; and in the fourth Ashrama of Sannyasa, it has no place. Out of the whole life, it is only in one Ashrama that that particular function of it is exercised. Otherwise, the main function of these outlets is only drainage of impurities. If you change your Drishtikona and understand the body in the right perspective, then a great deal of your problem will be solved. It is taking a wrong view and giving a wrong emphasis which makes one to get into all sorts of difficulties. Secondly, take a look at it from the Vedantic point of view. The Adesha or Sandesha of Vedanta, the primary declaration of Vedanta, is that you are not this body, but that you are the Ajara Amara Avinashi Atma. Then, if you are not to identify yourself with your entire body, how can you identify yourself with one aspect of it? So, if your faith in Vedanta is Pucca, is firm and genuine, if you are true to your Vedanta, then, you have your solution in your own hand.

**How to Rise Above Sex**

There is another important angle to this matter of Brahmacharya. And that pertains to your aim and ambition in life. What is it that you want out of life? What great desire dominates your life? Is there something that is a consuming hunger in you? Do you want to become the highest musical genius in this world? Or do you want to become the fastest Olympic runner or weightlifter in this world? No matter what your ambition is, if there is some one overwhelming or all-consuming hunger in you, then all other problems recede into the background. They do not present a great difficulty. But, if you do not have such an overwhelming ambition in one direction, then everything becomes a problem and sex also becomes a problem. Therefore, the right way of solving this problem of sex is to rise above it so that it becomes something not important. You have to rise above sex–not wrestle with it, but rise above it. Because, if you do not have an overall concentrated urge or ambition in life, then the clamour of these little senses becomes a great din in your life. Your life will always be under that clamour. But, if you have got an overwhelming urge for something else, then this clamour does not reach you at all, because you are too busy engaging your entire attention in some other direction. So, the right way of solving this situation of sex is to rise above it, by developing great love for God, great love for an ideal, developing passion for a pure life, a moral life, an ethical life, an ideal life and nurturing Tivra Mumukshutva for attaining liberation. If intense Mumukshutva is there, then all other things recede into the background. They become less important. So, if you want to attain victory over the clamour of the senses, you must arouse within yourself a great fire of higher aspiration. Then, what happens? In order to attain that upon which your heart is set, you give yourself so totally to it that you have no time for other things. Even great scientists do not have this problem, because they are all the time completely absorbed in their scientific research. They do not pay much importance to food or clothing or bathing or anything. Why? Because they are all absorbed in, and interested in, something else. That is the way of becoming established in Brahmacharya, in successful Brahmacharya, in effective Brahmacharya.

**Voluntary Self-restraint Is No Suppression**

There is a Western idea that sex is a natural urge and so free expression should be given to it. And if free expression is not given to it, the sex urge will become suppressed, will become repressed. And if it is thus suppressed and repressed, it will create all sorts of abnormalities within you and you will develop neurosis and various types of complex and you will become an abnormal person. There is partial truth in it. There is truth in it to the extent that if this suppression and

repression is forced upon you by circumstances beyond your control, by social environment, by other taboos and deep-seated inhibitions within you, due to your father's advice or mother's dominance or family and all, then it can give rise to some undesirable inner abnormality. But this situation never applies if realizing the greatness of a higher goal and realizing the necessity of this important Sadhana of self-control in order to attain that goal, you make up your mind fully, willingly and voluntarily. Then there is no question of suppression. If with a full willing heart you enter into this course of self-discipline and self-restraint, then there is no question of suppression. No one is asking you to do it. You want to do it. You are yourself desirous of it. So, done with full willingness, done with great enthusiasm, it becomes a voluntary thing. Then, psychological situations will not arise. On the contrary, every time you succeed in controlling the sense-urge, you get a sense of elation, you get a sense of achievement you get a sense of inner satisfaction that you have succeeded. So, it is something that goes on giving you endless satisfaction and a sense of triumph, a sense of overcoming. Therefore it is entirely a positive process, a very creative and positive process, not a negative and suppressive process. So, regarding Brahmacharya, if you take the right approach and attitude towards it, then it is simple. It is a question of conserving energy, of preserving energy, so that it may be utilized for higher things which you wish to attain.

The energy in you is a part of the great cosmic energy. Cosmic energy, when individualized in the human being, manifests in many aspects. And one very important aspect is the physical biological aspect. That is the sex energy. A higher aspect is the mental and occult aspect. The mental and occult energy is called Medhas. Then there is in the individual the psychic aspect of the cosmic energy. This is the Kundalini Shakti. And above everything else, in its highest aspect, the cosmic energy shines in the human beings as Atma Bal, as Atma Shakti, as the radiance of the Atman. So, think over all this. All this is food for thought. These are seeds of certain concepts for your further reflection.

**Brahmacharya–An Outlook of Consciousness**

By Swami Krishnananda

The last one among various items of self-restraint constituting the Yamas, is Brahmacharya, which actually means the 'conduct of the Absolute'.

'Brahman' is the Supreme Being; 'Charya' is conduct, or behaviour. How God behaves–that is called Brahmacharya, finally. It is a very difficult thing for us to understand, because we do not know how God behaves, how the Absolute conducts Itself. The attitude of the Supreme Being towards the universe and all beings is Brahmacharya, and to the extent that we are able to participate in this attitude, it may be said that we are also following that canon. Our participation in the attitude of the Supreme Being may be infinitesimal, but there should be at least this 'tendency' towards holding the same attitude, the same outlook as that of the Lord. So, Brahmacharya is an integrated outlook of consciousness, an attitude of the personality, and an interpretation of things. These are the essential basic principles of Brahmacharya. And minus these principles, the term Brahmacharya will yield only a chaotic meaning which will not help us much. In the Anu-Gita of the Mahabharata, a similar broad and majestic interpretation of Brahmacharya is given, as coming out from the mouth of Sri Krishna Himself, during his instructions to Arjuna. The idea behind this significant term Brahmacharya, translated as the conduct of the Absolute, is that it is a gradual adjustment of the powers of one's personality towards larger and larger dimensions of impersonality, because, the Absolute or Brahman is the Supreme Impersonality conceivable and existent. There is no externality to the Absolute

and, therefore, it cannot be pulled in any outward direction. It has no conscious relationship with anything, though it is related to everything in the world. It cannot be said that God is not related to the world, He is related even to the minutest of things; even to a grain of sand, God is related. Yet, in a way, He is not-related to anything. The idea is that the attitude of the Supreme Spirit is of a generalized or universalized relationship with all things,. free from particularized or specialized interpretations or evaluations in regard to any thing or any object.

**How Our Energy Gets Diverted and Dissipated**

Whenever there is a specialized outlook in any particular direction, along the channel of an object or a group of objects, living or non-living, consciousness moves in that direction. No matter what our interest is in that direction, our mind moves. When the mind moves, the Prana also moves. When the Prana moves, the energy also moves. So, one follows the other. Our mental interest in any particular direction draws the power of the Prana in that very direction, and like a charge of electricity, our energies are diverted. Whenever we think of an object, especially when we do so with a particular interest, which process is called the Klishta Vritti in the language of Patanjali, we are drawn towards that object, a part of us goes to it. Any interest psychologically manifest in the direction of any particular object is a diversion of energy along that channel, and psychological or emotional interest is nothing but a way of transferring oneself, at least in part, if not in whole, to that particular centre wherein one's interest lies. So, in some measure, we cease to be ourselves for the time being when we admire something, love something, or are attracted towards something. Sometimes, we can be wholly lost to ourselves when the attraction is full and hundred-per-cent, as may happen when we are looking at a painting, or enjoying a beautiful landscape, 6r reading a piece of lofty literature. The object may be conceptual, visible or audible, it makes no difference; we get transferred. When we listen to an enrapturing melody, our being is transferred to the modulation of the voice which is the music or the melody. When we look at a beautiful form, a landscape, a painting or any other object, we are drawn in our consciousness, and we are drawn even in reading arresting literature. In all these processes of sensory or intellectual absorption, outside oneself, there is a channelizing of force of which we are constituted and which forms our strength. As long as we do not sell ourselves to any outside object, do not participate in anything external, we stand by ourselves. Otherwise, in some percentage, we cease to be ourselves and become another. If one becomes another and does not continue to be what oneself is, A becomes B for the time being, and there is a cessation of the characteristic of A. The subject becomes the object in its evaluation of the object as something in which it has to take interest for some purpose which is in its mind. This should not happen, holds Patanjali, in essence. Because, if this happens, the energy that is supposed to be conserved for the purpose of meditation on the universality of the Purusha will be spent out in other directions, and to that extent, we will be losers of our strength. The fickleness of the mind or the absence of memory about which we often complain, the distraction to which the mind is heir to, the jumping of the feelings from one centre to another–all these are attributable to the fluctuation of energy in our system. It is like the torrential Ganga moving in force with her waves dashing up and down and not resting stable as a limpid lake without movement. When our energies are in tumult, the impact of it is felt by the mind. We are shaken up in our whole system, because of the desire of the personality to move outside itself. As milk gradually becomes curd by an internal shaking of itself, the subject can turn into the object. And love of any kind is nothing but the transference of the subject into the object in some measure, be that object perceptible or merely conceptual. The very thought of the object disturbs the mind. This is mentioned in a famous passage by Bhishma in the Shanti Parva of the Mahabharata.

As we have noted earlier, the thought of an object is of two kinds, called the Aklishta Vritti and

the Klishta Vritti by Patanjali. We can think of an object through an Aklishta Vritti or we can think of it through a Klishta Vritti. When we open our eyes and look at a large tree standing in front of us in the forest, al Aklishta Vritti is formed in the mind. It is a modification of the mind, because the mind has transformed itself into the form of the tree which we are beholding. But, it has not upset our emotion. It has not drawn our attention largely. We just look at it and are aware that there is a tree. To the extent that we are aware that there is some object outside us, the mind has transformed itself; it has ceased to be itself for the time being, though it has not caused us any sorrow. The tree has not attracted us or repelled us. But if we see a cobra with its hood raised, the modification of the mind at that time is not merely Aklishta, it is not merely a gazing at an object without internal association of emotion. Because, the emotion acts at the sight of a snake, while it will not act in that manner when we look at a tree or a mountain. Even as there is a particular type of emotional reaction at the time of the perception of an object like a cobra, there is another type of reaction of a similar intensity when we look at things which are highly valuable from our point of view. It may be a large treasure-chest or something else which we think is worthwhile. So, anything we like or dislike evokes a Klishta Vritti in the mind. A thing in which we are not particularly interested either way evokes an Aklishta Vritti in the mind. For the purpose of Yoga, both these Vrittis have to be subdued.

Neither the Klishta nor the Aklishta is a desirable thing from the point of view of Mano-nirodha (control of the mind) or Chitta-vritti-nirodha (control of thoughts), which is Yoga.

The objects of the world speak in a language which we understand in our own way. They get transformed into a meaning when they enter into the mind of individuals; and each individual has his own or her own reading of any particular object. Every object sings a song and we listen to this music, but its meaning is different for different persons. For instance, the same word may convey different meanings to different persons because of the association of those persons in different ways with the particular context in which the word is uttered. All objects in the world speak to us in a psychological language or with a philosophical significance. But, the association of each one of us with them is such that it reads a specialized meaning in this generalized evoking of reaction from us by those objects. This particularized interpretation by each individual in answer to the general call of objects is his love or hatred. Objects of the world are not intended for being loved or for being hated. They exist as we also exist. Just as we do not evince any particular emotional love or hatred towards ourselves, and our loves and hatreds are only in regard to things outside ourselves, we can extend this logic to other objects also. No one assesses himself in terms of love and hatred. His assessment is in regard to other things, other persons. So, studying things in an impartial manner, we find that loves and hatreds are outside the scheme of things. They are not in the order of nature. They do not exist in nature at all. But for us, they only exist and nothing else! We are immersed in this tumultuous chaos, or the clamours of the senses and the mind, which go by the name of likes and dislikes.

**Conservation of Energy for Brahma-Sakshatkara**

Here is the basic foundation of the great admonition by the Yoga teacher that we have to conserve energy. We generally understand Brahmacharya to be celibacy, a very poor translation of the word, and a misdirected meaning also. By celibacy we mean abstinence from marriage, and we associate or identify celibacy with Brahmacharya or continence in the light of the requirement of Yoga, especially as mentioned by Patanjali. But, nothing of the kind is Brahmacharya. It is not non-marriage, and it is not celibacy in its popular meaning. A person who has not married need not necessarily be a Brahmacharin. And a person who has married need not cease to be that. Because, what we have to be careful in noting in this context is the intention behind this instruction, and not merely the following of it in social parlance. The intention is the conservation

of energy, and the directing of the whole of one's personality towards the great objective of universal consciousness. And the energy of the system is required for any kind of concentration, not merely for God-realization or Brahma-Sakshatkara. We require energy even to solve a mathematical problem. Even to build a bridge across a large river, even to study the minute particles of nature in a physical research laboratory, one requires a tremendous concentration of mind. Even to walk on a wire in a circus requires concentration. So, wherever there is a necessity to hold one's breath and concentrate one's attention, as in walking on a very narrow passage, tremendous energy is required, concentration is necessary. A two-feet wide bridge without any protection on either side and spanning a stream flowing in a deep gorge below–we know how we will walk on that bridge, holding our breath and thinking only of that narrow passage and nothing else. Certainly we will not be thinking any other distracting thought in our mind. Like that, the fixing of the mind on the great ideal of Yoga requires a complete surrender of oneself, in every part of one's being, in the form of concentration. This cannot be done, says Yoga, if we have got other interests.

So, a lack of Brahmacharya means nothing but the presence of interests other than the interest in Yoga. The distracting object may be anything. If we have got a strong interest in something which distracts our attention, the energy goes. Any kind of leakage of energy in any direction, caused by any object or any event or context, is a break in Brahmacharya. A burst of anger is a break in Brahmacharya, though one does not normally think so. No one condemns a man because he is angry. We may even think him to be a wonderful person in spite of his burst of anger, but the truth is that he has failed utterly in his Brahmacharya. He is broken down totally. Because most people are tradition-bound, they go by the beaten track of social tradition and custom, and think that religion is nothing but what society sanctions. But, it is not like that. Religion is not merely the requirement demanded by a Hindu society or a Christian organization. It has nothing to do with these things. What the universe expects us to manifest from our side, in respect of it, is the great religion of mankind, the religion of God or the religion of the universe. Nobody is going to save us, merely because we are religious in the eyes of the people. In that case, we may well go to dogs with all our religion. What will help us, what will guide us, what will take us by the hand and lead us along is the great law which we obey, in the manner in which we are required to obey it, under the circumstances of our relationship with all things in the universe. So, in every way, we have to conserve our energy without any kind of distraction.

**The Individual–A Pressure Centre**

The philosophers, the mystics, the saints and the sages have made a thorough analysis of the energies of the human mind, the psycho-physical organism in all its completeness. It would appear that we are centres of pressure or stress. Every individual is such a centre, which seeks to break down this pressure, overcome this stress, by adopting some means which it thinks is the proper one under the circumstances. But, the understanding of the way in which this stress is to be removed depends upon one's own stage of evolution. Everyone knows that stress and strain are not good, but everyone does not know how to be free from them, because the causative factors of stresses and strains are not properly understood or analyzed. We may know that we are sick, but we may not fully know why we are sick. And unless we know the cause behind our illness in the form of psychological stress and strain, distraction of attention, like and dislike, we will not be able to handle this subject properly. The so-called desires of man are the outer expressions of his personality to relieve itself from the stresses and strains in which it finds itself shackled. We are perpetually in a state of mental stress and nervous pressure from childhood to doom, and the whole of our life is spent only in trying to find out ways and means of relieving ourselves of these stresses and strains, and we have our own way of doing it. The way in which we

try to relieve ourselves of these stresses and strains–this way is called the expression of desires. What is called desire is the method we adopt to relieve ourselves of our tensions, nervous and psychological. So, each person tries his own method to relieve himself of his tension, according to the manner of his understanding. But, most of these ways are misdirected ways. They increase the tension on account of ignorance about the reason behind the arising of the stress or the strain.

**Stresses and Strains–Their Cause and Cure**

The stress or the strain has arisen on account of a separation of the individual from Nature. The world has cast us out as exiles. We have been thrown outside the realm of Nature as unwanted children. Our internal desire, finally, is to unite ourselves with Nature which is our mother or our parent. The relief that we are seeking from our stresses and strains is ultimately a desire or a longing to become one with our parent, from whom we have been cut off or isolated. Our desire is to possess everything. And the desire to possess is called love. What goes by the name of love of any kind in this world is a desire to possess things, which are considered as instruments capable of relieving us of our stresses and strains. Whether we are right in this interpretation of the situation or not is a different matter. But, just as a little bit of scratching of an eczema patch will give the sufferer a little relief, a forgetfulness of the tension or the stress for the time being is imagined to be a way of relief from the stress itself. When a larger stress swoops down upon us, the lesser stress is forgotten. We are directed away from the lesser stress and the pain, we even forget it for the time being, when a larger stress or strain comes and sits on our head. Let us suppose that we have some worry and we are thinking about it. A larger worry comes and then we forget the lesser worry. Because, the higher thing has come. All our pains, sorrows and complaints vanish in a minute, in a trite, when we are about to be drowned in a river, for instance. We do not complain about anything at that time. Everything would seem to be all right if only we could be saved from possible drowning. Because, that is a problem larger than all the other little problems about which we are constantly complaining in life. So is the case with our asking for the fulfilment of our desires by contact with things.

**The Havoc Wrought by the Externalising Senses**

In one of the Sutras, Patanjali tells us that sensory contact with things is not the way of relieving tension caused by desires, because desires cannot be removed by any kind of sensory contact. Our desire is not for the contact. That is the whole point, though it appears that the senses tell us to come in contact with various things in the world for the relief of our tension. We are not asking for things. Nobody wants anything in this world finally. But, it appears as if we are wanting them, due to a mischievous interpretation given to these circumstances by our senses, by externalizing our internal anguish for a communion with all things. All loves, all desires, are urges for communion with things. While our urge within is a holy and pious impulse to come in union with all things, with Nature as a whole, this impulse is thrown in the direction of space and time and is externalized by the powers of the senses. What is the result? The longing of ours, which has its meaning in one direction, takes another shape because of its reflection through the senses. While our face is attached to our body, it looks as if it is outside us when we see it in the mirror. We are not outside ourselves, we are in ourselves. But, it appears as if we have gone out of ourselves, because of the presentation of the mirror in front of ourselves. The mischief is done by the mirror. Some such catastrophic activity takes place when our loves, likes, emotions and desires are cast into the mould of the senses. The senses have only one work to do, to externalize everything. So, even our desires are externalized, while really our desire is for something else.

That is the reason why we are not satisfied, no matter what objects are given to us, we are always disillusioned in the end. Whatever be our possession, it is not going to satisfy us finally.

Because we are asking for some particular thing, and we are given another thing by the dacoits of the senses, they are really thieves.

Very strange is this phenomenon that the mind spatializes itself and temporalizes itself in its activity, when it affiliates itself to the activities of the senses, and its own desires for something which it has lost appear as desires for those things which are outside it. This is a highly significant situation in which everyone is finding himself or herself, something which escapes one's notice always, a very dangerous circumstance about which we need not talk much, because it is so clear. And one need not be told again and again as to why the ways in which we try to fulfil our desires are not the proper ways. Firstly, there is a basic blunder in the very attitude of the mind in imagining that what it seeks through the fulfilment of desires lies outside it. The other blunder is, that in its movement towards the so-called external things, it has lost its energies. It has weakened itself. The Self, when it becomes the non-self, becomes a corpse, becomes dead. So, a person who has desires is a weakling. He has no strength at all. He has neither physical strength nor mental strength. The more the unfulfilled desires, the greater is the weakness of the body and the mind. One cannot walk even. One cannot digest food. One cannot think, cannot remember anything. This happens when there are too many desires unfulfilled. But, what to do under the circumstances?

**Desire–A Metaphysical Evil**

As students of Yoga interested in the true welfare of our souls, we must be able to know what has really happened to us. We should not be wool-gathering, we should not be in a fool's paradise even in the name of religion or spirituality. Any kind of outward ritualistic movement of our personalities, even in the name of religion, is not going to save us, in the end, because this evil called desire is a metaphysical evil. It is not a social evil, it is not a physical evil. It is a metaphysical evil, as the philosophers call it. It is a cosmic catastrophe, and therefore, it requires all the analytical capacity that we are capable of to know what has happened to us, and know how we can gradually wean ourselves away from this impulse that is dragging us out from ourselves in the direction of the objects of sense. This weaning oneself away from objects is done very gradually. The fulfilment of desires is not condemned in the religion of India especially, though it is well known that desires have to be completely extirpated one day or the other; because, they are bondages which tether the soul to the body and its physical associations. The great system of social living and personal living inculcated in India, and accepted by other great philosophers in other countries also, is known as the Varnashrama system, a highly scientific analysis of the human situation and the desires of man and the needs of man at different times. We have various kinds of needs, though all needs may be called desires, and all desires may be called undesirable things in the end. Yet, when they are there as realities to the senses and the mind, and not lesser realities than our own bodies and our personalities, we have to tackle them with great caution. We have to interpret them as realistically as we interpret our own selves. The objects are as real as ourselves and as unreal as ourselves. To the extent that we are real, the things connected with us are also real. And to the extent that we are unreal, to the same extent, they are also unreal. The subject and the object evolve simultaneously. The evolution is not just individualistic and subjective. So, this system of Varnashrama is a systematic procedure to adjust ourselves and adapt ourselves to the circumstances of life, horizontally in society, and vertically in our own personality. The horizontal adjustment is the Varna and the vertical adjustment is the Ashrama. We have to be complete in society, in our relationships with people, and we have to be complete in our own selves by a suitable harmonious alignment of the various layers of our personality.

Such an adjustment is very effectively brought about by following the great canons of the Varna and the Ashrama.

**Varnashrama–An Aid to Free Ourselves from the Grip of Nature**

People generally think that Varna means caste, but it is not that. It means a class. The principle of the classification of society is called the Varna-Dharma. It is a classification, not a 'castification'. To say that Varna means caste is to give it a wrong name and an erroneous interpretation. No man is complete in himself, and therefore, no man can be satisfied merely in his own self without the cooperation of other persons. Man is, among other things, intellect, will, emotion and energy. There are certain people with a tremendous physical capacity, but intellectually they are poor. There are others who are rationally and intellectually brilliant, but physically weak. The other two aspects, namely, emotion and will, are also distributed disproportionately among people. Everyone is not possessed of these characteristics in the same measure. Inasmuch as everyone's intention is the welfare of all human beings, the solidarity of mankind in general, it is necessary that we share among ourselves the commodities that we have. The commodities are not necessarily physical ones; they can be psychological ones also. If one has great intellectual capacity and spiritual acumen, which are necessary for the welfare of society, but not other facilities, he will share the knowledge and wisdom and the directing intelligence that he has with others, for the facilities which he does not have. The mutual cooperative activity of society–spiritually, administratively, economically and manually–forms the essence of the Varna system. The classification into Brahmanas, Kshatriyas, Vaisyas and Sudras is not a categorization of people into superior and inferior types, into bosses and subordinates, but it is a classification of the functions of individuals according to their knowledge and capacities, for the purpose of a complete cooperative organization of humankind, with a noble intention and purpose. This is one way in which we can be happy in this world. Otherwise, we will be in misery everyday, every moment. The desires of ours are classified in this manner, and they are given an opportunity of permissible satisfaction, by a mutual cooperation horizontally in this manner.

There is the other side, namely, the vertical side, which is the subject of the Ashrama- Dharma, or duties pertaining to the different Ashramas, or stages of life. Just as we have totally misunderstood the meaning of the Varna system, we have also misunderstood the meaning of the Ashrama system. Just as we condemn the classification of Varna as caste distinction, we convert the classification of the stages of one's life by way of Ashrama, into a kind of dead routine of religion. Neither Varna nor Ashrama is a routine. Varnashrama is a vital participation in the processes of life, externally as well as internally. Externally it goes by the name of Varna, and internally it goes by the name of Ashrama. The idea behind this is the fulfilment of the requirements of the human personality, in the way it would be required, for the purpose of a transcendence of all limitations, with the great goal of Moksha, or liberation of the spirit, in mind. What a glorious psychological organization this Varnashrama is! No item in this classification is unimportant, because nature catches us by the throat, with such a firm grip, that we cannot free ourselves from its compulsive pressure without the aid of the Varnashrama- Dharma. We are caught firmly by Nature socially, physically, vitally; psychologically, rationally and even spiritually. So, we have to free ourselves from these clutches or pressures by a gradual dissociation of ourselves from nature, as we untie its knots one by one.

If we tie a thread into a dozen knots, and then want to untie them and straighten out the thread, we do not go to the bottom knot first, but rather to the topmost one. The topmost knot is untied first, then the previous one or the eleventh knot, then the tenth, then the ninth and so on, till at last we come to the very first knot. We cannot touch the first knot in the very beginning. Similarly, in spiritual life, the first problem is treated last, and the last problem is taken up first. Because,

the first is more subtle and more proximate to the realities of things than the later ones which are the evolutes of the causes. The effects have to be taken care of first, and the causes later on. So, outwardly as well as inwardly, these systems of organization known as Varna and Ashrama, are procedures enjoined upon every person, for untying the various knots of entanglement in life, engendered by one's needs which are social, physical, vital, emotional, intellectual and so on.

Such a vast involvement is associated with this little thing called Brahmacharya, by the practice of which we do not merely put on a conduct personally and socially but establish ourselves in a status of strength, where we are so tuned to things that our energies do not move at all in any direction, but are held up in such a way that there is no urge within ourselves to transfer our energies to outside things for the fulfilment of our desires. Desires have to be fulfilled, and also, they are not to be fulfilled. Both these statements are correct statements. But, the statements must be understood in their proper meaning. For instance, hunger has to be appeased, though hunger is a disease of the body, though it is a canker that eats into every man's vitals and compels him to remember always that he is a body. Can anything be worse than this that one should be made to feel always that one is a prisoner? One may be a captive in it prison, but why should one be made to think everyday that one is a prisoner? But, that is precisely what hunger does. All the time it makes you remain body-conscious. Such an evil thing it is, but how can one get out of it. By meeting the demands of the body, while exercising very great caution simultaneously. That is why we put on clothes when we feel chillness; we go to sleep when we are tired; we eat a meal when we are hungry. We go for a walk and we do many things. Now, all these activities are so far removed from the goal of our life, as the north pole from the south, and yet they are taken as necessities. We may call them necessary evils, if we like. They are evils, no doubt, but they are necessary evils. So, they have to he befriended first, in order that we sever ourselves from them ultimately. The intention behind the practice of the canons of Varna and Ashrama in a graduated manner is not the indulgence of desires, but their graduated, scientific, systematized and cautious fulfilment in a measure that is permissible and required under the circumstances for the purpose of freeing oneself from them finally. So, we do not eat because we want to eat, but because it is necessary to reach a stage where we need not eat at all. There is, therefore, a deep background behind the psychology of the canons known as the Yamas and a clear understanding of this background will help us to practice these canons better.

**Marriage: What Does It Mean?**

By Swami Krishnananda

Scientists are accustomed to the well-known phenomenon known as the "Big Bang," an occurrence which is regarded as the origin of creation of the universe. The meaning attributed to this phenomenon is that the universe was originally a single Cosmic Atom, as it were, known in Sanskrit terminology as Brahmanda, which split into two parts by a bang, an instantaneous separation of itself into two parts, representing what may be called the Cosmic Subject and the Cosmic Object. The Brihadaranyaka Upanishad has already proclaimed that there was one Universal Self which projected Itself as a subjective side and an objective side of Itself, the Cosmic Positive and the Cosmic Negative. The intriguing secret behind the relationship of the two Cosmic parts seems to be that there is on the one hand the duality of the positive and the negative and there is on the other hand the correlativity of the positive and the negative, since the two phases are actually the two types of the phenomenal occurrence in the otherwise unitary indivisible original existence.

Sage Yajnavalkya says that each unit of life is actually like a split "pea," in which one cannot

easily say whether the pea is one or two things joined together. Also, the very idea of a bi-polar existence implies the interference of space and time, and even if it is accepted that the apparent two-fold life is an appearance of the original one life, the idea of "another" cannot arise unless there is some medium through which it looks as if it is there, just as one person can look like two persons when one beholds oneself through the medium of a mirror. Such a possibility involves the existence of space and time which are the most elusive things everywhere in creation. No one can understand what these actually mean since these are involved in the process of thinking itself, and no one can also deny that they do exist.

The Brihadaranyaka Upanishad goes on to say that the two Cosmic parts are comparable to husband and wife, in which context, the one part rushes towards the other part to come in contact with it while the other part wishes to avoid the contact since such a contact is not possible as the so-called "other" really cannot stand apart from that which seeks the contact. Humorously, through an analogy, the Upanishad says that the wife aspect ran away to escape the husband aspect coming in contact with it since an attempt at such a contact looked meaningless and also abortive. The Upanishad goes further and says that the bi-polar wholeness reduces itself to lesser and lesser "wholes," from gods in heaven down through humans, animals, plants and trees and even the lowest of creatures like insects, thus making out that this dual pull is present everywhere in creation from the highest to the lowest of created elements.

At the human level this principle of bi-polar existence takes an interesting turn, since in the human being there is an element of the instincts of the lower species and at the same time a reason which reflects the characteristics of transcendental existence. While in the earlier stages of evolution mentioned, the process of bi-polar existence appears more or less as a spontaneous feature, at the human level it becomes slightly complicated due to the reason and the instinct clashing with each other almost everyday of one's life, causing a lot of misery. As the human being is a unit in human society, the laws framed by society condition the activities of a person, while the instinctive impulses come from the other levels of life insist that they should have an upper hand over all things, and when the instincts are strong enough they can rebel against social norms, much to the chagrin of the individual, as is well-known in human history. In order to obviate this problem of conflict between individual and society, people in a common agreement among themselves have instituted a system called marriage.

Now, what exactly is marriage? It is quite clear that it is a form of legalization of the inherent instinct of the bi-polar existence asserting itself and then a check upon any uncontrolled ravaging activity of the instinct. The point is that a person cannot live totally isolated from society since existence itself would be difficult without cooperation from others. Inasmuch as this instinct is present in every person and everyone would like to manifest it as much as possible, there would be difficulty in such a behaviour since everyone else also would like to do the same thing. This goes to say that the institution of marriage is a process of granting limited freedom to the operation of the instinct permitting it to operate within the circle of social norms, with due respect for the welfare of everyone equally.

However, with all this that has been said above, a question will arise as to why is there such an attraction between the male and the female. Philosophically, to answer this question in the light of what has been detailed above, the explanation would be the struggle of the two parts of the one whole to unite themselves into a single unit of existence. But as two things cannot become one, the sexual demand fails to fulfil its purpose ending in exasperation, disillusionment and a distrust in the meaning of life itself. The other aspect is the much neglected side of the phenomenon, namely, Nature's intention to multiply the species. Everyone knows the power of Nature and no one can resist it. The would-be entrant's push towards this world, which we call the coming of a child into existence, is the process of an integral impulse since the child

is a whole being, as whole as either the father or the mother. The pressure of the would-be individual, being very strong, compels the male and the female to seek each other with great vehemence, to such an extent that the male and the female elements would even wish to die if this impulse is not going to be gratified, forgetting thereby that they are only serving the injunctions of Nature, though Nature has cleverly put them under an illusion that what they do is for their own personal benefit. Since everything is destroyed by Time, there is a fear that one's existence would be terminated one day, and to escape from the grief of this possibility, the biological impulse wishes to reproduce itself as a child, a son or a daughter, which become a replica of the parents, whom they hug as themselves, as if the child is inseparable from the parents. Considering the fact that no one can go against the injunctions of Nature, sexual life permitted by marriage should be regarded as reasonable and unavoidable, but considering the welfare of the individual himself or herself, it brings no such benefit, ending in depletion of energy, slowly tending towards old age and physical extinction. It looks that the whole drama of creation is a "hide and seek" affair of the truths of existence where everyone does something helplessly under the impression that it is done voluntarily for one's own assumed immortal satisfaction, while the fact is that the entire exercise is a hypnotized person's supposed voluntary enterprise, though commanded by the hypnotist's will.

**Birth Control**

By Swami Sivananda

**Instructions for Householders**

Strict regulation of sexual life and a rigid practice of non-violence are necessary if you want to have progress on the spiritual path.

If you use contraceptives you will never learn to exercise self-restraint

He who uses contraceptives is an immoral man.

Learn the virtue of self-restraint. The use of these artificial methods will eventually sap your energy. It will break down all restraint.

There is an intimate connection between sex and control of the palate. He who has controlled the palate has already controlled all the other organs.

Sattvic food will make the practice of Brahmacharya easy.

Continence is not harmful. On the other hand it conserves nervous energy. It gives great mental strength and peace of mind. Sexual indulgence leads to moral and spiritual bankruptcy, premature death, nervous weakness and loss of one's faculties, talents and capacities.

Manu says: "The first-born child is born of Dharrna and the rest of Kama or lust. The sexual act for mere pleasure is not justifiable".

Passion for the flesh or body is not pure or real love. It is only infatuation born of ignorance. You do wicked deeds and kill your soul on account of this passion.

**Population Should Be Checked**

How is the world to feed all the millions? In spite of advanced agricultural methods and reclamation of waste land, it has been found impossible to balance food production with the increase of population. Hence, the growth of population has to be restrained if there is to be no lowering of the standard of living. If this is not done there will be mass starvation, famine and consequent degradation of morality. Special agencies of the United Nations are busy in finding out a long term solution. The United Nations Population Commission is now at work, assisted by the Economic Council for Asia and the Far East.

No doubt in principle it is right that population has to be restricted. But how? Naturally, through the advanced means of planned parenthood. What do we mean by this?

Rajkumari Amrit Kaur, Health Mnister of India answers: "I need hardly say that our educated class thinks of planned parenthood mainly in terms of city-dwellers and educated men and women. There are also many amongst the poorer classes whom our social workers can reach in the cities, where their organizations are working. But they also invariably think of birth control by the artificial methods of contraceptives, which have taken a firm hold of people in countries of the West. I am totally unable to reconcile myself to this view".

Indeed, the unanimous answer as to how to plan parenthood has been the usage of contraceptives. It is a pity that most of our learned leaders, with very few exceptions like Amrit Kaur, should stoop so low in aping the West, with complete disregard and ignorance of their own heritage.

The Vedic preceptors strictly enjoined on their students the practice of unbroken celibacy; and when they had completed their studies and were advised to get married, it was not for the sake of physical pleasure but for the sake of progeny. Self-restraint gave them moral strength and spiritual vision. Through self-restraint they achieved ethical perfection and improved their intellect.

There is no safer and better solution for the restriction of our population than practice of self-restraint. No number of birth control clinics and no amount of propaganda advocating artificial methods can take root in these masses, whose traditional background has been always soaked in spirituality. No method other than self-restraint can be morally and spiritually successful either in India or anywhere else in the world.

In India it was Mahatma Gandhi who, for the first time, organized stubborn opposition against the use of contraceptives for family planning, as artificial methods gave free latitude to the married and even encouraged the unmarried to embrace the path of self-indulgence with vulgar impunity.

Gandhiji said, "If the rural population practiced moral restraint they could limit the size of their families better than through the use of contraceptives. Artificial methods are like putting a premium on vice. The remedy will be worse than the disease." When Gandhiji said this, many eminent leaders, doctors, lawyers and educationists (even some of his foremost disciples), rose to contradict him, saying, "The restraint of the natural impulse in men and women would lead to serious consequences. There will be mass neurosis. Their zest for living and their mental faculties would ebb away, their lives would become drab and dull," and so on and so forth.

All these charges were baseless and were but a confession of lasciviousness on the part of the crusaders against self-restraint. This has been adequately proved by distinguished scientists and doctors and by numerous scriptures belonging to all faiths. To quote a few such noteworthy remarks, let us choose them from Western spokesmen in whom our educated intelligentsia are prone to believe much more than in their own scriptures.

Sir Lionel Beale, Professor of the Royal College in London, says: "Sexual abstinence has never yet hurt any man. Virginity is not too difficult to observe, provided that it is the physical expression of a certain state of mind".

Professor Cesterbu concurs with Beale by saying, "The sexual instinct is not so blindly all-powerful that it cannot be controlled and even subjugated entirely by moral strength. We must know that robust health and ever-renewed vigour will be the reward of this voluntary service".

Sir Andrew Clark also agrees that "continence does not harm; it does not hinder development; it increases perception and energy".

That the practice of continence is a fitting remedy for birth control has been emphasized by the noted American, Joseph H.J. Spenglar. He says, "Moral restraint offers a salutary solution to the problem of over-population".

Gandhiji answered his critics by the example of his personal life. In his autobiography he writes: "I took the vow of Brahmacharya in 1906. I launched forth with faith in the sustaining power of God. The more or less practice of self-control has been going on since".

Gandhiji was a man of experience and whatever he spoke was from his personal experience only. His was not an arm-chair philosophy. He emphasized that continence was the prime qualification for success in all achievements and in every walk of life.

"I hold that a life of perfect continence in thought, speech and action is necessary for reaching spiritual perfection. Brahmacharya means perfect control of all the sense-organs. For a true Brahmachari, nothing is impossible."

It is obvious that strict celibacy, as practiced by Bhishma, Lakshmana and Hanuman, is not possible for the masses; but it is essential for their physical, moral and spiritual growth. They should have a well-restrained and sacred marital relationship.

Bernard Shaw, a highly intellectual and profound spiritual personality, but an atheist and a non-believer in organized religions as accepted by the masses, voiced the universally accepted truth that "unless we restrain desire we destroy ourselves."

**Danger of Artificial Means**

"In my opinion we can give an impetus to birth control in our country by ways and means which ought to come instinctively to us if we are true to the best traditions of our civilization. Perhaps in no other country in the world has the practice of continence been advocated with such emphasis as in India by all our saints and sages. Self-restraint on the part of both men and women, and particularly on the part of men, must therefore be the first weapon in our armoury if we are to battle successfully against overpopulation in our country. Artificial methods seem to the average man to be easy of attainment. Hence, they are advocated by all and sundry. I look up at this as a danger signal because it is always the straight and narrow way that leads us to salvation".

Thus did Rajkumari Amrit Kaur represent the real sentiment of the majority of the masses of our country in the Harijan.

The women of India have a great role to play in thwarting the onslaught of materialism. Through the ages, it is they who have preserved the spiritual character of our society, their natural instincts being religious. It is ignoble that they should subscribe to the philosophy of the modern apostates.

Gandhiji wrote over a decade ago: "In my opinion it is an insult to the fair sex to put up her case in support of birth control by artificial methods. I have little doubt that the vast majority of women will reject them as inconsistent with their dignity".

It is high time now that the leaders of our country became aware of the ignominous consequences of birth-control through artificial means. They should launch a country-wide campaign, particularly in the villages, propagating the gospel of self-restraint, abolition of early marriage, and practice of clean and healthy living.

The nation is fortunate in having Amrit Kaur as its Health Minister. Though miserably outnumbered by the votaries of contraceptives, she emphasizes once more: "Artificial methods are wholly impractical in our country because of the ignorance of our people, the lack of scientific medical aid available to them, and also because of their high cost. I challenge the statement myself that the practice of birth control by the use of contraceptives has proved a success either physically, mentally or morally for the people of the West who have practiced it over a number of years.

"On the other hand it has contributed in no small measure to a lowering of the standard of morality and to a disregard by both men and women of the fundamental responsibility given to human kind for procreation. While birth control is essential for India to restrict its growing population, the more I live and serve the cause of health, and the closer contacts I have with sick and suffering humanity, both in the city and in the village, the more convinced I become that it will be a fatal step for our country to resort to artificial means".

Gandhiji writes in the Harijan: "There is nothing in our society at the present time which is conducive to the practice of self-control. Our very up-bringing is against it. The primary concern of parents is to get their children married anyhow so that they may breed like rabbits. If they are girls, they are married at the earliest age convenient, irrespective of their moral welfare. The marriage ceremony is one long, drawn-out agony of frivolity and feasting. The householder's life is in keeping with the past life. It is a prolongation of self-indulgence. Holidays and social enjoyments are so arranged as to allow one the greatest latitude for sensuous living. The literature that is almost thrust on our generation panders to animal passion. Modern literature almost teaches that indulgence in it is a duty and total abstinence a sin.

"Is it any wonder if control of the sexual appetite has become very difficult, if not impossible? If the practice of birth control through self-restraint is then the most desirable, sensible and totally harmless method, we must forthwith change the environment and social ideal. The only way to bring about the desired results is for individuals who believe in the method of self-control to make the beginning themselves and, with unquenchable faith, to affect their surroundings. For them the conception of marriage I discussed earlier seems to me to be of the greatest significance.

"A proper grasp of it means a complete mental revolution. It is not meant merely for a few select individuals. It is presented as the law of human species. Its breach reduces the status of human beings and brings swift punishment in the shape of multiplicity of unwanted children, a train of diseases, and disruption of man as a moral being responsible to his Maker.

"Birth-control by the use of contraceptives no doubt regulates the number of newcomers to some extent and enables a person of moderate means to keep the wolf from the door. But the moral harm it does to the individual and to society is incalculable. For one thing, the outlook upon life for those who satisfy the sexual appetite for the sake of it is wholly changed. Marriage ceases to be a sacrament for them. It means a revaluation of the social ideals hither to prized as a precious treasure. No doubt this argument will make little appeal to those who regard the old ideals about marriage as mere superstition. My argument is only addressed to those who still

regard marriage as a sacrament and woman not as an instrument of animal pleasure but as the mother of man and trustee of the virtue of her progeny.

"My experience of self-control by fellow workers and myself confirms for me the view presented here. It assumes overwhelming force from my discovery in a vivid light of the ancient concept of marriage. To me, the practice of Brahmacharya in married life now assumes its natural and inevitable position and becomes as simple as the fact of marriage itself. Any other method of birth control seems unthinkable and useless. If the idea that the grand and only function of the sexual organ is generation, possesses men and women, then union for any other purpose will be held as a criminal waste of the vital fluid, and the consequent excitement caused to woman and man as an equally criminal waste of precious energy.

"It is now easy to understand why the scientists of old placed such great value upon the vital fluid and why they insisted upon its strong transmutation into the highest form of energy for the benefit of society as a whole. They boldly stated that one who attained perfect control over the sexual energy strengthened the whole being–physical, mental and spiritual–and attained powers unattainable by any other means.

"Let not the reader be disturbed by the absence of many or even any living specimen of such giant Brahmacharis as were found in days of yore. The Brahmacharis that we have today are incomplete specimens. At best they are aspirants who have acquired control of the body but not of the mind. They have not become proof against temptation. This is not because Brahmacharya is so difficult of attainment. It is because the social environment is against them, and the majority of those who are making an honest effort unknowingly isolate the control of animal passion from all other passions, whereas, to be successful the effort must include control of all passions to which man is a prey. Whilst complete Brahmacharya is not impossible of attainment by the average man and woman, it must not be felt that it requires less effort than that required by a student who wishes to master one of the sciences".

## 7 – Purity: Divinity's Little Sister by Sri Chinmoy

Welcome to the home of Purity: Divinity's Little Sister by Sri Chinmoy.

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### 1. The Power Of Purity

Purity is the light of our soul expressing its divinity through the body, the vital and the mind. When we are pure we gain everything. If we can retain our purity, we will never lose anything worth keeping. Today we may have great thoughts or great inner power, but tomorrow we are bound to lose them if we are not pure. Purity is the Breath of the Supreme. When purity leaves us, the Breath of the Supreme also leaves. Then we are left with only our human breath.

Purity means following the dictates of our Inner Pilot without allowing undivine forces to enter into us. Wherever there is a lack of purity there is obscurity, which is the pioneer of death. What

we call obscurity today is death for us tomorrow. Purity is the only thing that can sustain our divinity. If there is no purity, there is no certainty. If there is no purity, there is no spontaneity. If there is no purity, there is no constant flow of divinity inside us.

In purity there is divine magic. If we can hold one single pure thought during our meditation, then for hours we will derive benefit from that pure thought. During that time our worst weaknesses are transformed into real strengths. We all know that quantity and quality are not the same. We all care for quality and not for quantity. But the more we develop divine purity, the greater becomes our inner strength. With purity, quality and quantity go together. Purity is like a divine magnet. It pulls all divine qualities into us. When we have purity, the world is filled with pride in us. If Mother Earth houses a single pure soul, her joy knows no bounds. She says, "Here, at least, is a soul I can rely upon."

We should have purity in our thoughts, in our ideas, in our feelings, in our conversation, in all that we say, all that we do, all that we feel and all that we are. We can make our entire life like a flower in a garden. If we identify our consciousness with the flower, we can never have impure feelings. But even if we remain inside the garden, if we don't consciously identify with a flower or with the garden itself, then we will remain impure.

Purity must be established in our entire existence. The body should also have the purity of the soul. For that, cleanliness and good health are required. Purity is something we must have inside us all the time, not something we can get from somewhere else when we need it. Purity is something to be lived. It is an integral state of divine consciousness.

Once purity is established, especially in the vital, much is accomplished in one's inner life and outer life. In human purity abides God's highest Divinity. Man's purity is God's Breath. Purity is tremendous power. We can accomplish anything with purity. But if we lose our purity, although we may have power, wealth or influence, we will crumble, we can easily fall.

All spiritual aspirants, without exception, have seen and felt the necessity of purity. Today they climb the inner Mount Everest on the strength of their highest purity, but tomorrow they fall down into the lowest abyss. Purity lost, everything is lost; God Himself is lost. Purity won, the world is won, the entire universe is won.

**2. Inner Purification**

A seeker cannot achieve inner purification all at once. It is a gradual process. Inner purification begins with our conscious meditation; then it has to be achieved during our waking hours; then it has to be achieved during our sleep. After all these it can be done in the dream state. We have to start at the beginning and work in sequence. That is to say, during meditation we have to purify ourselves constantly. It is useless to attempt meditation without purification, and it is useless to expect purification without meditation. If somebody is trying to meditate without bothering to invoke even a little purity, he is just bolting his heart's door more and more tightly. If impure thoughts come at the time of meditation, they are infinitely stronger than the impure thoughts that we get when we are not in meditation. Why? Because at the time of meditation everything is intense, sharp, one-pointed. If any impure idea comes in, that impure idea gets strength from the intensity of our meditation. But if our meditation begins with purity, then the strength of purity can easily devour any impure thoughts that attack us. Peace, light, bliss, power and other divine qualities can never stay in us permanently if we are wanting in purity. Thousands fall from the spiritual life just because they do not bother to establish purity in their

lives. They aspire for two months, three months, six months, five years, ten years. Then all of a sudden they fall, just because they do not have purity.

Most spiritual aspirants become vegetarians. This is wonderful. But if we eat only vegetables with the idea that we will be able to conquer our lower vital movements, that is a foolish idea. Merely by eating vegetables one can never conquer the lower vital. Being a vegetarian does help in our spiritual life, and I do appreciate it if you can be a vegetarian. But the real purity comes from the inner aspiration from the soul, not from food. If we have some spiritual purity, then the physical purity that we get from not eating meat will be most effective. If we do not have purity, no matter how carefully we abstain from eating meat or fish, purity will not come to us.

Those who give all importance to food in order to achieve purity in the mind, heart and soul are making a mistake. If we really want purity, it is good not to eat meat; but we have to know that it is aspiration and meditation which are of paramount importance for developing purity. If we can bring the soul's purity to the fore, then with that purity we can enter into the heart, the mind, the vital and finally the physical. When the divine purity has inundated all parts of our being, then we can be sure that it will last forever in us. We have to know how much we can expect from eating vegetables. Remember that it is aspiration, the aspiration of the entire body, vital, mind, heart and soul that can give us purity. When we combine our inner purity with our outer purity, we strengthen them both. But inner purity must get first importance. Inner purity needs constant aspiration, the mounting flame. If we have this, only then will we really achieve something eternal.

Once we can purify our consciousness during meditation, we can think of achieving purity during all our waking hours, and so on. Purification of the dream-consciousness is a very advanced state.

In order to invoke purity during your meditation, whenever you meditate at home, please try to burn incense and candles and have flowers and the picture of your Guru, if you have one. These things will help to establish purity in the atmosphere. Then when you begin your meditation, try to breathe in and out for three to five minutes while imagining that you are breathing in and out with your Master. Consciously offer your life-breath to your Master; feel that you are breathing together with him. Then you will receive inner purity from your Master and you can enter into your meditation with tremendous purity.

### 3. Emotion, Human And Divine

There are two types of emotion - divine and undivine. Emotion by itself is not bad, but when we misuse it, it is undivine emotion. When it is properly used, it is divine emotion and is absolutely necessary. Undivine emotion is restricted to the gross physical, the vital and the obscure mind. This kind of emotion is the result of unfulfilled, unsatisfied and dissatisfied desires. It constantly tries to possess either an object or an individual or the whole world. It binds and limits us and finally drains our physical, vital and mental energy. This possessive emotion makes us think of everything in terms of 'I, my, mine'.

When we use human emotion it tries to destroy everything. Gradually, emotion becomes limited only to one's own body; then to one particular portion of our body. Undivine emotion negates and negates. Emotion in the physical and vital, which are impure, will naturally try to destroy our divine possessions and qualities. With negative emotion we increase our conscious aggressiveness.

The emotion that binds us to our own limited physical consciousness has to be thrown aside. We have to try ultimately to illumine and transform both desire and emotion, rather than to control or discipline them. When we take shelter in divine emotion, we can illumine and transform the human emotion that wants to possess the world and bind us.

Emotion in its source is absolutely pure. Divine emotion expands our consciousness and is always welcome. When it comes from our soul, it tells us, "I came from God, who is Infinity, Eternity and Immortality." This kind of emotional thrill helps us to enter into our highest and deepest. Divine emotion is the expression of the inner aspiration. It lifts us up into the inner sky. It makes us feel that we are all valiant divine soldiers.

When we care for the inner freedom, when we feel that we are all-pervading, when we feel that humanity is part and parcel of our consciousness, then we have divine emotion. When something goes wrong in the world, we are affected because we truly feel our own existence in the heart of humanity. If we want to transform our lower emotion, then we must start feeding our divine emotion. We can consciously feed our divine emotion by feeling that each individual is God's child and humanity's embodied hope. Then we will have the inner urge to fulfil the divinity in humanity.

A most significant expression of divine emotion is spiritual detachment. Detachment has to be seen in its proper light. If we know the true seat of responsibility, then automatically we will know the meaning of detachment. Who is responsible? Not you or I, not the human person or the outer body, but the divine in us. If we can offer our responsibilities sincerely, genuinely and devotedly to the Supreme within us, then automatically genuine detachment will enter into us.

True detachment does not come to us when we think, "Oh, I do not belong to him; he does not belong to me. He is somebody else's; let us have no connection." True spiritual detachment comes only when we feel that we have given to the Supreme what we have and what we are. We have friends, children, relatives. We exist with body, vital, mind, heart and soul. If we can offer what we have and what we are at the Feet of the Supreme and sincerely feel that He is responsible, that it is He who has to and will look after us, only then can we learn detachment. Just by negating or separating ourselves from the consciousness of others, we cannot attain detachment. Detachment can be attained only when we feel that the Divine within us is totally responsible for us and for others.

Once we have attained this inner detachment, our sincere aspiration will tell us how far to go and where to stop in our emotional relationships with others. The Supreme speaks through our sincere aspiration constantly. Aspiration is bound to tell us where the limit of detachment is. When we have a child, we have to take care of the child. We have to bring him up, give him all the necessary things and feel that the divine is acting in and through us to help him in every possible way, to give him every possible opportunity. But we will not try to bind him to us. Even when he is young and when he grows into a youth we will not try to interfere with his personal life. We will allow him to enter into life's experiences in his own way. At the end of childhood he has to make direct contact with the Divine and lead his own life.

In the inner life it is not at all difficult to be detached from our environment. Once we separate our existence from ignorance, we will see that there is nothing more to be detached from. God's entire creation will be an experience of wisdom and light for us. The real detachment, the difficult detachment, is detachment from ignorance, not detachment from a particular person or thing.

Pure emotion expands our consciousness, sweetens our existence and fulfils not only our life but also the lives of those around us. We should pay utmost attention to the divine emotion in us, which is all-pervading. If we pay all attention to the divine emotion, we will see that the unlit,

impure, earthbound emotion will automatically be transformed. It will be thrown into the sea of divine emotion, where everything is purified.

### 4. Obstacles On The Spiritual Path

When we have entered into the life of aspiration and spirituality, the Supreme will not bring extra desires and impurities into our mind or life. It is He who has given us aspiration, so why should He give us desire, which is directly opposite to aspiration? No. He will not deliberately impede our progress in this way. These desires seem suddenly to appear, but they are not really new to us. They existed before in our life, but we did not notice them so much because our life was totally enveloped in a myriad of desires.

When we become conscious of the divine inner life, when we begin praying and meditating, we realise that desire is a tiger, a ferocious animal which we have been feeding and feeding, and we realise that we must not feed it anymore. Then our desires become enraged at us. They say, "All this time you were feeding us and we are most grateful, but now you have started starving us." Then all the frustrated desires form a league and attack us in every possible way, causing troubles with the family, friends, jobs, emotional relationships and so on.

While we are in the ordinary life there is no intensity. Today we have one desire, tomorrow four and the next day ten or twenty. But we are rarely intense even in trying to achieve and fulfil our own desires. Our desires are mere wishes. We do not have the capacity or the willingness to work to fulfil them. We want to be rich or famous or great or brilliant or beautiful, but far from working to achieve these desires, we will not even pray sincerely for their fulfilment.

When a seeker enters into the spiritual path, if he has not wholeheartedly accepted it, or if he is not far advanced, then during his meditation the same desires may come forward. He will begin to think, "This person is very rich, this person is very beautiful, this person has some good qualities which I do not have." While he is praying for Peace, Light and Bliss, one part of his being may be consciously and deliberately cherishing the desire to become a multimillionaire. At that time, the intensity of the seeker's meditation meets with these earthly desires. Then what happens? The intensity enters into the desires and makes them much stronger than they previously were.

Unconsciously or consciously we allow thoughts to come into us and the intensity of our meditation increases or strengthens them. But the Supreme has not given us these obstacles. He has given us the aspiration to pray for Peace, Light and Bliss. We have associated with desires for many, many years. When we want to break off the connection, these old friends of ours say, "Where are you going? Why should we allow you to go into another room? Are you not satisfied with us? Even if you are not satisfied with us, you have eaten at our table. Now you have to pay the fee. We will not allow you to go." They will fight with all their strength to bring us back to their domain. With great difficulty we came out of their room and entered into the aspiration-room. Then these desires come and flatter us. They make us feel that we do not need these aspiring qualities, that Peace is unreal, Light is unreal, Bliss is unreal. They say, "Don't stay there. Come back to us, where everything is real. We shall fulfil you and you shall fulfil us."

It is through the unillumined mind that desires try to approach us even after we have entered into the life of aspiration. The best thing we can do is never to allow any impurity in the form of desire, doubt, anxiety, jealousy or any unaspiring thoughts to enter our minds during meditation. If a desire comes to us while we are not meditating, it is not good to cherish it; but it is infinitely

worse to cherish it during meditation. If we cherish desire or any impure thought during meditation, then we are simply strengthening the power of the negative forces and making our own spiritual journey more difficult.

To all seekers I wish to say, at the time of your meditation please be very careful. If you cannot remain in your highest, purest, deepest meditation for more than five minutes, no harm. When the mind begins roaming you can silently recite spiritual poems or chants or sing spiritual songs. But do not allow the mind to enter into desire-land. It is better to build castles in the air where there is only sweetness and imagination, for if you begin cherishing desires, then you will fall.

But when desires come into our life of aspiration, we must not be afraid of them. We must take them as hurdles. It is true that if there are no obstacles or impediments in our way we will run faster. But if there are impediments each time we cross one hurdle we get additional strength and encouragement to try to cross another one. If we have no hurdles we are fortunate. But if we do have some because of our long association with ignorance, we should feel confident that we will be able to transcend them because we have aspiration, the inner impetus to pass all obstacles and reach the Goal.

If we go deep within, we can see each difficulty as a boon. Formerly we were alone with our difficulties. Now we have become conscious aspirants, so God's Grace has entered into our lives. God's Grace is constantly helping the seeker. It stands between the difficulty and the seeker. If one sees millions of difficulties when he sincerely enters into the spiritual life, then he can see them also as millions of blessings, because God's Grace is in them, illumining them. The sooner difficulties appear before us, the better, because we can surmount them right away. We should not be ungrateful to God, nor should we curse our fate when difficulties appear. We should be grateful that God has brought out all our impurities to be illumined and transcended as soon as possible. We have to face and conquer our enemies either today or tomorrow. By making ourselves worthy of God's Compassion and Grace, we will easily be able to overcome our difficulties. If we find fault with the Supreme's Law or His way of operating, we are making a mistake. We have to feel that we are lucky, that we have entered into the spiritual life. Those who have not launched into the sea of spirituality, who are still wallowing in the pleasures of desire, do not even see the difficulties which surround them. They are totally satisfied with pleasure, which is always followed by frustration. They do not know that there is something else that they need, which is God's inner Freedom, inner Light, inner Bliss. Those who are awakened should be pleased that they at least have the ability to see the goal ahead of them. If there are obstacles in their way, these obstacles cannot prevent them from running toward the Goal.

**5. Cleanliness And Purity**

Each seeker should feel that purity and cleanliness are next to godliness. Among all divine qualities, purity is unparalleled. There is no other quality that can maintain and sustain our divinity. If we have received Light, Peace and Bliss from above and want to sustain it, purity is the only thing that will enable us to do this. If there is no purity, like a bird, all that we have received will fly away. Once it flies away, it is very hard to bring it back into the cage.

Cleanliness is an outer form of purity. Every day we should take a shower. If we come to see a spiritual Master without properly showering, it will be an insult to his soul. We must take it as our bounden duty to have a clean body and clean clothes. We have to be responsible for two things: our aspiration and our regularity. It will help our aspiration if taking a shower becomes part of our regular, daily spiritual discipline.

Cleanliness is next to Godliness. Cleanliness is purity of the outer physical life. In the spiritual life there is another kind of purity. This purity is the conscious feeling of oneness with the Highest. If we can feel our conscious oneness with the Highest, then we can rest assured that our inner existence is absolutely pure.

The soul always remains pure, no matter what goes on around it. But purity has to be established in the physical, in the vital, in the mind and in the heart. How can we have purity in the heart? We can have purity in the heart through constant sacrifice to God within us and around us. We can have purity in the mind by widening our thought. If a thought comes and wants to bind us, immediately we will try to expand it. Whenever we are able to expand the thought we will see that we are entering into a boundless space where only purity exists. We can have purity in the vital if we feel at every moment that we are a divine warrior. As a divine warrior we have to use our dynamic power to fight against fear, doubt, worry and other negative movements. If we can achieve victory over these forces, then our vital will become pure. We can have purity in the physical if we start with cleanliness. Also, during the day we have to offer our breath to God consciously at least twenty times. In this way we can become pure in all aspects of our being.

Purity has to be established in every part of the aspirant's being. If physical purity is lacking in the aspirant, then psychic purity, mental purity and vital purity cannot remain in him for long. Physical purity is of paramount importance. We must conquer the physical which is binding us and leading us constantly toward the undivine impulses which are nothing short of death in the spiritual world. Once physical purity is established, then purity in other spheres can remain in us and create a shrine within us for the Divine to live in permanently.

When we consciously offer our life-breath it should be with our purest love and dedication. As we breathe in we should feel that the purity of the whole universe is entering into us and purifying our entire existence. Then the Will of the Supreme and our will become one and the entire universe becomes ours. When we breathe in consciously, we should try to feel purity in the mind, purity in the vital and purity in the physical. Let us feel only purity, nothing else. Spiritual purity will enter into our system and purify everything, even the physical organs. Then we will be worthy, to some extent, to offer our life-breath, which is our whole existence, to the Will of the Supreme.

When we have offered our life-breath we are as pure as a flower. Then only does our will become one with the Will of the Supreme. Otherwise, if we try to invoke peace or any other divine quality, it will be at our own sweet will, which may not function the way the Supreme wants it to. Not only when we invoke peace, but whenever we start our meditation, it is better to offer our life-breath to the Supreme a few times even if it is impure. If it is impure it will not work efficiently, but it will be effective to some extent. But if we can offer our pure breath to the Supreme, then our human will becomes immediately one with the infinite Will of the Supreme. Then we will receive everything, we will achieve everything and we will become everything in accordance with God's Will. The entire world and the world beyond will be ours.

**6. Celibacy**

In order to have Self-realisation, celibacy is absolutely necessary. But we are not going to get Self-realisation in the twinkling of an eye. It takes time; it takes aspiration and meditation. A student does not get his master's degree in a day or a month, and God-realisation is not only a study, but also a most difficult subject. It takes many years and many incarnations to complete. It is a very long road. If you tell the beginner that he has to give up all his lower vital life immediately, he

will say, "Oh, that is impossible! The spiritual life is a far cry for me." If he has to give up all his lower vital propensities the moment he enters into the spiritual life, then he will never enter. But if the seeker gradually abandons his lower vital life, the time will eventually come, after he has practised the spiritual life for many years, when he will be able to be fully celibate.

Each individual has his own level of aspiration. If somebody aspires for a minute, meditates for a minute and remains in the animal consciousness in the outer world for the rest of the day, do you think that on the following day he will realise God? No! When one is a beginner, ready to be satisfied with a little joy, a little light, then he must not try to give up the sex life altogether. For the beginner I say, "Slow and steady wins the race." As he advances, as he makes progress in the spiritual life, automatically the necessity for lower vital activity diminishes. Until then one should do his best to lead a pure, sincere life according to his own standard.

Once the aspirant reaches the point where he can say, "I want infinite Light, infinite Joy, infinite Bliss, infinite Peace: I want to go far, farther, farthest," then he must pay all attention to purifying his vital life. If his aim is God-realisation, the Infinite, the Eternal, the Immortal, then he has to aspire wholeheartedly: physically, vitally, mentally, psychically, with all his existence, with all that he has and all that he is. At that point he has to become totally celibate not only physically but also mentally. He has to feel that the sex life binds him to the lowest level of earth-consciousness, whereas what he wants is the highest God-consciousness. God is inside earth and inside man. But man will be able to function divinely only after he has surrendered all his ties to earth and man and realised his oneness with God.

Celibacy can be achieved only through the proper method. If you enter into the spiritual life and say, "Today I am going to conquer all my lower vital propensities," then you are a fool. Tomorrow your mind will doubt the necessity of this self-denial and your vital will torture you in every way. If your vital is not ready, if it is not pure enough, it will revolt under this harsh discipline and destroy your aspiration, or your body will resist and break down. If you suppress your vital needs without having sufficient purity, then after two or three years or even after a few months they will come forward again most vehemently. If you control the lower vital by force with utmost difficulty, if it is not something spontaneous and satisfying, then one day you will be tempted beyond your capacity. Your vital will come up like a volcano and you will become practically insane. At that time human beings act like animals. This has happened to many, many aspirants in India after five or six years of vital suppression without proper purification. If a seeker is still tempted by the vital life but continually suppresses his desires, he will never achieve anything. Only through the spontaneous inner awareness that sex life is unnecessary for him can he transcend it.

We observe that a child sometimes eats mud, dirt, rocks and all kinds of things. To him that is most delicious food. But when he grows up he takes only proper food. Similarly, when one is not fully mature in the spiritual life, one indulges in undivine things. But when he grows up he sees that what he used to eat was all dirt and impurity and he loses his taste for these things. When an aspirant begins to get significant, fulfilling inner experiences, his entire being is flooded with light and delight. At that time he can clearly see and feel the difference between physical pleasure and spiritual joy; between mud and real food.

Unfortunately, unaspiring people are making a Himalayan mistake when they think that pleasure is a form of joy. Pleasure is always followed by frustration and frustration is always followed be destruction. But joy is followed by more joy. From joy we get real fulfilment. If a seeker wants to be inundated with boundless Peace, Light and Bliss, then he has to purify his nature. Otherwise, the transcendental Peace, Light and Bliss will remain a far cry. God-realisation and sex life are like the combination of sugar and salt. If we try to put them together we cannot taste either. If we want to have the taste of sugar we have to take sugar only. If we want salt, then we must take

salt alone. If we mix the two we will taste nothing; we will make no progress.

By beating or forcing our vital desires we can never get joy. Only by pouring illumination into them can we get real joy. When our aspiration is absolutely intense we need God alone - nothing else and nobody else. When we want Him most intensely we gladly give up the life of pleasure. We know the difference between pleasure and supreme Joy of oneness. That absolute Joy of oneness we can have only with God, and with no human being.

How can we acquire celibacy in the proper way? We have to gain control gradually and naturally. Vital indulgence is just like drinking or smoking cigarettes. If we have a drink or smoke a cigarette seven times a day, then we must diminish gradually; we must make it six, four, three, two, one, then none. Why? Because these things cause misery; they are like slow poison, weakening our inner life and delaying our realisation. If we gradually diminish our desire to drink or smoke we will be successful and will not damage our health.

The lower vital, the sex life, has to be conquered and transcended in this way. But if one is a beginner, he must go slowly, steadily and unerringly. If he tries to run very fast but does not have the capacity or the necessary preparation, then he will soon be exhausted and will have to give up the race. Perhaps he will fall down so severely that he will break his legs.

We do not get our Master's degree while we are in kindergarten. We get it gradually after many years of study. Similarly, the beginner in the spiritual life cannot expect this significant attainment immediately. He must gradually transcend the vital life through years of serious aspiration and meditation, the inner study. If the aspirant really feels that he needs God desperately, that God is the only object of his life, then this aspirant has the capacity to run very fast and I will say that he has to be absolutely celibate.

We cannot drink milk and smoke cigarettes at the same time. Milk is like immortal nectar, while cigarette-smoking is like inner death. If we accept the nectar of Immortality, naturally there can be no death in our existence. But if we accept limitation and death, then how can we have Immortality at the same time? Immortality and death do not go together. Similarly, God-realisation and sex life do not go together.

Millions of people are still asleep and are not consciously aspiring for God-realisation. They can do whatever they want with their lives. Those who have just awakened should try to purify their lives slowly. Those who are a little advanced must be very careful and give all attention to their spiritual life. Those who are really advanced find that lower vital necessity does not enter into them. For them the life of pleasure is replaced by the life of real joy. And naturally, once realisation takes place, temptation can never assail them.

We have to know how seriously we take the spiritual life. Celibacy is not for the so-called aspirant who meditates once a week and then has nothing to do with God for the rest of the week. I would not advise that person even to try to be celibate. Unfortunately, on the one hand it will take him thousands and thousands of years to realise God and many years even to get an iota of satisfaction from his spiritual life. On the other hand, the little pleasure that he would get from his vital life will be denied him if he attempts to be celibate. But one does not have to go to the other extreme and live an animal life just because he is not ready to be absolutely celibate. To indulge in sex every day means to enter into the very jaws of a devouring tiger every day. Try to minimise.

We must live a normal human life; a controlled, regulated life. We have to bring our vital life at least to the human level before we can really make spiritual progress. But there are many human beings on earth who are actually living on the animal level of consciousness in this respect. Also we must realise that vital impurity or sexual indulgence can take place not only in the body but

also in the mind and in the heart. If we enjoy impure thoughts in the mental plane they are as damaging to our spiritual life as the actual physical act.

The real aspirant cries for the highest and the deepest in every part of his being. If he has successfully covered some distance in his journey toward self-discovery, then gradually he will overcome the lower vital forces in his nature and purity will become solid and permanent in his consciousness. He knows that in the sex life Infinity is suffocated, whereas in God-realisation Infinity and Eternity are playing the game of ecstasy within him. The ultimate Truth, the ultimate Goal, the realisation of the Highest, demands the total purification and total transformation of the lower vital.

**7. Desire And Aspiration**

Desire includes everything that is finite. Whether it is pleasure or passion that we see in the finite world it belongs to the realm of desire. Until the vital is completely purified, the human consciousness feels that pleasure is something very sweet. It is what we call 'comfort'. Comfort and pleasure go together. There are two Indian words: aram , meaning 'comfort', and haram , meaning 'very dangerous and destructive'. Our late Prime Minister Nehru used to say, " Aram is haram. " Comfort seems like something mild, but it is basically the same thing as pleasure in the form of passion and is inevitably followed by destruction.

When we enter into the world of aspiration, we deal with Infinity, Eternity and Immortality. When we live in the world of desire we see that passion abides there. Desire ultimately ends in the lower vital where passion is located. When we can purify desire through our aspiration, we see that automatically passion is transformed into intense aspiration. In order to purify desire we must have inner aspiration, and this aspiration comes when we are awakened within. If our aspiration is constant, then the burning flame inside us is climbing steadily upward. But when the flame is not burning, the downward pull of the vital becomes very strong. There is no other way to conquer passion or to illumine passion than through aspiration.

Some human beings progress very, very slowly in their spiritual life because they have no aspiration. But there are people who not only have no aspiration but also have no desire either for themselves, for humanity or for God. Those people are in the most deplorable situation. God says to them, "Something is better than nothing. It is better for you to have some desires and to get some temporary satisfaction from the life of desire than to live in the stone-consciousness, wallowing in the pleasures of idleness and making no progress at all." Then, when you see that you get nothing but frustration from the fulfilment of desire, you will begin to aspire.

There are elderly people who are like this - they have practically no desire but, at the same time, they have no aspiration either. They know that they are approaching death, but that does not inspire them either to cry for the fulfilment of their desires or to pray to God or meditate on God. They do not even have any particular desire to live.

But there are also highly spiritual people who don't have any desires because they have transcended them. They serve God in humanity with the utmost dedication and unconditional love. This form of desirelessness is the only satisfactory one.

If one has desire but no aspiration, that is better than having neither desire nor aspiration. He will have many necessary experiences and eventually he will see that there is no fulfilment in desire. Then he will jump into the sea of aspiration. But if one enters again into the realm of desire after having entered into the world of aspiration, that is a real catastrophe. If one does not

aspire, we can say that he is just an ignorant fellow; he does not know that there is something called inner peace, inner bliss, inner light. If someone has not seen the light and he stays in a dark room, God will not blame him because he is not aware that there is a room full of light. But after having had inner experiences, if one wants to go back to the ordinary world, then he will be a victim to frustration and inner destruction. Once one has seen the effulgence of light in the illumined room, if the vital pulls him back again to the dark room, his inner psychic pain will be most excruciating. When he saw the light, the joy that he received had intensity. In the dark room there also is intensity, but this intensity is like a sharp knife. In the light room there was somebody to show him how to use the knife properly. But in the dark room he does not know how to use it and he just stabs himself.

Once you enter into the spiritual life, never, never go back to the ordinary life. If you go back to the ordinary life you will be an object of ridicule in the outer world and an object of distrust in the inner world. People will say, "This fellow failed, that is why he has given up and come back to us." The divine forces in the cosmos will say, "Oh, he does not care for us. He cares more for the life of ignorance," and they will not try to help you any more. Also, you will always make a conscious or unconscious comparison between the divine life you have left and the life you have returned to. This comparison will always be unfavourable to the ordinary life. Your soul, the divine spark within you, will make you feel that you have given up something most fruitful. Then frustration will loom large in your ordinary life. If you cannot be sincere and jump into the sea of spirituality wholeheartedly, then it is better to remain on the shore with your desires until you are really ready to accept the spiritual life permanently.

### 8. The Goal Of Transcendence

God created the lower vital life to propagate the human species when man had just emerged from the animal kingdom and was still governed largely by his animal propensities. But God expected and fully intended that as man evolved he would purify and divinise his lower vital life. By the time every human being on earth has become so divine that all lower vital activity has ceased, mankind will have evolved a totally new system of reproduction; but this will not happen for thousands of years.

Meanwhile, if a seeker leads a pure, strict spiritual life, God's creation will not suffer. If he is a celibate of the highest order, the world will not suffer from lack of population, because everybody is not accepting the spiritual life right now. In the same family it often happens that a seeker's brothers and sisters do not care for the spiritual life. Let the world's population depend on those who are not leading a spiritual life. An aspirant thinks of God-realisation first and foremost. There are more than enough people on earth to take care of the population problem while every aspirant takes care of his God-realisation problem.

Forty years ago a spiritual Master was asked a question about the effect of a pure spiritual life on the world's population. He became furious. He said to his disciples, "If you have to think about that instead of about God, then why do you stay in my ashram? Ask me questions that will help you with your immediate spiritual life. You have come here to become God's children, not to create children of your own."

Spiritual aspirants, as well as those who have not accepted the spiritual life, must remember that each child that a person brings into the world is a tremendous responsibility. Each soul is a spark of the divine Light. When parents bring a child into the world, God gives them the responsibility to take care of it in a divine way. If they do not fulfil this responsibility, then not

only are they harming the child, but also, because they are not fulfilling God's Will, they are harming themselves karmically. So it is better for those who still feel the need to indulge in lower vital activity but who do not want to accept the responsibility of caring for children to use some method of birth control. The world population will not fall dangerously low because of this. All the souls that want and need to reincarnate will always have the opportunity.

In the spiritual life it is essential that a seeker learn to control his emotions, but this cannot be done through coercion. The divine purity within purifies slowly and steadily. He cannot purify his emotions by hook or by crook. He has to follow a systematic spiritual method and for that aspiration is necessary. When the seeker aspires, when the flame of aspiration climbs upward, it will illumine his inner and outer nature. Automatically he will have a self-disciplined life. But if he tries to have a disciplined life by force, he will damage his physical and mental health.

If the aspirant wants to reach or realise the highest Truth overnight, he will be making a mistake. This is, after all, inner knowledge. To get outer knowledge, which is comparatively easy, a student spends twenty years or even more in school. To attain spiritual knowledge the inner student must devote many years more than that to his inner study. If somebody feels that he can control his emotions in the twinkling of an eye or that he can realise God in a few hours, he is only fooling himself. There are certain methods that one must follow. There are no substitutes or shortcuts. If one can meditate early in the morning, between three or four o'clock, he will get tremendous inspiration and he will be able to run very fast. But this does not mean that if he meditates at that time every day he will realise God in a week's time. That is impossible.

Regular, sincere and soulful meditation is the only way to have a truly disciplined life. But before meditation one should practice concentration. When one concentrates, he becomes a divine hero. He enters into the battlefield of life and light where there can be no doubt, no fear. Fear and doubt are conquered by concentration. Then when he enters into deep meditation, he will get confidence, inner confidence and assurance. Finally, when he contemplates he will enter into the goal and grow into the goal. He will become the goal itself. This is God-realisation. Here the finite merges with the Infinite and becomes one with the Infinite. Here the divine lover and the Supreme Beloved become one, inseparable.

**9. Sincerity, Purity And Surety**

Let us be sincere. The Supreme will bless us.

Let us be pure. The Supreme will love us.

Let us be sure of our Goal. The Supreme will embrace us.

"Let us be sincere. The Supreme will bless us." An aspirant has to be sincere, not only in his inner life but also in his outer life, until he breathes his last. Sincerity is the fertile ground in the aspirant's heart. His sincerity is God's matchless Smile. His sincerity is God's peerless Pride.

Sincerity can be developed. It can be developed like a muscle. There are some people who are naturally sincere and others who are naturally insincere. Those who are sincere from the dawn of their lives are blessed. But those who are insincere from their very birth need not and must not curse themselves. They can be sincere if they want to. The moment they truly want to be sincere, God in His infinite Compassion will help them. With His deepest Joy, Pride and Concern He will help them.

Spirituality needs and demands sincerity from the beginning to the end. Spirituality and sincerity

can never be separated. If one really cares for the spiritual life, if one feels that spirituality is the only answer, then I wish to say that sincerity is the key that opens the door of spirituality: There is no other key; there can be no other key.

"Let us be pure. The Supreme will love us." If there is no purity in the aspirant's inner or outer life, then the aspirant is no better than an animal. Without purity he cannot retain any of the spiritual gifts he receives. Everything will disappear and everything will disappoint the seeker if he is wanting in purity. But if he is flooded with purity, the divine qualities will all eventually enter into him. They will sing in him, dance in him and make him the happiest person on earth. And by making him happy, these divine qualities will find their own true fulfilment.

Purity in the physical is of paramount importance. This does not mean that we have to bathe ten times a day. No, purity is not that. Purity does not demand that you have a clean body, but true physical purity lies inside the heart. You have to establish an inner shrine within your heart. This shrine is the constant remembrance of the Supreme Pilot inside you. When you constantly and spontaneously think of the Supreme Pilot seated inside you, in the inmost recesses of your heart, you will realise that this is the highest purity. If purity is lacking in the physical, complete success, the full manifestation of God, cannot be accomplished. You may get partial spiritual success, but even this partial success in life will disappoint you badly if purity is not established in your nature. You have to establish purity in the physical, in the vital, in the mind - everywhere in the outer nature. Then whatever you do, whatever you are, whatever you possess will be filled with purity. Purity is not something weak or negative; it is something soulful and dynamic. It is something that is fed constantly by the infinite Energy and the indomitable, adamantine Will of the Supreme.

The very utterance of the word 'purity' can help to change the aspirant's outer life as well as his inner life. Repeat the word 'purity' one hundred and eight times daily, placing your right hand on your navel as you say it. Then you will see that abundant purity will enter into you and flow through you. When you are pure, you will see the world with a different eye. You will see purity dawning fast in the world. You will see beauty blooming fast in the world. You will see perfection growing fast in the world.

Sweet, sweeter, sweetest is purity. When you see purity inside you, you are pure. When you feel purity inside and around you, you are purer. When you become purity within and without, you are purest. You actually kill your inner being when you lead an impure life. But when you lead a pure life, you expedite the journey of your soul. Your soul and your outer life get their greatest opportunity when purity is totally established in your life.

"Let us be sure of our Goal. The Supreme will embrace us." The difference between an ordinary man and an aspirant is that an ordinary man has no goal whereas an aspirant does. An ordinary man is satisfied with what he has, or considers the idea of entering into the Beyond as totally unimaginable, or feels that there is no Beyond. He is caught by what he sees around him. An aspirant, however, feels and believes that this world of ours is not the final goal. He feels that there must be a goal somewhere and he knows that either this goal will come to him or he will have to go to it. The goal may be God-realisation or it may be something else. If it is God-realisation and if his aspiration is sincere, he should know that this goal is something absolutely important and sacred. It is not a plaything.

An aspirant has to be sure of his goal. He may want God or some attribute of God. Some aspirants cry to God for Power, for Love, for Peace. They do not cry to God for God Himself. They do not want God in His Infinity and Eternity. They want only a portion of Him. They are satisfied if they can get Peace from God, or Light, or Love. When they receive what they cry for, they end their soul's journey. But there are some aspirants who do not want anything from God except God

Himself. They feel that if they get God, they get everything. They are like hungry children in a garden where there is a tree laden with the most delicious mangoes. They know that if they can please the owner of the tree they will get all the mangoes on the tree. Here God is the owner and, at the same time, He is the tree. When we please Him, He satisfies our hunger for the infinite Light, Peace and Bliss. If the aspirants are wise, they know that the moment they please God they get everything from Him.

On the strength of his sincere aspiration, a true seeker says, "O God, if You feel that I should have Your Vision, if You feel that You want to fulfil Yourself in me and through me, if You feel that You can utilise me as Your instrument, I am at Your service. If You want me to stand before You, I shall come and stand. If You want to stand before me, I shall be equally happy. If You do not want either, but want somebody else to stand before You, I shall still be happy." This is what we call surrender. This is the ultimate surrender.

An aspirant has to know his goal. If his goal is God-realisation, he can start with that in mind. But the ultimate Goal is unconditional surrender to God's Will. When God sees that His child, His most devoted child, has made this unconditional surrender not for a second, not for a day or a year, but for a whole lifetime, for all incarnations to come, for all eternity, then alone God embraces His dearest, His sweetest, His most devoted child. And when that embrace takes place, man changes into God Himself. We are all, without exception, given the opportunity to fulfil God here on earth. If we try, we are bound to succeed. We can fulfil God, and in fulfilling Him we shall see that we are already fulfilled.

The chronological order of these stages is: intellect arises from chastity and samadhi. Until the body is perfectly purified, the ability to retain the intellect or absolute knowledge is not attained. Pure knowledge can manifest only in a pure body. Physical purification occurs through chastity and the purification of citta (mind stuff) occurs through samadhi. Only when rajas and tamas (restlessness and inertia) are attenuated through kriyayoga and sattvaguna (purity) is greatly strengthened is citta purified. In the 18th chapter of the Bhagavad Gita, rtambharaprajna (omniscience) is described as sattvica buddhi (pure or sublime intellect). Looking at it from this angle, the terms nadi shuddhi and citta shuddhi are synonymous. Sri Krsna advises his beloved disciple thus "The yogi is deemed superior to the ascetic and the philosopher; he is also greater than the ritualist. Therefore be a yogi, O Arjuna !" To be a yogi is to be urdhvareta.

## 8 - Yoga and Celibacy by Swami Kripalvananda

### I. Yoga

*Yoga* is known as *Brahmavidya* (knowledge of the supreme spirit). This great knowledge is ancient and extremely difficult to attain. For its accomplishment, many lifetimes are required. If it were evaluated objectively, it would be defined as the supreme religion, the global religion, the universal religion, the human religion or the eternal religion. It is true that India is the land of its origin, but the entire world has equal claim to it. For its accomplishment, the grace of a *guru* versed in yoga is necessary. This *yoga* is included in the six philosophies.

Two approaches are prominent in the world: that of knowledge and that of action. Thus *yoga*, too, can be of two types: *jnana yoga* (yoga of knowledge) and *karma yoga* (yoga of action). *Bhakti yoga* (yoga of devotion to God) is included in both *jnana* and *karma yoga*, because knowledge and action are useless without devotion.

There cannot be different types of *yoga*. But there are differences in the natures of different *sadhakas*, differences of background, differences of methods used for spiritual practice; differences in fitness for practice, and many other differences. For this reason, multiplicity may be seen in yoga. The meaning of yoga is *Samadhi*.

As wakefulness, dream, and sleep are three states of mind, so also is *Samadhi* a state of mind. This fourth state is not experienced by everyone; it can be experienced only by an advanced *yogi*. There are two intrinsic divisions of yoga: *sakama* (with desire) and *niskama* (without desire). *Sakama yoga* is known as 'social religion' or religion for the masses, and *niskama yoga* is known as 'individual religion' or the religion of liberation.

Among the various religions of the world, only the branch of social religion is available. But among Indian religions, both the above religions are available. This is the distinctive feature of Indian religions. By observance of social religion, the individual, the family, the society, and the nation are elevated. This religion is universally practicable.

Individual religion is the religion of enlightened persons only. The basis of social religion is individual religion. At different times, according to the prevailing circumstances of the society, external changes are made, but the basic principles remain the same.

### II. Importance of Celibacy

In yoga terminology, non-violence, truthfulness, non-stealing, celibacy and non- possessiveness are called *'yamas'* (moral restraints) and purity, contentment, self-study, worship of God, and austerity are called *'niyamas'* (moral observances). Restraints and observances (*yama-niyama*) are the strong-hold of yoga or religion. Without them, the preservation of yoga or religion is impossible.

Wise *yogis* have described these restraints and observances as the great universal codes of conduct. The principles of these restraints and observances form the greatest part of social religion.

Celibacy is of prime importance in social religion. If it is abandoned and only the remaining

codes of conduct are accepted, social religion will he dead and insentient. The character of the individual, the family, the society, and the nation is based on social religion.

In ancient India, four *ashramas* (orders or periods of religious life) were established. Three of these ashramas (the ashrama of the celibate student, the retired householder sadhaka and the ascetic were carried on in the forest. Only the ashrama of the householder was practiced in the city. Besides the ashramas of the householder, in all other orders, celibacy was predominant. There were limitations in the life of the householder, too, by which partial celibacy was achieved.

By observing this arrangement, it is understood that in the building of character, there is no means equal to celibacy. The yoga in which there is no place for celibacy and yet is called yoga is mere ignorance. The antonym of the term *'bhoga'* is yoga, and the synonym of yoga is celibacy.

Among the yoga scriptures, there is an independent scripture named *'Bindu yoga'* (yoga of semen). Thus the importance of celibacy is easily seen. Bhoga is descent while yoga is ascent. There is ascent (sublimation) of semen in yoga and descent (ejaculation) of semen in bhoga. In spite of being a knowledgeable person, one who does not know the importance of celibacy is a fool.

Without celibacy, the personality of an individual does not develop in the least. *Maharishi Patanjali* has stated in his *Yoga Aphorisms*: "After becoming an urdhvareta (a yogi who has accomplished perpetual sublimation of semen) through yoga, a yogi becomes all-powerful. That yogi alone can realize the supreme truth. Since through celibacy the impossible becomes possible, the gain of fame, wealth, and other material things is assured to the celibate. At one place Lord Siva said to Goddess *Parvatiji*, "O Parvati, what is there on this earth which cannot be accomplished if one has control over his sexual fluid?" That is, all powers reside at the divine feet of the enlightened *urdhvareta*.

Only a yogi, through the practice of yoga, can become urdhvareta. The divinity of deities, too, is dependent on celibacy. "Deities have conquered death through the penance of celibacy ". Where even death is overcome, what power do poor diseases have to enter the body of the urdhvareta saint?

### III. Aim of Celibacy

Lord *Krsna* stated in the *Bhagavad Gita*, "*Partha*, I am the eternal seed of all individual souls. That is, I myself am the supreme truth (Brahma), everybody's soul, semen, and the cause of the entire universe. That is why the sages practiced the exceedingly difficult worship of celibacy."

The true importance of semen is known only to a yogi. That is why the great yogi *Goraksanatha*, chanting in praise of semen, has said, "As a fair lady grieves due to separation from her beloved, so does an ascetic grieve due to his separation from his semen". Eminent yogic scriptures say, "As long as there is death there is birth, and as long as there is birth there is death." Birth is inevitable; one has no power to stop it. But there is a possibility of restricting death.

Ancient yoga science has proved that the cause of death is the descent of *bindu* (semen) and the source of immortality is the sublimation (ascent) of semen. If death is one end to life, eternity should be the other. If there is a cause of death, a human being may possess an ability to eradicate that cause. When a machine stops due to some defect, a mechanic can reactivate it. Similarly, if the body machine ceases due to some defect, a perfect yogi can reactivate it.

*Svetasvatar Upanisad* is extremely ancient. In it, it is said, "Disease, old age, and death cannot

enter the body of a yogi who has attained the body purified by yoga fire". On achieving *sabija samadhi*, the yogi acquires the divine body purified by yogic fire. This divine body itself is the external manifestation of a true yogi.

## IV. The Form of Celibacy and its Two-Fold Practice:

Sage *Vyasaji* in *Yogadarshana* has defined celibacy in this way, "To abandon the pleasure gained through the sexual organs by restraint is defined as celibacy". The restraint of the sexual organs is defined as *nishkam karma yoga* (yoga of action without expectation of fruits). It is also known as *Brahmavidya* (knowledge of the supreme spirit). Through its performance, the yogi becomes *urdhvareta*. This knowledge is esoteric, ancient, and the source of all knowledge. After it is attained, nothing remains to be known.

Thousands of sadhakas, aware of the importance of celibacy, attempt to practice it, but they are unable to maintain the celibacy necessary for the attainment of Brahmavidya (knowledge of the supreme spirit truth). That is why in scripture it is said, "Celibacy alone is the supreme penance. Of course, other penances are also penances, but they are all inferior. That urdhvareta saint who has done penance over the restraint of the sexual organ is not a human being but a god."

### A. Celibacy of a *Brahmachari*

In our body, there are two types of glands: endocrine and exocrine. The secretion of the ductless endocrine glands is absorbed by the lymphatics and veins. In this manner, the secretion absorbed by the blood is distributed to the entire body. In the second type of gland, the secretion of the ductal exocrine glands is distributed to different parts of the body. During childhood the testes of a boy and ovaries of a girl secrete these fluids as they are absorbed by the blood.

On the advent of youth, the sexual energy in the bodies of young men and women becomes active and agitates them. Finally, there is discharge. Once there is discharge, the path of decent is opened up for ever. To carry out the formidable task of restraining and sublimating this energy is as difficult as making a river flow back to its source high in the mountains.

To be a celibate is one thing, and to become urdhvareta is another. The celibacy of a celibate student, a retired householder sadhaka and an ascetic is ordinary celibacy, but the yogi's celibacy is extraordinary. Those practicing ordinary celibacy seek refuge in ordinary (willful) yoga with *yama* and *niyama*. The yogi, practicing extraordinary celibacy, seeks refuge in *sahaja yoga* (spontaneous yoga) also with yama and niyama.

Some very important rules for practicing celibacy: One should not have lustful thoughts about the opposite sex, nor should one enter into discussions about him or her because these discussions agitate the mind. One should not amuse oneself with him or her. One should not talk with him or her in solitude. One should not want to use him or her for sexual purposes or possesses him or her in a sexual way. One should not engage in sexual intercourse.

## B. Scientific Methods for the Preservation of Celibacy for the Common Sadhaka

### (1.) Yoga Technique

If for any reason there is a thought of sexual desire, the eyes should be fixed between the eyebrows. This will pacify this undesired awakening. With the strengthening of *apana vayu*, the sexual organ awakens and the mind becomes troubled. As the mind is absorbed into this passion, the apana vayu and the sexual organ become unrestrained. In this situation, one should seek refuge in prana in order to restrain the momentum of *apana*.

This refuge in *prana* may be attained by fixing the eyes between the eyebrows. On attaining this refuge, the apana is weakened and the awakening of the sexual organ is subdued. Frequent concentration of the eyes between the eyebrows alters the momentum of the *vayu* and due to this change in momentum; the direction of the mind is also altered.

Just as one may stop the turning of the wheel of a machine by pressing a switch, so the activated sexual urge of the body-machine may be restrained by fixing the eyes between the eyebrows frequently. This urge will invariably be restrained by this yogic technique. To abstemious sadhakas, this technique is a divine treasure.

### (2.) Ordinary Techniques

(a) If there is a thought of sexual desire in the mind, it can be pacified simply by drinking a glass of cold water and engaging the mind in good thoughts.

(b) At that time the sex drive is restrained by fixing the mind on the idea of a mother, sister, daughter, deity, or holy idol of revered *Sadguru*. However, it is to be kept in mind here that this device will succeed only if there is extreme reverence for the person one has in mind.

(c) By abandoning solitude, too, sexual desire may be subdued.

(d) At that time a fine stream of cold water should be poured on the sexual organ after urination. This will interfere with the sexual thoughts in the mind and replace them with new thoughts. Thus the sexual desire will be weakened and destroyed.

(e) A bath of cold water will also quieter the sexual desire.

(f) By standing in waist deep water or sitting in a tub filled with cold water, one may destroy sexual desire.

(g) By performing fifteen to twenty *anuloma-viloma pranayamas* along with the recitation of the *Guru mantra*, one may also pacify this desire. Instead of anuloma-viloma, *bhastrika pranayama* may be practiced. In anuloma-viloma, the energy of the incantation is increased, thus the mind is strengthened and is not dominated by sexual desire.

(h) By studying Holy Scriptures, praying to the Lord, and chanting mantra, the sexual desire is destroyed.

## C. Celibacy of the *Urdhvareta Yoga*

Without being an urdhvareta, the knowledge of the supreme truth (*Brahma jnana*) cannot be attained. Hence *Sri Bhagavan* has said in the Bhagavad Gita, Kaunteya! Unsatisfied desire is the

restless foe of the jnani. Brahma jnana is concealed by it." (Chapter 3, verse 39).

As an astonishing energy is generated by the steam in a machine, similarly an extraordinary energy is generated by sublimating the sexual fluid in the body. As a result of this process, the yogi acquires the divine body. The stage of yoga during which the yogi acquires divine body is defined by the scriptures as *sarupya mukti*; emancipation during which the seeker acquires the sought after form. After attaining that liberation, i.e. after transcending that stage, the yogi attains *sarstya mukti* in the fourth stage of yoga. In sarupya mukti, the yogi achieves a form identical with that of *Sri Hari* (the Lord) and in sarstya mukti, he achieves all the powers of the Lord. In this manner, the yogi resembles the Lord. This fourth stage of liberation is the pinnacle of samkhya yoga, niskama karma yoga, and bhakti yoga.

Lord *Siva* and Lord *Krsna* are not *bhogas*. They are urdhvareta yogis. They are the first propounders of Brahmavidya (knowledge of the supreme truth). What the sadhaka should do first of all to become an urdhvareta is shown by Sri Krishna in the Bhagavad Gita, "Thus O *Bharatsrestha*! First restrain the senses and decisively abandon this evil lust which destroys knowledge and realization." (Chapter 3, verse 41).

Now He depicts the device by which this passion should be dispelled, "O *Mahabaho*! In this way, consider this unconquerable enemy mightier than the intellect; abandon it by restraining *Atman* with *Atman*."

In order to dispel desire, *Bhagavan* has directed *Arjuna* to restrain Atman with Atman. This is an esoteric yoga practice. Here I interpret the term Atman as *sukra* (semen). In Sanskrit the term Atman has many meanings. Among these are 'vital element' and 'essential element'. Sukra is both a life element and an essential element. Thus these terms can be used in the place of Atman. This is also related to the dispelling of passion. The second term Atman is used for the purified mind.

To restrain Atman with Atman is to restrain the discharge of semen by the purified mind. The description of this method is as follows. In comparison to the battle of the Mahabharata, the battle of sensual passion is extremely formidable. In *Niskama karma yoga* (yoga of rewardless acts) the sadhaka has to produce semen in his testes through *siddhasana* and sublimate it. Semen is produced in the testes when there appears a powerful awakening in the penis.

When apana vayu forcibly attracts the semen on the inferior path, the unperturbed sadhaka has to execute the exceedingly formidable task of elevating apana vayu with the help of prana vayu. This task can be carried out only through a yoga device and the grace of the guru. When the true form of niskama karma yoga was not understood, the *Vama Marga* (the left handed path) prevailed in the Buddhist religion and in the Siva, *Vaisnava* and *Shakta* branches of *Sanatana Dharma*.

Thus, after the purification of each *nadi* in the body, the body becomes steady and perfectly straight naturally. Then the stage of *pratyahara* (withdrawal of the senses) terminates and the stage of *dharana* (contemplation) begins. In this stage, the external senses cooperate with *dhyana* and do not create any sort of hindrance. Due to this, restraint of the mind becomes easy. In other words, after the steadying of the senses the mind introverts naturally because the cause of the extroversion of the mind is the wavering of the senses. The restraint of the senses is accomplished with the help of prana and mind, thus with the eradication of the vacillation of the senses there pervades a steadiness in prana and mind both. Only after the accomplishment of this stage does *samkhya yoga* begin from the *ajna chakra*. By niskama karma yoga, the *muladhara chakra, svadhistana chakra, manipura chakra, anahata chakra, vishuddha chakra*, and the *brahma granthi, vishnu granthi* and *rudra granthi* are pierced.

Since these chakras are situated within the boundaries of the organs of action (*karmendriyas*),

this is called the field of niskama karma yoga. After the penetration of the inferior *chakras* and *granthis*, the process of piercing the *ajna chakra* and *sahasradala chakra* begin. These chakras are situated within the boundaries of the perceptive senses (*jnanendriya*). This is known as the field of *jnana yoga* or *samhkhya yoga*.

Now Sri Bhagavan depicts the deserving sadhaka who attains this extremely esoteric and most eminent Brahmavidya: 'Seeking my refuge, one who strives 'to relinquish old age and death realizes this *Brahma*, perfect spiritual knowledge and complete actions."

This verse is worthy of intense contemplation. It means that only a yogi who becomes urdhvareta and attains divine body is liberated from old age, death, and the bondage of worldly life. Only such a yogi is a real perceiver of truth and an enlightened person. In this verse the term 'old age' is of great, importance. One who is free from death is also free from birth. Thus it is inappropriate here to accept the term 'birth- death' instead of 'old age-death.' To be freed from old age and death is to attain a divine body purified by yogic fire.

During the period when the yogi reaches the stage of attaining divine body, *citta* is purified. The common sign of the accomplishment of *nirbija* (without the seed of desire) samadhi is the divine body. That samadhi is accomplished only when extreme non-attachment arises in the yogi's inner self constituted of *citta* (mindstuff), *buddhi* (intellect), *mana* (mind), and *ahankara* (ego). Thus it is clear that such a yogi feels no desire for a mortal or immortal body. If he has such interest or desire we cannot say that extreme non-attachment has been generated in his inner self. Such a yogi cannot accomplish *nirbija samadhi*. The yogi desiring liberation does not meditate for the acquisition of *siddhis* (miraculous powers); he is desirous only of liberation and that, too, disappears after the generation of this extreme non-attachment. Thereafter, becoming desireless and dauntless, he performs *sadhana*. This is the science of yoga.

In theory, even the Indian *Tantras* accept the possibility of divine body, and even the Buddhist Tantras give importance to the principle of divine body. There are three great principles of Buddhism, which occur in stages: *sila* (chastity), *samadhi*, and *prajna* (knowledge). The first two stages mean the purification of the body as well as the mind. As a result of the first two stages, prajna is attained.

The chronological order of these stages is: intellect arises from chastity and samadhi. Until the body is perfectly purified, the ability to retain the intellect or absolute knowledge is not attained. Pure knowledge can manifest only in a pure body. Physical purification occurs through chastity and the purification of citta (mind stuff) occurs through *samadhi*. Only when *rajas* and *tamas* (restlessness and inertia) are attenuated through *kriyayoga* and *sattvaguna* (purity) is greatly strengthened is citta purified. In the 18th chapter of the Bhagavad Gita, *rtambharaprajna* (omniscience) is described as *sattvica buddhi* (pure or sublime intellect). Looking at it from this angle, the terms *nadi shuddhi* and *citta shuddhi* are synonymous. Sri Krsna advises his beloved disciple thus "The yogi is deemed superior to the ascetic and the philosopher; he is also greater than the ritualist. Therefore be a yogi, O Arjuna !" To be a yogi is to be urdhvareta.

## 9 - The Illusion of Conjugal Sadhana by Swami Kripalvananda

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### 1. Introductory

Many sadhakas have asked questions directly or indirectly regarding the topic of conjugal sadhana during the last five or six years. Due to lack of time, dearth of proper scriptures, and my limitations as a sanyasi (renunciate), I have answered them very briefly. I decided to write a critical appreciation of one of the following scriptures: Sivasamhita, Gherandasarhhita, or Goraksa Paddhati and include elaborate answers to all the relevant questions, but I have not been able to do so yet.

As I have been directing research for two years in the fields of yoga and music, it is proper that I provide the answers to the sadhakas' questions.

It is not correct that only complicated problems are put forth in the scriptures; the solutions to these problems are also given. It is true that these solutions cannot be understood logically. Logical reasoning would only make the problem more confusing. The solutions to the problems are obtained through regular sadhana (spiritual practice). In ancient times when the sadhaka (spiritual seeker) faced a problem at any stage of sadhana and could not find a solution, he would run to his Gurudeva (beloved teacher) and get a solution to his problems. This was the ancient way. This is correct, because when a mystery is revealed at the proper moment, the interrogator's doubts are allayed.

I have answered the questions of a few sadhakas hesitatingly, because if my opinion differed from that of their Guru, they would be on the horns of a dilemma. I have always first advised the sadhaka to seek his solution from his own Guru. Yet when they have insisted on my answer, I have given it to them.

The answers to the problems I have put forth are the solutions to the problems in this article. I have obtained them by my sadhana, study of scriptures and the guidance of my Sadguru. You may accept and respect them only if you find them to be true according to your own experience.

### 2. A Difficult Stage of Yoga

There is only one yoga. It is of two types – Sakama and niskama. Both have various classifications and different spiritual accomplishments.

Whether it is Niskama Jnana Yoga, Niskama Bhakti Yoga or Niskama Karma Yoga, all have their beginning in Kriya Yoga, which itself begins with an important distinct stage. As this is a difficult

stage of yoga, it is very difficult to become steady in it. The sadhaka who ascends to this stage is afflicted by a very strong sensual urge. Whenever he sits for his dhyana (meditation) session, he experiences intense arousal of the sexual instinct. Here the guidance of a Guru who is a perfect yogi is an absolute necessity. If proper guidance is not available to the sadhaka, he does not have the courage to continue with his sadhana. From here the two main types of yoga branch out.

In the first branch, the sadhaka allays his sexual desires with his wife in the natural way without asking her to meditate. Then he asks her to take meditation initiation from his Guru and both perform meditation together and take each other's help when their sexual appetite is aroused. The followers of the Vama sect perform group meditation. They fix a schedule and then take each other's help in allaying their desire.

The follower of the second sect does not take feminine help. He abandons his meditation room when his sexual desire is aroused. He resorts to several ways which intuitively occur to him, but he is faced with only failure. At this stage, only a perfect and accomplished Guru can give the correct guidance.

The serious sadhakas of the Jnana, Bhakti, orYoga cults all believe that sexual desires diminish with their practice of meditation. Actually they increase, and when this happens, the sadhaka loses his faith. He tries to understand the reasons for this, but he cannot come up with an answer with which he can reconcile himself.

The cause of the arousal of sexual desire is that the sex center is also the center of yoga. The sexual fluid is the medium in both sex and yoga. The sex urge causes the sexual fluid to descend through ejaculation, and yoga causes it to ascend through sublimation.

The desire which is aroused at this stage of meditation is described in Srimad Bhagavad Gita as not contrary to the dharma or the law of religion. Lord Krsna says: "I am the strength of the strong, devoid of desire and passion. In beings I am the desire which is not contrary to the law of Dharma, O King of Bharatas (Arjuna)".[1]

Moreover, the first stanza of Mangalacarana of Bhagavad Gita says : "I bow down to the Omkara which is merged with the Bindu which fulfils all desires, including liberation". Here Omkara indicates anahata nada (spontaneous sound) and Bindu indicates the stage of meditation.

**3. Ancient Era**

In ancient India, the sanyasis (ascetics) lived and died in the forests. Meditation was their life's final goal. They lived with their wives, and these wives were not only wives, but also partners in their religious practice. The wives did not want pleasure, they were lovers of yoga and practiced self-control of the highest order. They lived with their husbands and led a very simple life.

These ascetics practiced their religion in their own way. The knowledge seeker studied the various scriptures and pondered on their readings constantly, trying to practice and research what they read. They carried out their practice with great enthusiasm. The ascetics who were fond of yoga practiced yoga, and those who believed in the Bhakti cult worshipped God. Thus all the ascetics led a religious life.

In those days, the initiation into sanyasa was not given to one and all. The brahmin who had conscientiously observed the rules and regulations of all three asramas (stations of life) – Brahmacarya, Grhastha and Vanaprastha - were considered to be fit for initiation into sanyasa.

1 Srimad Bhagavad Gita, Chapter 7, verse 11.

These ascetics lived in a separate forest, or they would roam from one forest to another. They would observe the vow of silence, solitude, and renunciation, and make efforts to be Urdhvaretas (yogis with totally sublimated sexual fluid) in order to achieve salvation. They would put on saffron robes and adopt an attitude of penance and renunciation which was considered more important than these robes.

Just as nature dons a special type of beauty in the autumn, summer, and rainy seasons, so also it dons new appearances during different life cycles. At the time when saints and ascetics were predo¬minant, two different paths were followed – ordinary and special. In the ordinary path, people practiced ordinary celibacy and tried to lead the life of a Brahmacari (chaste-celibate). The people who followed the special path practiced yoga and tried to achieve perfection by becoming Urdhvaretas and accomplished yogis. Only a brave and great ascetic gathered the courage to follow the special path. The ordinary ascetics were considered unfit to practice yoga. So much importance was given to celibacy that the practice of celibacy became the main aim in the life of all ascetics and there was no one who believed in the practice of conjugal yoga. Due to the calmness prevailing in the minds of people, the practice of celibacy became easy in that age.

The people living in towns and villages were highly impressed by the life led by the ascetics in the forest. Not only that, but they made the life led by these ascetics their good in life and strove to live accordingly.

In those days, the perfect, accomplished yogi was considered a superman or Apta purusa[2], and the books written by him were considered scripture.

Here is an example to show that the life of the ascetic was full of self-control:

One morning Yogi Yajnyavalkya, after finishing his morning ablutions, called his favorite wife Maitreyi. She came and sat before him with reverence and asked him why he had called for her. He said in a soft tone, 'I have made up my mind to don the saffron robes and so I wish to abandon this home and take up my abode elsewhere. I wish you to give me your permission'.

'Will you go away leaving me alone?'

'I am not leaving you alone, I am leaving Katyayani (the second wife) with you. I wish to divide whatever belongings there are in this house between the two of you'.

The saintly Maitreyi did not give much importance to this proposal. She asked instead, 'Can I become immortal if I learn all the religious scriptures in the world?

'No.'

'Then you should teach me the religious practice by which I may become immortal.'

Yogi Yajnavalkya gladly initiated her into the path of yoga. He then gave up his permanent abode and became a roaming ascetic, leading a life of total renunciation.

He is considered a great saint. If conjugal yoga were possible, would he have renounced domestic life to lead the life of a roaming ascetic?

2 Aptastu Yatharthavakta. 'Apta' purusa means one who has experienced truth in the real sense and speaks only truth.

## 4. The Middle Ages

In the middle ages, the practice of ascetic self-denial decreased. This resulted in the forests and asramas becoming vacant. It seemed as if the ascetics had changed their nature and direction. They started living in towns or just outside the towns. They stopped being ascetics and became religious teachers. They started preaching religion everywhere.

The Sanatana Dharma was subdivided into various sects. The sanatanist called himself a Vaisnava, a Sakta, a Vedantist, etc. One religious sect censured the other, and hatred was bred between them.

The importance of the Vedas, Puranas, and Upanisads decreased and the texts inspired by great religious teachers became the scriptures.

Due to the caste system, the schools run by Gurus and Risis stopped functioning. They were replaced by lectures and hymn-singing at different centers in the towns. The different sects took on the appearance of religious business centers whose main goal was to increase the number of their followers. It was a rat-race between the different religious sects. The greatness of the religious master was measured by the quality and quantity of his followers. If he had among his followers wealthy men and land-lords and had a large host of followers, he was considered a great master. If his followers were limited, he was considered of lesser status and caliber.

Sacrifice and dispassion decreased and the inclination for collection increased. Discussions of spiritual accomplishments and miracles were to be found everywhere in the towns. Various organizations, Tantrika and Yogika, and different practices of yoga were being established.

The once highly expensive salvation had become very cheap.

The conjugal practice of yoga started at the end of this age. This was the birth of the Vama Marga (left-handed path). Lord Siva, who conquered sexual power and then reduced Cupid to ashes, left the city for the forests, and the ashes of Cupid did not remain ashes but were transformed into godliness and came to stay in the towns where they were worshipped.

Self-restraint and virtuousness were also disposed of and were replaced by indulgence and evil deeds. The Vaidika religion dimiselled, being replaced by un-vaidika traits. Truth was replaced by falsehood, straight-forwardness became crookedness. Hypocrisy in the name of yoga slowly took India into its clutches.

## 5. Abundance of Yogika Literature

India is the land of origin of yoga, where the practice of yoga has been carried out individually, collectively, and comprehensively for thousands of years.

Therefore, there is, a constant critical evaluation of the results and influence of the various yogika cults. Plenty of literature is available. Therefore, any experienced yogi is able to ponder and think deeply over his experiences.

An ordinary individual or an ordinary sadhaka cannot assess correctly a perfect yogi or a good scripture. The correct assessment can be made only by an advanced yogi.

The scriptures are valuable not because they are ancient but because they contain the essence of the truth.

It is not easy to attain perfection. Perfect yoga is achieved after several lifetimes. Hence, yoga is divided into several major and minor branches, giving rise to many viewpoints. An ordinary sadhaka is not able to decide which of these viewpoints is the best.

It is imperative that the sadhaka has the blessing of Guru and God in order to accomplish Purnayoga. Moreover, this takes place only after years of sadhana. The sadhaka often stops his sadhana when he faces insurmountable difficulties. Such sadhakas later become popular and powerful. As they are in the position of teacher, their opinions are readily accepted by the masses. They consider their incomplete experiences complete and defame the best opinions of true yogis. Therefore, the ordinary sadhaka wanders in his search for the truth.

The perfect yogi does not consider knowledge, action and devotion different divisions of yoga, but considers divisions to be based on the nature of the sadhaka. He does not consider one type of yoga to be the best and the rest inferior. Only the incomplete sadhaka thinks thus and defames other paths, praising only his own.

The sadhaka chooses the type of yoga that suits his nature. He should first ask himself whether he is after the achievement of salvation of that of material wealth and fulfillment of lust. Depending upon the answer that comes from within, he should make the choice of his Guru. The Guru who himself strives for salvation looks to the fitness of his disciple and the materialistic and lustful Guru looks to the assets of his disciple before initiating him.

The sea of yogika literature is very deep and spreads far and wide. If you do not have a boat in the form of a Guru, you are bound to drown in it.

Yoga cannot be mastered only through the study of yogika literature. It is necessary to practice yoga in order to master it.

By the deep study of the best scriptures of knowledge, devotion, and yoga one achieves two principles of the highest order. The first principle is that in the first stage of yogika practice, one must achieve a pure body purified by yogika fire. That is the external sign of physical purity. The second principle is that there should be a total non-attachment in the second or final stage of yoga. Without the achievement of physical body purified by yogika fire, total non-attachment does not take place. The perfect yogi is one who has achieved these two principles in practice. The first stage is known as sabija samadhi, samprajnata samadhi, cetana samadhi, or savikalpa samadhi. The second and final stage is known as nirbija samadhi, asamprajnata samadhi, acetana samadhi, or nirvikalpa samadhi.

**6. Teacher's Blessings**

The salient feature of an enlightened Guru is that he acquaints his disciple with all the different opinions on yoga and then explains why he has chosen his particular path. Only after expanding his principle fully does he give his disciple final initiation. If the disciple is to practice yoga while being away from the Guru, the considerate Guru gives him all the necessary guidance. He also explains the various mysteries being unravelled at the different stages of his sadhana. As the disciple proceeds from one stage to another, he comes to understand the mysterious teachings of his Guru.

Thus his path of progress is cleared of all obstacles. His practice of yoga is not delayed or brought to a stand-still by obstructions or doubts.

The best teacher blesses several disciples, but all of them are not equally fit. Moreover, they do

not all practice their sadhana uniformly. Also, each one's environmental circumstances differ. Due to all these reasons, the results of their practice do not bear uniformity.

A question may arise at this point-who is the disciple who has been able to get the unreserved blessings of his Guru and what are his feelings towards his Guru?

The disciple who has the unreserved blessings of his Guru is one who, in one birth or another, is able to reach his goal, who is never tempted to leave his path, who abandons materialistic gains in order to practice sadhana, making remarkable progress. He has complete faith in his Guru's words, takes up his smallest wish and fulfils it, leaving his sadhana aside, and considers his Guru's pleasure to be his pleasure.

There is one point to be remembered here - Guru's blessings can be achieved only if there is God's blessings. Many great men consider God's blessings as the blessings of their Guru and reach their goal.

**7. The Conflict of Prana and Apana**

Our yoga is known as Sahaja yoga (natural yoga), Sanatana yoga (eternal yoga), Anugraha yoga (yoga of grace), saranagati yoga (yoga of surrender), Atmasamarpana yoga (yoga of self-sacrifice), Prema yoga (yoga of love), Raja yoga (royal yoga), Maha yoga (great yoga), or Nirvikalpa yoga (yoga of the dissolution of the mind).

In Sahajayoga, the proficient master yogi awakens the vital power in his disciple with his blessings. This results in the involuntary performance of yogika kriyas (activities) in the disciple. He accepts that he does not do anything willfully and readily accepts the will of the Omnipresent.

This self-surrender does not bear with any argument; it is a thing to be experienced. Therefore, it is not possible for the layman to understand the second-hand descriptions of this experience.

By the stimulation of Prana, it slowly reaches the sex center. As soon as this happens, the conflict between Prana and Apana begins. This results in the awakening of sensual desires. In the beginning, the sadhaka comes to the conclusion that this is a short disturbance which will subside in a few days. But as he progresses, desire is on the increase. He continues his practice four, three or for years with full faith. Then his faith starts wavering. He cannot understand what to do. Only when he gets the guidance of an experienced master, is his problem solved and he is at peace with himself, after completely surrendering himself to his Guru.

Just as the traveller does not have to walk after he gets into a vehicle, so also the sadhaka does not have to bother about anything after surrendering himself to his master. He has only to follow the instructions of his master strictly and surrender himself completely.

The involuntary performance of yogika kriyas cleanses the body and mind and makes the sexual fluid sublime. Prana here is the main force. The descent of the sexual fluid is brought about by Apana. Due to this, Prana attracts Apana to rise. This kriya continues not for two or three years, but

for many years. Only a very brave sadhaka may tread this path which is strewn with obstructions like secret attractions toward social obligations, deep longings for miraculous powers, lack of scriptural knowledge, lack of proficiency of one's Guru, lack of faith, impatience and unsteadiness.

It is said in Yoga cudamani, "Just as a bird on a leash is pulled back to its place, so also the

soul which is bound by the qualities of nature is held back by Prana and Apana. Prana is the ascendant function and Apana is the descendant function. Thus Prana attracts Apana in the upward direction, and Apana attracts Prana downwards. Only he who experiences these natural movements of Prana and Apana knows yoga".[3]

The seat of Prana is the Anahata cakra (respiratory system). The seat of Apana is the muladhara and Svadhisthana (reproductive system) cakras. The conflict between Prana and Apana goes on even in the body of a man not practicing meditation, but this conflict occurs in a special way in the body of a man practicing meditation.

Through meditation, the circulatory system is stimulated. This results in the stimulation of the organs which produce sexual fluid. The Apana vayu is dominant here. To prevent the activities of Apana, Prana descends and obstructs it. Apana attracts the sexual fluid towards the genitals, and Prana prevents it from going in the lower direction. Apana expands the Susumna. and Prana contracts it.

**8. Solitary and Joint Meditation**

When the sadhaka is placed in the dangerous position mentioned above, he or she is attracted towards the opposite sex. At this juncture, it is of prime importance that the sadhaka be guided by an experienced Guru.

If salvation were possible with sexual intercourse, then it would be said that salvation is not meant for the ascetic sadhaka, but only for the worldly sadhaka. If this is the case, then the virtue of dispassion has no meaning. On the other hand, the holy scriptures prescribe that only the dispassionate sadhaka is eligible for the path of salvation. The materialistic sadhaka is not eligible for this great path.

There are thousands of examples in the Puranas citing cases where a certain ascetic is said to have practiced severe penance and deep meditation which resulted in the rocking of Indrasana (the throne of Lord Indra), making him (Indra) fear his own security. To end this insecurity, Lord Indra would call on a very beautiful nymph to go down to earth, attract the attention of the ascetic concerned, and destroy his penance. The nymph would go and disturb the ascetic by heavenly music and dancing, thus breaking his samadhi (union with the Almighty) and leading him astray into the realm of sensuality.

If sexual intercourse led one to salvation, then the presence of the nymph would have been a boon to the ascetic. But this is not the case; on the contrary, the appearance of the nymph turns out to be a curse. These citations prove that one should practice sadhana alone.

Surrender means the state in which the independent Prana, which is totally free from the bonds of the mind during meditation, is allowed to perform actions through the medium of the body and organs without any obstructions. The Prana vayu is one of the five elements existing in nature. Though it seems dynamic, it is static. The source that instills life into Prana vayu is Paramesvara (God). It is not proper to abandon this state of surrender to God in order to seek the protection of the opposite sex, i. e. another person. In sexual intercourse, the mind becomes extrovert and the sensory organs become uncontrollable. In spite of all this, sadhakas - both male and female - say that they experience the vital power functioning forcefully when they have sex.

3 Yoga cudamani, stanzas 29, 30.

This experience is a result of their involvement in sexual pleasures and is an illusion. This gross observation is miles away from the truth. The force that they experience is not that of Prana but that of the mind. Yes, during meditation the Prana sometimes becomes powerful, but it is never distracted. It is always calm. In this condition, it is not present in the external organs. It flows in the nadis or in the internal bodily passages.

When husband and wife perform meditation together, their minds naturally dwell on each other. Therefore they are very soon affected by the force of lust and become excited. As clothes are obstructive during meditation, usually only the genitals are covered by a minimum of clothing. The limbs are revealed. This also is a cause of excitement. Thus the presence of someone of the opposite sex is undesirable and obstructive.

Moreover, during meditation, when desire is awakened in the male, it may not have awakened in the female and vice versa. Under these circumstances, he or she forces himself or herself on the other, breaking the other's meditation and causing the other to give in to his or her wishes.

Along with this, the couple who practice meditation together make another mistake. When the sexual instinct is aroused while meditating alone, it subsides in few moments. But before it subsides, the sadhaka gets himself in a more excited state and leads his partner also into his path.

In the meditation sessions of Vama margis (followers of the left-handed path) where sadhakas of both sexes perform meditation nude, lust is the prevalent feature, so participants are soon agitated by it. Moreover, free sex is dominant in this path and so it is easy to come in contact with new people every time. People who engage in these practices are only looking for new acquaintances and free sex. Thus the object of meditation is lost and enjoyment takes its place.

These sadhakas argue that just as you need iron to cut iron, so also you can conquer lust with lust. The argument seems convincing, but it is not correct; it can be proved to be false. It is true that iron cuts iron, but only an iron with a sharp edge can do so. If the iron used for cutting is not sharp it is cannot be used as a cutting agent.

When one resorts to the help of the opposite sex in meditation, the independent Prana becomes dependent, and yoga is transformed into enjoyment. The sadhaka should never forget that in sexual enjoyment there is a fusion of the male and female, while in yoga the union is that of sadhaka and the Lord Almighty. The support of siddhasana and mudras and pranayama helps the Apana to ascend and open the gateway of salvation and closes the path leading to downfall. Through sexual intercourse, the Apana becomes descendant and never opens the closed gateway leading to salvation.

Due to the various yogika kriyas, the purification of the blood takes place and the sexual fluid in its purest form is produced. It is sublimated and ascends of its own accord when Prana becomes intensified. This causes the intense sensation in the genitals.

In the solitary meditation of a non-attached sadhaka, the mind is introverted, all the organs are steady, and Prana is free. The passion which is aroused in this state is yoga and not a state of enjoyment. Lord Krsna has kept this stage of yoga in view and has cited the yogi who at the end of Karma yoga abandons passion and becomes dispassionate. He says, "In this way, control your sexual fluid with a steady mind, considering passion to be beyond intellect and abandon the great enemy in the form of lust (i. e. become an Urdhvareta by sublimating your sexual fluid)".[4]

In this stage, the Prana becomes more powerful with the help of siddhasana and various mudras and pranayamas. As long as the Prana does not become all-powerful, it, is vanquished

4 Srimad Bhagavad Gita, Chapter 3, verse 43.

over and over again by Apana. It can be said that Apana becomes victorious in the primary and secondary stages and Prana becomes victorious only at the end. The final victory is the victory that counts. After this victory, the sadhaka does not remain a sadhaka any longer but becomes an Urdhvareta yogi. Subsequently, he achieves the divine body purified by yogika fire, divine consciousness, and complete dispassion. He then ignores even miraculous powers and omnipotency and tries to master Nirvikalpa samadhi. Finally, he becomes a superman or a divine being. Sri Govindabhagavatpadacaryaji, the Guru of Sankaracarya, has said, "Salvation is the result of knowledge. Knowledge is the result of yogika practice and yoga is practiced through the immortal body. The ordinary body is mortal, but the body which is the result of the fusion of Siva (cosmic male principle) and Parvati (cosmic female principle) is immortal".

**9. Self-Sacrifice**

The sadhaka who rejects mudras and siddhasana has not resorted to surrender to God or selfsacrifice. There is no self-sacrifice in sexual intercourse. One can tread the yogika path only through self-sacrifice. With the disappearance of self-sacrifice;, the love for the Lord is also broken. Devotion, Knowledge, and Yoga disappear; there remains only one element – lust.

**10. Obstacles and Remedies**

Some people say, "By taking up siddhasana and mudras, the attraction and inclination towards the opposite sex increase. Under these circumstances, mental impurities increase also. If a renunciated couple pactice yoga together they will expedite their progress".

When during meditation the Svadhisthana cakra is illumined by yogika fires, the sexual instinct becomes intense. The sadhaka has to sublimate this intense sexual feeling. In order to do this, he or she should not seek the opposite sex. If it had been possible to sublimate one's sexual feelings with the help of the opposite sex, then this whole world would have been the ideal place for penance and all householders would have become Urdhvareta saints.

During meditation, control over the genitals is achieved by the practice of siddhasana and mudras which make Apana move upwards. In sexual intercourse, neither siddhasana nor the important mudras manifest. As a result, there is no control over Apana and thus only pleasure is gained and not liberation.

As the genital region becomes very sensitive during meditation, the sadhaka's mind becomes full of licentious thoughts. This inevitable situation mustbe patiently tolerated. Lord Krsna mentions this stage of meditation: "Arjuna ! Even though one strives to practice yoga and is ever so discerning, his senses lead his mind away by force".[5]

The sadhaka watches as a witness the various actions performed by Prana during meditation. In the same way, he should also watch the vicious sensuous wanderings of the mind.

Lord Krsna has in mind the above situation when He gives guidance to the sadhaka in the Bhagavad Gita: "One whose intelligence is established in the Divine, abandons both good and evil. Therefore, Arjuna, devote yourself to yoga; yoga is skill in action".[6]

5 Bhagavad Gita, Chapter 2, verse 60.

6 Bhagavad Gita., Chapter 2, verse 50.

The sadhaka who has surrendered himself to the Lord should not think of the good or evil nature of any action which is performed by Prana during meditation. He should duly seek to maintain a high level of meditation. In the above stanza, Lord Krsna has called him the yogi "whose intelligence is established in the Divine".

The Lord Himself lends clarity to this elsewhere by saying, "Oh Arjuna, during yogika meditation, perform all acts with a sense of detachment without concern for achievements or failures, because the equanimity of intellect is itself called yoga".[7] As long as the sadhaka is affected by happiness when faced with success or by sorrow when faced with failure, his mind does not become detached. The perfection of yoga depends on detachment. This detachment is not possible without the sense of self-sacrifice complete surrender to the Lord.

The Muladhara cakra and the Svadhisthana cakra are related to each other. The Apana vayu rules these two regions. There is a collection of 72,000 nadis (bodily passages) in the legion of the Apana vayu. Without the help of the kundalini, the purification of these nadis is not possible, to achieve the purification of these nadis is like crossing the Vaitarani river, a river which is said in the Puranas to be situated betweea Mrtyuloka (earth) and Yamaloka (the other world). It is full of very hot blood, bones, hair, etc. Sinners flounder in this river, unable to swim across it. Holy people swim across it by holding on to a cow's tail. Yogis consider the body, filled with blood, bones and hair, as the Vaitarani river. They use the cow's tail in the form of Kundalinl to cross the river and become immortal. It is better to die once while living with a smiling countenance than to die thousands of times crying and unwilling. To die a living death means to surrender oneself to God and to sacrifice oneself at his lotus feet.

Lord Siva has preached in Siva Samhita, "Sakticalana mudia is that mudra in which the wise sadhaka should capture the Apana and forcibly attract the dormant kundalinl power to ascend. Thus, this all-powerful mudra when practiced destroys all diseases and lends longevity to life. Its practice awakens the kundalinl and makes it ascendant. Therefore, those yogis who aspire for miraculous powers should practice this mudra. By its practice, the body is purified and the eight major miraculous powers, including the power of becoming microscopic like an atom are achieved".[8]

It is said in Hathayoga Pradipika, "One who has been able to accord movement to Sakti (power) is entitled to achieve miraculous powers. What more can be said? He can miraculously attain immortality".[9]

In Gheranda sarhhita it is said, "He who regularly practices sakticalana mudra attains divine body purified by yogika fire. He achieves miraculous powers and all the diseases in his body are destroyed".[10]

**11. Vajroli mudra :**

Vajroli mudra is included in the ten very important mudras in ancient yogika scriptures. In the sexual act, the Apana is thrown outside the body with force; in yoga, the Apana is forcibly drawn into the body. This internal suction is known as vajroli mudra or yoni mudra.

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7 Ibid., Chapter 2, verse 48.
8 Siva Sarhhita, Chapter IV, verses 105-108.
9 Hathayoga Pradipika, verse 120.
10 Gheranda sarhhita Chapter 3, stanza 60.

Experiments are carried on in every field of life. I will here mention one experiment. This is not prescribed by a Purna yogi (I personally do not recommend it) but by an ordinary sadhaka; however, a certain section of society is attracted towards this sort of experiment. It is as follows :

Take a thin, straight lead rod about ten inches long. Lubricate it with oil and introduce it into the urinary tract up to the length of nine inches. Then take a thin hollow silver rod bent at one end.

After introducing it into the genitals, slowly blow into it to clean the urinary tract.

Then try to draw in water through the genitals. Once this is learned, try to draw in milk in the same way.

The married sadhaka should draw the Apana upwards with the help of khecari mudra and uddiyana bandha at the end of sexual intercourse, drawing the semen and female discharge into his testicles.

In ancient scriptures, vajroli mudra is mentioned, but the above-mentioned practice is not described. Sadhakas who practiced this technique existed in the past and exist in the present day, but I have not read or heard of any couple having attained the higher stage of yoga or the divine body.

This whole experiment arises out of ignorance. It is mentioned that the married sadhaka should, at the end of sexual intercourse, perform khecari mudra and uddiyana bandha, and thus make the Apana vayu ascendant and draw his semen along with the female discharge into his testicles. To draw water and milk into the genitals is possible. In the same way, it is possible to draw the semen and female discharge inside. This appeals to one's intelligence.

It is a well-known fact that semen and urine both pass out of the genitals, but they use different tracts. The urinary tract lies further in than the seminal tract. It comes downward, meets the seminal tract, and then comes into the genitals and is thrown out.

Milk and water may be drawn into the genitals. But does the water, milk, semen or female discharge drawn into the bladder reach the testicles? No.

Water goes into the bladder and comes out along with the urine. When milk is drawn in, it also comes out with the urine. If the suction of water or milk results in their being thrown out with the urine, can one expect anything different with semen or female discharge? And if this is the case, how can one achieve divine body in this way? It does not bear scientific scrutiny.

Yes, one can use a lead or silver pipe to purify the genitals. In the same way, one can draw in water or milk. This makes the practice of celibacy easy to a certain extent. But sexual intercourse is harmful.

Certain sadhakas who follow the above experiment consider khecari mudra a necessary part of it.

So, carrying out this experiment, they sever the thin ligament underneath the tongue and try to achieve it. After long practice, a few sadhakas do succeed in introducing their tongue into the nasal passage. But khecari mudra performed in an artificial way is not beneficial.

The sadhaka who practices sahaja yoga achieves khecari mudra. in a natural way. He does not have to sever the thin ligament under the tongue artificially; it is severed of its own accord due to yogika fire kindled by his sadhana, and all the other aspects of khecari mudra also occur involuntarily. During the three stages of samprajnata yoga - savitarka, savicara, and sananda samapattis - the Apana vayu remains indomitable. The Prana is defeated again and again, and so it cannot perform vajroli mudra-the contraction of the genitals - successfully. Yet, in the

first three stages, when the Apana vayu pushes the semen towards the genital outlet, the Prana performs vajroli mudra. and attracts the sexual fluid in the opposite direction. In the fourth stage of sasmita samapatti, the Prana becomes very strong and the Apana becomes extremely weak, and vajroli mudra. can be performed successfully.

During the practice of savitarka, savicara, and sananda samapattis, beautiful and handsome images of women and men appear before the mind's eye and tempt sadhakas. But when they enter the stage of sasmita samapatti, their rajoguna and tamoguna become weak, and sattvaguna achieves dominance. So sensuality or lust does not trouble them. Just as children remain unmoved by passion when they see each other naked, the yogi in the final stage of sasmita samapatti is not moved to passion by the appearance of naked nymphs.

After the achievement of vajroli mudra, the sexual fluid of the sadhaka is not destroyed, and so he or she can become an urdhvareta and achieve a divine body, divine consciousness and complete detachment.

The tongue of the sadhaka practicing sahaja yoga enters the cavity of the skull known as the tenth gate of Vyoma cakra after two or three years practice. But it cannot completely prevent the loss of the sexual fluid for several years. Only in the final stage of samprajnata samadhi (i. e. sasmita samapatti) can one completely prevent this loss. Then sakticalana mudra disappears forever and is replaced by the powerful vajroli mudra.

In India even today there are a few secret sects of Siva, Vaisnava, and Sakti cults where men and women practice meditation together and try to achieve perfection in yoga. This path is called Vama marga (left handed path). It only spreads licentiousness, and the generation which follows becomes lusterless and uncultured.

Saktipata initiation is meant only for those sadhakas who aspire for liberation. Even though it is the best type of initiation, it is not very useful for householders because the aim of yoga differs for the householder and the ascetic. The householder is motivated by desire and is eager to achieve materialism and the satisfaction of sensual desires, while the ascetic, being dispassionate, aspires only for liberation.

Self-restraint and limited companionship of women or men should hold a place of primary importance in the practice of yoga for the ordinary person. The more restraint one practices, the more spiritual power he attains. With this power, he achieves wealth, spouse, children, fame, and other material achievements. He must find ways to conserve his sexual fluid. If a householder receives saktipata and practices it zealously, he becomes scattered, unrestrained, and talkative. As a result, he fails in the eyes of society and becomes frustrated.

On the other hand, celibacy is of prime importance for the renunciate, ascetic sadhaka. As he aspires to be a perfect yogi, he has to wage a war vehemently against lust. When the sexual desire is stimulated, he tries to curb it by making the Apana ascendant. Desire and lust are stimulated by the practice of siddhasana. The yogi who wants to become an Urdhvareta should welcome the spon-taneous occurrence of siddhasana. That posture stirs up the sexual senses and then helps to subli¬mate the sexual fluid through yogika techniques. The ordinary man is ignorant of these yogika techniques, and so he becomes very sensual through the practice of siddhasana. Siddhasana is meant for perfect yogis and not for ordinary householder sadhakas.

The sadhaka striving for liberation does not necessarily get it in one birth. He has to take many births and continue his efforts constantly.

Moreover, this practice of yoga is full of obstructions and may be successfully practiced only by a brave sadhaka or one who is steadfast in his goal. It is said in the Siva Sarhhita: "There are

countless and insurmountable obstructions in this path of yoga. These obstructions are terrible and fearful. Yet the yogi should not abandon his practice of yoga even at the hazard of his life".

In certain yogika texts, it is said that one can achieve vajroli mudra in the company of a woman. But it is necessary to seek the guidance of a proficient Guru. Yes, there are stanzas which can be interpreted thus, but they definitely have a different meaning. Certain materialistic Tantrika masters were married householders. To increase the validity of their married status, they directed the people to pursue conjugal sadhana. Moreover, the teacher of the Vama marga gave importance only to conjugal sadhana. Thus only materialistic-minded teachers popularized this path.

Those people who believe that they can achieve the purified divine body by attracting their own semen along with the ovum into their bodies are sadly mistaken. I have already stated that the semen or ovum thus drawn only goes into the bladder and is rejected with the urine.

The semen which emerges from the testes in childhood mixes with the blood, resulting in the development of the mind and the body. With the advent of youth, the semen no longer mingles with the blood, but attempts to leave the body through the genitals.

The opposite of lust is yoga. The best yogis know this. Their seminal fluid mixes with their blood by yogika techniques. As a result, they become young, reverting from old age to youth and childhood. This is a natural physiological and scientific process.

Pure divine body is the body and similarly pure divine mind is the mind. Why, then, should the yogi desire such divine body and mind?

The yogi does not have any desires. If he has desires, he cannot be called a yogi. The yogi aspires only for God-realization and to merge with God. In order to achieve God-realization, it is necessary that he possess a pure body and mind. After having a full meal, the beggar does not want left-overs. Why then should the yogi wish for anything else, after he has achieved oneness with God?

## From **"The Two Paths (of yoga)" by Swami Kripalvananda**

Celibacy is the major principle lying at the root of both wilful dharma and surrender dharma. In wilful dharma, celibacy is practised to the best of one's ability. In surrender dharma an aspirant practises celibacy in order to reabsorb the sexual fluids. Both types of celibacy need to be fully understood. To be celibate is one thing; however, to sublimate the sexual fluids is another. Never having participated in sex does not make one a master of sexual energy or sexual fluids. Such a person would not even necessarily be a good celibate!

Some scientists say that the sexual urge is as uncontrollable as the eliminative urge, both of which are present at birth. They say that one who tries to wilfully control the sexual urge will have great difficulty. They conclude that since even innocent celibacy is not possible, how then can one propose sexual mastery?

This view cannot be ignored, because it is based on physiological facts. A few wellknown aspirant-scholars, believing themselves revolutionary, have practised the degenerated path of indulging in sexual techniques with other people. These aspirant-scholars have accused the ancient wise men and teachers of dharma, saying, "They have taught society incorrectly. The sexual urge can

never be controlled, so it is not possible to follow the instruction to be celibate." An aspirant of yoga should carefully think over these opinions, but should be careful to do his spiritual efforts correctly.

Ancient, experienced, great masters not only believe that celibacy is possible, but they say that it is possible to transform the sexual energy and fluids and make them rise up the spinal column. Their view is based on the science of yoga. Iron is heavier than water, so iron sinks; this is a fundamental principle of physics. However, thousands of tons of iron can be transported around the world on a ship; this is also based on the principles of physics. In the same way that modern scientists have used physiology to support their arguments against celibacy, ancient wise men used the science of yoga to support arguments in favour of celibacy.

Innocent celibacy occurs in childhood. If that innocent celibacy could be re-established and sustained then celibacy would be possible. This has been experientially demonstrated through the science of yoga. A point moving in a straight line generates distance between the beginning and the end; however, when a point moves in a circle, the end of the inscribed line joins with the beginning. Yogis are well aware that passion is the cause of the conception of every being, and that passion, therefore, is at the root of every human.

Physiologists say that the sexual urge exists from birth. This statement cannot be completely denied but it can be partially opposed. In childhood the sexual urge does exist but only in a subtle form and the sexual fluids do not flow out of the genitals. In the child's body there exists an internal secretion of sexual fluids which mixes with the blood. In childhood there is another difference. There are two kinds of passion: physical-spiritual and mental-sensual. Physical passion comes from life energy. Passion in a child's body is the result of life energy; there is no mental passion. In a child the sexual centre of the mind is not developed; hence, the passion is not coming from his mind and if there are any subtle mental phenomena the child is not conscious of them. Passion born of life energy is considered spiritual because through it a yogi becomes master of sexual energy and fluids. In natural yoga, through spontaneous meditation, the freed life energy awakens the dormant evolutionary force by the heel pressing on the perineum and spiritual passion is born. But the lot of a yogi is not easy like the child's, because the yogi's mental-sexual centre is fully active and passionate thoughts occur there. In a yogi, passion in the mind and passion from the evolutionary force combine and form an obstacle. This is such an overwhelmingly difficult stage that only a perfect yogi can give correct guidance to an aspirant faced with it. Others who give guidance at this stage do so only from logic and not from experience. In the Bhagavad Gita, chapter 7, verse 11, this spiritual passion born of life energy is described as passion favourable to dharma. It says, "In beings I am passion which is not contrary to dharma."

Usually, passion in the mind of a sensual person is due to outside stimulation. This stimulation activates the sex centre in the mind, gradually stimulating the genitals. This is mental-sensual stimulation. In all adults both mental-sensual and physical-spiritual passions arise. Yogis derive benefit from physical-spiritual passion through the techniques of yoga, while worldly people do not. Physical-spiritual passion can come from either physical impurities or purity. Physical-spiritual passion develops the body and mind of children, makes the master yogi healthy, long-lived, immortal and omniscient, and drives worldly people to sensuality.

The blood of people who do little physical activity is only slightly purified. The blood of those who do regular physical exercise is moderately purified. The blood in the body of a yoga aspirant whose life energy is fully released is eventually completely purified. Great physical vitality is produced by this purification. This energy tries to ascend through the genitals and thus activates passion. The idea of seeking relief in the opposite sex comes from visions that appear to be true but are false. In yoga these visions may occur several times before the final state. Such

methods have been encouraged by erroneous interpretations of ancient scripture, which are filled with deep, secret meaning. Discussion of this is useless. Those who have not understood the importance of celibacy may be scholars, but they are foolish. Progress is not possible without celibacy. One who is firm in celibacy is a hero. After succeeding at celibacy, what is amazing about attaining wealth, fame and worldly happiness? Lord Shiva says, "After conquering semen, is there any power not available to a yogi?" Celibacy is the best austerity. Other austerities, while still austerity, are of a lower order. A penitent who has mastered his genitals is not an ordinary being, but a great adept, a god on earth.

In early adolescence, the sexual urge arises and bewilders both boys and girls. With puberty downward flow is opened forever. Controlling sexual energy and making it ascend is as difficult as making the Ganges River flow from the earth to the sky. Without complete detachment no aspirant can tread this path.

There are two classes of celibacy. Primary celibacy can be followed by students, hermits and renunciates. Secondary celibacy is meant for householders, that is, those active in the world. Householders should limit their sexual expression to their spouse and to once a month, between the fourth and sixteenth day after the beginning of the wife's menstrual cycle, except during religious festivals, and the sexual contact must be for procreation. This is celibacy for householders. Those who teach celibacy have studied deeply the sexual urge and they have set this noble limit for householders. No selfcontrolled householder should be dissatisfied with this limitation and it may be that any householder dissatisfied with this limit is not ready for the spiritual path. People who are busy striving for wealth, fame and knowledge do not have difficulty with passion and practise self-control easily. But those who continually stay in the company of the opposite sex and are thinking of sensual pleasure will never succeed in self-control.

Ramakrishna's "lotus vision":

This is a great secret. I saw a twenty-two or twenty-three year old young man, who looked like me, entering inside the sushumnā nerve and having intercourse with the vulva-shaped lotuses with his tongue. First the anus, the penis, the navel – the lotuses with four petals, six petals, ten petals had been drooping, they became erect. When he came to the heart – I remember this clearly – after having intercourse with the tongue, the drooping twelve-petalled lotus became erect and bloomed. Then the sixteen-petalled lotus in the throat and the two-petalled lotus in the forehead. In the end the thousand-petalled lotus bloomed. From that time, I have been in this state.

*The great Indian saint Ramakrishna noted that the penultimate celibate state in yoga* "was one in which it seemed that all the pores of the skin were like female organs and intercourse were taking place over the whole body."

## 10 - Bases of Yoga by Sri Aurobindo

Part 1
**Calm – Peace – Equality**

It is not possible to make a foundation in yoga if the mind is restless. The first thing needed is quiet in the mind. Also to merge the personal consciousness is not the first aim of the yoga: the first aim is to open it to a higher spiritual consciousness and for this also a quiet mind is the first need.

The first thing to do in the sadhana is to get a settled peace and silence in the mind. Otherwise you may have experiences, but nothing will be permanent. It is in the silent mind that the true consciousness can be built.

A quiet mind does not mean that there will be no thoughts or mental movements at all, but that these will be on the surface and you will feel your true being within separate from them, observing but not carried away, able to watch and judge them and reject all that has to be rejected and to accept and keep to all that is true consciousness and true experience.

Passivity of the mind is good, but take care to be passive only to the Truth and to the touch of the Divine Shakti. If you are passive to the suggestions and influences of the lower nature, you will not be able to progress or else you will expose yourself to adverse forces which may take you far away from the true path of yoga.

Aspire to the Mother for this settled quietness and calm of the mind and this constant sense of the inner being in you standing back from the external nature and turned to the Light and Truth.

The forces that stand in the way of sadhana are the forces of the lower mental, vital and physical nature. Behind them are adverse powers of the mental, vital and subtle physical worlds. These can be dealt with only after the mind and heart have become one-pointed and concentrated in the single aspiration to the Divine.

Silence is always good; but I do not mean by quietness of mind entire silence. I mean a mind free from disturbance and trouble, steady, light and glad so as to open to the Force that will change the nature. The important thing is to get rid of the habit of the invasion of troubling thoughts, wrong feelings, confusion of ideas, unhappy movements. These disturb the nature and cloud it and make it difficult for the Force to work; when the mind is quiet and at peace, the Force can work more easily. It should be possible to see things that have to be changed in you without being upset or depressed; the change is the more easily done.

The difference between a vacant mind and a calm mind is this: that when the mind is vacant, there is no thought, no conception, no mental action of any kind, except an essential perception of things without the formed idea; but in the calm mind, it is the substance of the mental being that is still, so still that nothing disturbs it. If thoughts or activities come, they do not rise at all out of the mind, but they come from outside and cross the mind as a flight of birds crosses the sky in a windless air. It passes, disturbs nothing, leaving no trace. Even if a thousand images or the most violent events pass across it, the calm stillness remains as if the very texture of the mind were a substance of eternal and indestructible peace. A mind that has achieved this calmness can begin to act, even intensely and powerfully, but it will keep its fundamental stillness–originating nothing from itself but receiving from Above and giving it a mental form without adding anything of its own, calmly, dispassionately, though with the joy of the Truth and the happy

power and light of its passage.

It is not an undesirable thing for the mind to fall silent, to be free from thoughts and still–for it is oftenest when the mind falls silent that there is the full descent of a wide peace from above and in that wide tranquillity the realisation of the silent Self above the mind spread out in its vastness everywhere. Only, when there is the peace and the mental silence, the vital mind tries to rush in and occupy the place or else the mechanical mind tries to raise up for the same purpose its round of trivial habitual thoughts. What the sadhak has to do is to be careful to reject and hush these outsiders, so that during the meditation at least the peace and quietude of the mind and vital may be complete. This can be done best if you keep a strong and silent will. That will is the will of the Purusha behind the mind; when the mind is at peace, when it is silent one can become aware of the Purusha, silent also, separate from the action of the nature.

To be calm, steady, fixed in the spirit, dhira, sthira, this quietude of the mind, this separation of the inner Purusha from the outer Prakriti is very helpful, almost indispensable. So long as the being is subject to the whirl of thoughts or the turmoil of the vital movements, one cannot be thus calm and fixed in the spirit. To detach oneself, to stand back from them, to feel them separate from oneself is indispensable.

For the discovery of the true individuality and building up of it in the nature, two things are necessary, first, to be conscious of one's psychic being behind the heart and, next, this separation of the Purusha from the Prakriti. For the true individual is behind veiled by the activities of the outer nature.

A great wave (or sea) of calm and the constant consciousness of a vast and luminous Reality–this is precisely the character of the fundamental realisation of the Supreme Truth in its first touch on the mind and the soul. One could not ask for a better beginning or foundation–it is like a rock on which the rest can be built. It means certainly not only a Presence, but the Presence–and it would be a great mistake to weaken the experience by any non-acceptance or doubt of its character.

It is not necessary to define it and one ought not even to try to turn it into an image; for this Presence is in its nature infinite. Whatever it has to manifest of itself or out of itself, it will do inevitably by its own power, if there is a sustained acceptance.

It is quite true that it is a grace sent and the only return needed for such a grace is acceptance, gratitude and to allow the Power that has touched the consciousness to develop what has to be developed in the being–by keeping oneself open to it. The total transformation of the nature cannot be done in a moment; it must take long and proceed through stages; what is now experienced is only an initiation, a foundation for the new consciousness in which that transformation will become possible. The automatic spontaneity of the experience ought by itself to show that it is nothing constructed by the mind, will or emotions; it comes from a Truth that is beyond them.

To reject doubts means control of one's thoughts–very certainly so. But the control of one's thoughts is as necessary as the control of one's vital desires and passions or the control of the movements of one's body–for the yoga, and not for the yoga only. One cannot be a fully developed mental being even, if one has not a control of the thoughts, is not their observer, judge, master,–the mental Purusha, manomaya purusa, saksi, anumanta, isvara. It is no more proper for the mental being to be the tennis-ball of unruly and uncontrollable thoughts than to be a rudderless ship in the storm of the desires and passions or a slave of either the inertia or the impulses of the body. I know it is more difficult because man being primarily a creature of mental Prakriti identifies himself with the movements of his mind and cannot at once dissociate himself and

stand free from the swirl and eddies of the mind whirlpool. It is comparatively easy for him to put a control on his body, at least on a certain part of its movements; it is less easy but still very possible after a struggle to put a mental control on his vital impulsions and desires; but to sit like the Tantric yogi on the river, above the whirlpool of his thoughts, is less facile. Nevertheless, it can be done; all developed mental men, those who get beyond the average, have in one way or other or at least at certain times and for certain purposes to separate the two parts of the mind, the active part which is a factory of thoughts and the quiet masterful part which is at once a Witness and a Will, observing them, judging, rejecting, eliminating, accepting, ordering corrections and changes, the Master in the House of Mind, capable of self-empire, samrajya.

The yogi goes still farther; he is not only a master there, but even while in mind in a way, he gets out of it as it were, and stands above or quite back from it and free. For him the image of the factory of thoughts is no longer quite valid; for he sees that thoughts come from outside, from the universal Mind or universal Nature, sometimes formed and distinct, sometimes unformed and then they are given shape somewhere in us. The principal business of our mind is either a response of acceptance or a refusal to these thought-waves (as also vital waves, subtle physical energy waves) or this giving a personal-mental form to thought-stuff (or vital movements) from the environing Nature-Force.

The possibilities of the mental being are not limited, it can be the free Witness and Master in its own house. A progressive freedom and mastery of one's mind is perfectly within the possibilities of anyone who has the faith and the will to undertake it.

Part 2
**Faith – Aspiration - Surrender**

This yoga demands a total dedication of the life to the aspiration for the discovery and embodiment of the Divine Truth and to nothing else whatever. To divide your life between the Divine and some outward aim and activity that has nothing to do with the search for the Truth is inadmissible. The least thing of that kind would make success in the yoga impossible.

You must go inside yourself and enter into a complete dedication to the spiritual life. All clinging to mental preferences must fall away from you, all insistence on vital aims and interests and attachments must be put away, all egoistic clinging to family, friends, country must disappear if you want to succeed in yoga. Whatever has to come as outgoing energy or action, must proceed from the Truth once discovered and not from the lower mental or vital motives, from the Divine Will and not from personal choice or the preferences of the ego.

Mental theories are of no fundamental importance, for the mind forms or accepts the theories that support the turn of the being. What is important is that turn and the call within you.

The knowledge that there is a Supreme Existence, Consciousness and Bliss which is not merely a negative Nirvana or a static and featureless Absolute, but dynamic, the perception that this Divine Consciousness can be realised not only beyond but here, and the consequent acceptance of a divine life as the aim of yoga, do not belong to the mind. It is not a question of mental theory–even though mentally this outlook can be as well supported as any other, if not better,– but of experience and, before the experience comes, of the soul's faith bringing with it the mind's and the life's adhesion. One who is in contact with the higher Light and has the experience can follow this way, however difficult it may be for the lower members to follow; one who is touched by it, without having the experience, but having the call, the conviction, the compulsion of the

soul's adherence, can also follow it.

The ways of the Divine are not like those of the human mind or according to our patterns and it is impossible to judge them or to lay down for Him what He shall or shall not do, for the Divine knows better than we can know. If we admit the Divine at all, both true reason and Bhakti seem to me to be at one in demanding implicit faith and surrender.

Not to impose one's mind and vital will on the Divine but to receive the Divine's will and follow it, is the true attitude of sadhana. Not to say, "This is my right, want, claim, need, requirement, why do I not get it?" but to give oneself, to surrender and to receive with joy whatever the Divine gives, not grieving or revolting, is the better way. Then what you receive will be the right thing for you.

Part 3
**In Difficulty**

There are always difficulties and a hampered progress in the early stages and a delay in the opening of the inner doors until the being is ready. If you feel whenever you meditate the quiescence and the flashes of the inner Light and if the inward urge is growing so strong that the external hold is decreasing and the vital disturbances are losing their force, that is already a great progress. The road of yoga is long, every inch of ground has to be won against much resistance and no quality is more needed by the sadhak than patience and single-minded perseverance with a faith that remains firm through all difficulties, delays and apparent failures.

These obstacles are usual in the first stages of the sadhana. They are due to the nature being not yet sufficiently receptive. You should find out where the obstacle is, in the mind or the vital, and try to widen the consciousness there, call in more purity and peace and in that purity and peace offer that part of your being sincerely and wholly to the Divine Power.

Each part of the nature wants to go on with its old movements and refuses, so far as it can, to admit a radical change and progress, because that would subject it to something higher than itself and deprive it of its sovereignty in its own field, its separate empire. It is this that makes transformation so long and difficult a process.

Mind gets dulled because at its lower basis is the physical mind with its principle of tamas or inertia–for in matter inertia is the fundamental principle. A constant or long continuity of higher experiences produces in this part of mind a sense of exhaustion or reaction of unease or dullness. Trance or sam\=adhi is a way of escape–the body is made quiet, the physical mind is in a state of torpor, the inner consciousness is left free to go on with its experiences. The disadvantage is that trance becomes indispensable and the problem of the waking consciousness is not solved; it remains imperfect.

If the difficulty in meditation is that thoughts of all kinds come in, that is not due to hostile forces but to the ordinary nature of the human mind. All sadhaks have this difficulty and with many it lasts for a very long time. There are several ways of getting rid of it. One of them is to look at the thoughts and observe what is the nature of the human mind as they show it but not to give any sanction and to let them run down till they come to a standstill–this is a way recommended by Vivekananda in his Rajayoga. Another is to look at the thoughts as not one's own, to stand back as the witness Purusha and refuse the sanction–the thoughts are regarded as things coming from outside, from Prakriti, and they must be felt as if they were passers-by crossing the mind-space with whom one has no connection and in whom one takes no interest. In this way it

usually happens that after a time the mind divides into two, a part which is the mental witness watching and perfectly undisturbed and quiet and a part which is the object of observation, the Prakriti part in which the thoughts cross or wander. Afterwards one can proceed to silence or quiet the Prakriti part also. There is a third, an active method by which one looks to see where the thoughts come from and finds they come not from oneself, but from outside the head as it were; if one can detect them coming, then, before they enter, they have to be thrown away altogether. This is perhaps the most difficult way and not all can do it, but if it can be done it is the shortest and most powerful road to silence.

It is necessary to observe and know the wrong movements in you; for they are the source of your trouble and have to be persistently rejected if you are to be free.

But do not be always thinking of your defects and wrong movements. Concentrate more upon what you are to be, on the ideal, with the faith that, since it is the goal before you, it must and will come.

To be always observing faults and wrong movements brings depression and discourages the faith. Turn your eyes more to the coming light and less to any immediate darkness. Faith, cheerfulness, confidence in the ultimate victory are the things that help,–they make the progress easier and swifter.

Make more of the good experiences that come to you; one experience of the kind is more important than the lapses and failures. When it ceases, do not repine or allow yourself to be discouraged, but be quiet within and aspire for its renewal in a stronger form leading to a still deeper and fuller experience.

Aspire always, but with more quietude, opening yourself to the Divine simply and wholly.

The lower vital in most human beings is full of grave defects and of movements that respond to hostile forces. A constant psychic opening, a persistent rejection of these influences, a separation of oneself from all hostile suggestions and the inflow of the calm, light, peace, purity of the Mother's power would eventually free the system from the siege.

What is needed is to be quiet and more and more quiet, to look on these influences as something not yourself which has intruded, to separate yourself from it and deny it and to abide in a quiet confidence in the Divine Power. If your psychic being asks for the Divine and your mind is sincere and calls for liberation from the lower nature and from all hostile forces and if you can call the Mother's power into your heart and rely upon it more than on your own strength, this siege will in the end be driven away from you and strength and peace take its place.

The lower nature is ignorant and undivine, not in itself hostile but shut to the Light and Truth. The hostile forces are anti-divine, not merely undivine; they make use of the lower nature, pervert it, fill it with distorted movements and by that means influence man and even try to enter and possess or at least entirely control him.

Free yourself from all exaggerated self-depreciation and the habit of getting depressed by the sense of sin, difficulty or failure. These feelings do not really help, on the contrary, they are an immense obstacle and hamper the progress. They belong to the religious, not to the yogic mentality. The yogin should look on all the defects of the nature as movements of the lower Prakriti common to all and reject them calmly, firmly and persistently with full confidence in the Divine Power–without weakness or depression or negligence and without excitement, impatience or violence.

The rule in yoga is not to let the depression depress you, to stand back from it, observe its cause and remove the cause; for the cause is always in oneself, perhaps a vital defect somewhere,

a wrong movement indulged or a petty desire causing a recoil, sometimes by its satisfaction, sometimes by its disappointment. In yoga a desire satisfied, a false movement given its head produces very often a worse recoil than disappointed desire.

What is needed for you is to live more deeply within, less in the outer vital and mental part which is exposed to these touches. The inmost psychic being is not oppressed by them; it stands in its own closeness to the Divine and sees the small surface movements as surface things foreign to the true Being.

Part 4
## Desire – Food – Sex

All the ordinary vital movements are foreign to the true being and come from outside; they do not belong to the soul nor do they originate in it but are waves from the general Nature, Prakriti.

The desires come from outside, enter the subconscious vital and rise to the surface. It is only when they rise to the surface and the mind becomes aware of them, that we become conscious of the desire. It seems to us to be our own because we feel it thus rising from the vital into the mind and do not know that it came from outside. What belongs to the vital, to the being, what makes it responsible is not the desire itself, but the habit of responding to the waves or the currents of suggestion that come into it from the universal Prakriti.

The rejection of desire is essentially the rejection of the element of craving, putting that out from the consciousness itself as a foreign element not belonging to the true self and the inner nature. But refusal to indulge the suggestions of desire is also a part of the rejection; to abstain from the action suggested, if it is not the right action, must be included in the yogic discipline. It is only when this is done in the wrong way, by a mental ascetic principle or a hard moral rule, that it can be called suppression. The difference between suppression and an inward essential rejection is the difference between mental or moral control and a spiritual purification.

When one lives in the true consciousness one feels the desires outside oneself, entering from outside, from the universal lower Prakriti, into the mind and the vital parts. In the ordinary human condition this is not felt; men become aware of the desire only when it is there, when it has come inside and found a lodging or a habitual harbourage and so they think it is their own and a part of themselves. The first condition for getting rid of desire is, therefore, to become conscious with the true consciousness; for then it becomes much easier to dismiss it than when one has to struggle with it as if it were a constituent part of oneself to be thrown out from the being. It is easier to cast off an accretion than to excise what is felt as a parcel of our substance.

When the psychic being is in front, then also to get rid of desire becomes easy; for the psychic being has in itself no desires, it has only aspirations and a seeking and love for the Divine and all things that are or tend towards the Divine. The constant prominence of the psychic being tends of itself to bring out the true consciousness and set right almost automatically the movements of the nature.

Demand and desire are only two different aspects of the same thing–nor is it necessary that a feeling should be agitated or restless to be a desire; it can be, on the contrary, quietly fixed and persistent or persistently recurrent. Demand or desire comes from the mental or the vital, but a psychic or spiritual need is a different thing. The psychic does not demand or desire–it aspires; it does not make conditions for its surrender or withdraw if its aspiration is not immediately satisfied–for the psychic has complete trust in the Divine or in the Guru and can wait for the

right time or the hour of the Divine Grace. The psychic has an insistence of its own, but it puts its pressure not on the Divine, but on the nature, placing a finger of light on all the defects there that stand in the way of the realisation, sifting out all that is mixed, ignorant or imperfect in the experience or in the movements of the yoga and never satisfied with itself or with the nature till it has got it perfectly open to the Divine, free from all forms of ego, surrendered, simple and right in the attitude and all the movements. This is what has to be established entirely in the mind and vital and in the physical consciousness before supramentalisation of the whole nature is possible. Otherwise what one gets is more or less brilliant, half-luminous, half-cloudy illuminations and experiences on the mental and vital and physical planes inspired either from some larger mind or larger vital or at the best from the mental reaches above the human that intervene between the intellect and the overmind. These can be very stimulating and satisfying up to a certain point and are good for those who want some spiritual realisation on these planes; but the supramental realisation is something much more difficult and exacting in its conditions and the most difficult of all is to bring it down to the physical level.

Desire takes a long time to get rid of entirely. But, if you can once get it out of the nature and realise it as a force coming from outside and putting its claws into the vital and physical, it will be easier to get rid of the invader. You are too accustomed to feel it as part of yourself or planted in you–that makes it more difficult for you to deal with its movements and dismiss its ancient control over you.

You should not rely on anything else alone, however helpful it may seem, but chiefly, primarily, fundamentally on the Mother's Force. The Sun and the Light may be a help, and will be if it is the true Light and the true Sun, but cannot take the place of the Mother's Force.

The necessities of a sadhak should be as few as possible; for there are only a very few things that are real necessities in life. The rest are either utilities or things decorative to life or luxuries. These a yogin has a right to possess or enjoy only on one of two conditions:

(1) If he uses them during his sadhana solely to train himself in possessing things without attachment or desire and learn to use them rightly, in harmony with the Divine Will, with a proper handling, a just organisation, arrangement and measure – or,

(2) if he has already attained a true freedom from desire and attachment and is not in the least moved or affected in any way by loss or withholding or deprival. If he has any greed, desire, demand, claim for possession or enjoyment, any anxiety, grief, anger or vexation when denied or deprived, he is not free in spirit and his use of the things he possesses is contrary to the spirit of sadhana. Even if he is free in spirit, he will not be fit for possession if he has not learned to use things not for himself, but for the Divine Will, as an instrument, with the right knowledge and action in the use, for the proper equipment of a life lived not for oneself but for and in the Divine.

Asceticism for its own sake is not the ideal of this yoga, but self-control in the vital and right order in the material are a very important part of it–and even an ascetic discipline is better for our purpose than a loose absence of true control. Mastery of the material does not mean having plenty and profusely throwing it out or spoiling it as fast as it comes or faster. Mastery implies in it the right and careful utilisation of things and also a self-control in their use.

Part 5
**Physical Consciousness – Subconscient – Sleep And Dreem – Illness**

Our object is the supramental realisation and we have to do whatever is necessary for that or towards that under the conditions of each stage. At present the necessity is to prepare the physical consciousness; for that a complete equality and peace and a complete dedication free from personal demand or desire in the physical and the lower vital parts is the thing to be established. Other things can come in their proper time. What is the need now is not insistence on physical nearness, which is one of these other things, but the psychic opening in the physical consciousness and the constant presence and guidance there.

What you describe is the material consciousness; it is mostly subconscient, but the part of it that is conscious is mechanical, inertly moved by habits or by the forces of the lower nature. Always repeating the same unintelligent and unenlightened movements, it is attached to the routine and established rule of what already exists, unwilling to change, unwilling to receive the Light or obey the higher Force. Or, if it is willing, then it is unable. Or, if it is able, then it turns the action given to it by the Light or the Force into a new mechanical routine and so takes out of it all soul and life. It is obscure, stupid, indolent, full of ignorance and inertia, darkness and slowness of tamas.

It is this material consciousness into which we are seeking to bring first the higher (divine or spiritual) Light and Power and Ananda, and then the supramental Truth which is the object of our yoga.

It is the most physical consciousness of which you have become aware; it is like that in almost everyone: when one gets fully or exclusively into it, one feels it to be like that of an animal, either obscure and restless or inert and stupid and in either condition not open to the Divine. It is only by bringing the Force and higher consciousness into it that it can fundamentally alter. When these things show themselves do not be upset by their emergence, but understand that they are there to be changed.

Here as elsewhere, quiet is the first thing needed, to keep the consciousness quiet, not allow it to get agitated and in turmoil. Then in the quiet to call for the Force to clear up all this obscurity and change it.

"At the mercy of the external sounds and external bodily sensations", "no control to drop the ordinary consciousness at will", "the whole tendency of the being away from yoga"–all that is unmistakably applicable to the physical mind and the physical consciousness when they isolate themselves, as it were, and take up the whole front, pushing the rest into the background. When a part of the being is brought forward to be worked upon for change, this kind of all-occupying emergence, the dominant activity of that part as if it alone existed very usually happens, and unfortunately it is always what has to be changed, the undesirable conditions, the difficulties of that part which rise first and obstinately hold the field and recur. In the physical it is inertia, obscurity, inability that come up and the obstinacy of these things. The only thing to do in this unpleasant phase is to be more obstinate than the physical inertia and to persist in a fixed endeavour–steady persistency without any restless struggle–to get a wide and permanent opening made even in this solid rock of obstruction.

These variations in the consciousness during the day are a thing that is common to almost everybody in the sadhana. The principle of oscillation, relaxation, relapse to a normal or a past lower condition from a higher state that is experienced but not yet perfectly stable, becomes very strong and marked when the working of the sadhana is in the physical consciousness.

For there is an inertia in the physical nature that does not easily allow the intensity natural to the higher consciousness to remain constant,–the physical is always sinking back to something more ordinary; the higher consciousness and its force have to work long and come again and again before they can become constant and normal in the physical nature. Do not be disturbed or discouraged by these variations or this delay, however long and tedious; remain careful only to be quiet always with an inner quietude and as open as possible to the higher Power, not allowing any really adverse condition to get hold of you. If there is no adverse wave, then the rest is only a persistence of imperfections which all have in abundance; that imperfection and persistence the Force must work out and eliminate, but for the elimination time is needed.

You should not allow yourself to be discouraged by any persistence of the movements of the lower vital nature. There are some that tend always to persist and return until the whole physical nature is changed by the transformation of the most material consciousness; till then their pressure recurs–sometimes with a revival of their force, sometimes more dully–as a mechanical habit. Take from them all life-force by refusing any mental or vital assent; then the mechanical habit will become powerless to influence the thoughts and acts and will finally cease.

The Muladhar is the centre of the physical consciousness proper, and all below in the body is the sheer physical, which as it goes downward becomes increasingly subconscient, but the real seat of the subconscient is below the body, as the real seat of the higher consciousness (superconscient) is above the body. At the same time, the subconscient can be felt anywhere, felt as something below the movement of the consciousness and, in a way, supporting it from beneath or else drawing the consciousness down towards itself. The subconscient is the main support of all habitual movements, especially the physical and lower vital movements. When something is thrown out of the vital or physical, it very usually goes down into the subconscient and remains there as if in seed and comes up again when it can. That is the reason why it is so difficult to get rid of habitual vital movements or to change the character; for, supported or refreshed from this source, preserved in this matrix your vital movements, even when suppressed or repressed, surge up again and recur. The action of the subconscient is irrational, mechanical, repetitive. It does not listen to reason or the mental will. It is only by bringing the higher Light and Force into it that it can change.

The subconscient is universal as well as individual like all the other main parts of the Nature. But there are different parts or planes of the subconscient. All upon earth is based on the Inconscient as it is called, though it is not really inconscient at all, but rather a complete "sub"-conscience, a suppressed or involved consciousness, in which there is everything but nothing is formulated or expressed. The subconscient lies between this Inconscient and the conscious mind, life and body. It contains the potentiality of all the primitive reactions to life which struggle out to the surface from the dull and inert strands of Matter and form by a constant development a slowly evolving and self-formulating consciousness; it contains them not as ideas, perceptions or conscious reactions but as the fluid substance of these things. But also all that is consciously experienced sinks down into the subconscient, not as precise though submerged memories but as obscure yet obstinate impressions of experience, and these can come up at any time as dreams, as mechanical repetitions of past thought, feelings, action, etc., as "complexes" exploding into action and event, etc., etc. The subconscient is the main cause why all things repeat themselves and nothing ever gets changed except in appearance. It is the cause why people say character cannot be changed, the cause also of the constant return of things one hoped to have got rid of for ever. All seeds are there and all Sanskaras of the mind, vital and body,–it is the main support of death and disease and the last fortress (seemingly impregnable) of the Ignorance. All too that is suppressed without being wholly got rid of sinks down there and remains as seed ready to surge up or sprout up at any moment.

The sub-conscious is the evolutionary basis in us, it is not the whole of our hidden nature, nor is it the whole origin of what we are. But things can rise from the subconscient and take shape in the conscious parts and much of our smaller vital and physical instincts, movements, habits, character-forms has this source.

There are three occult sources of our action–the superconscient, the subliminal, the subconscient, but of none of them are we in control or even aware. What we are aware of is the surface being which is only an instrumental arrangement. The source of all is the general Nature,–universal Nature individualising itself in each person; for this general Nature deposits certain habits of movement, personality, character, faculties, dispositions, tendencies in us, and that, whether formed now or before our birth, is what we usually call ourselves. A good deal of this is in habitual movement and use in our known conscious parts on the surface, a great deal more is concealed in the other unknown three which are below or behind the surface.

But what we are on the surface is being constantly set in motion, changed, developed or repeated by the waves of the general Nature coming in on us either directly or else indirectly through others, through circumstances, through various agencies or channels. Some of this flows straight into the conscious parts and acts there, but our mind ignores its source, appropriates it and regards all that as its own; a part comes secretly into the subconscient or sinks into it and waits for an opportunity of rising up into the conscious surface; a good deal goes into the subliminal and may at any time come out–or may not, may rather rest there as unused matter. Part passes through and is rejected, thrown back or thrown out or spilt into the universal sea. Our nature is a constant activity of forces supplied to us out of which (or rather out of a small amount of it) we make what we will or can. What we make seems fixed and formed for good, but in reality it is all a play of forces, a flux, nothing fixed or stable; the appearance of stability is given by constant repetition and recurrence of the same vibrations and formations. That is why our nature can be changed in spite of Vivekananda's saying and Horace's adage and in spite of the conservative resistance of the subconscient, but it is a difficult job because the master mode of Nature is this obstinate repetition and recurrence.

As for the things in our nature that are thrown away from us by rejection but come back, it depends on where you throw them. Very often there is a sort of procedure about it. The mind rejects its mentalities, the vital its vitalities, the physical its physicalities–these usually go back into the corresponding domain of general Nature. It all stays at first, when that happens, in the environmental consciousness which we carry about with us, by which we communicate with the outside Nature, and often it persistently rushes back from there–until it is so absolutely rejected, or thrown far away as it were, that it cannot return upon us any more. But when what the thinking and willing mind rejects is strongly supported by the vital, it leaves the mind indeed but sinks down into the vital, rages there and tries to rush up again and reoccupy the mind and compel or capture our mental acceptance. When the higher vital too–the heart or the larger vital dynamis rejects it, it sinks from there and takes refuge in the lower vital with its mass of small current movements that make up our daily littleness. When the lower vital too rejects it, it sinks into the physical consciousness and tries to stick by inertia or mechanical repetition. Rejected even from there it goes into the subconscient and comes up in dreams, in passivity, in extreme tamas. The Inconscient is the last resort of the Ignorance.

As for the waves that recur from the general Nature, it is the natural tendency of the inferior forces there to try and perpetuate their action in the individual, to rebuild what he has unbuilt of their deposits in him; so they return on him, often with an increased force, even with a stupendous violence, when they find their influence rejected. But they cannot last long once the environmental consciousness is cleared–unless the "Hostiles" take a hand. Even then these can indeed attack, but if the sadhak has established his position in the inner self, they can only

attack and retire.

It is true that we bring most of ourselves,–or rather most of our predispositions, tendencies of reaction to the universal Nature, from past lives. Heredity only affects strongly the external being; besides, all the effects of heredity are not accepted even there, only those that are in consonance with what we are to be or not preventive of it at least.

## 11 - The Role of Celibacy in the Spiritual Life

An Interview with Sri Swami Chidananda

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Publisher's Note

In October, 1997, His Holiness Sri Swami Chidananda – who in 1963 succeeded His Holiness Sri Swami Sivananda Maharaj as president of the Divine Life Society – was interviewed by a leading American spiritual magazine on the question of the role of celibacy in the spiritual life.

This very powerful booklet is a presentation of the questions asked and the answers given. It provides the sincere spiritual seeker with rare insights, not only into the role of celibacy in the spiritual life, but into the goal of life itself, enlightenment.

The publishers are happy to release this valuable booklet on July 3, 1998, the auspicious 50th anniversary of the Yoga Vedanta Forest Academy, which is an important and integral part of the Divine Life Society headquarters, Sivananda Ashram, Rishikesh, India.

THE DIVINE LIFE SOCIETY

## Introduction

In considering the role of celibacy in the spiritual life, it is important to remember that, in the context of Hindu society, the subject of brahmacharya or celibacy or self-restraint does not necessarily have any connection at all with the spiritual life, or sadhana (spiritual practices), or with Self-realisation as such. It is not normally discussed or recommended only with a view to promote spiritual life. The situation is totally different because of a certain uniqueness that has come to be part and parcel of the life of a Hindu in Indian-Hindu society.

That uniqueness is that our ancients have drawn up a certain social structure and also a pattern of social life for the individual. In ancient India, a person's life was reckoned as 100 years, divided into four stages. The first stage was the student stage, or brahmacharya stage, where the young people were expected to study hard, build a good physique, cultivate a noble character and in all ways prepare themselves for their adult lives. During this first stage they were expected to observe strict celibacy.

The second stage was the householder stage, where the exercise of the sexual faculty was taken for granted and recognised as a legitimate part of human life. It was regarded as a fundamental, sacred duty of a family to create and offer progeny to form the next generation – for the perpetuation of society and also of the species. So here there was no question of celibacy in the strict sense of the term implying total abstinence. On the other hand, the exercise of sex was an indispensable duty for the householder. Of course, its exercise was not meant to be unbridled and unrestrained; otherwise it would be degrading. But it was given the full sanction of society and was considered to he something sacred and quite accepted.

The third stage of life was the retired stage, when the couple turned over to their sons the burdens of earning a living and themselves turned their minds to higher things. Here again brahmacharya was expected. The lawgivers said: "Do you want to go on being just a physical creature, bound down to physical consciousness, all your life? Now, raise your consciousness above its present total identification with the body and aspire to go higher!" So they said, restraint is necessary. But peculiarly enough this restraint was not an ordinary restraint; it was a sort of a challenge. It became part of theirsadhana.

Then during the fourth stage, one's entire life was to be devoted to God and God alone. One became a sannyasin, or monk, and then, of course, celibacy was automatically total. Therefore, the concept of brahmacharva was part and parcel of the Indian-Hindu social tradition. In its narrowest, restricted sense, brahmacharya meant complete celibacy, but in its broader sense, as it could be applied to the life of a householder, it meant moderation and self-restraint, not abusing the sex function, and strict fidelity to one's partner.

Man is a mixture of three ingredients: first, an animal with all the physical propensities and sense urges that one shares in common with animals; second, the rational, logical human level; and third, the dormant Divinity, the sleeping God within. The whole of the spiritual life is a gradual elimination, eradication, of the animal within, and the refinement or purification and education of the entire human nature so that it stops its movement in all other directions and starts taking on an ascending vertical direction. Once the human nature is given an upward turn, one simultaneously starts awakening the sleeping Divinity with the help of all one's spiritual practices.

If one knows that the spiritual process, the spiritual life, is the elimination of the animal, the refining and directing upwards of the human, and the awakening and unfoldment of the Divine, then all spiritual practices, including the role that brahmacharya plays, fall into their right place.

Swami Chidananda

## The Role of Celibacy in the Spiritual Life

An Interview with SWAMI CHIDANANDA

**Question:** *Celibacy or brahmacharya has always been given a prominent place in the spiritual life, and we know that both Swami Sivananda and yourself have subscribed to its importance. Why is celibacy important and what is its role in the spiritual life?*

**Swamiji:** One of the reasons for its importance is that we have received as part and parcel of our heritage from our spiritual past the concept and view of celibacy being a basic requirement, a prerequisite, of spiritual life. And this concept and view has continued to have a certain recognition over many, many centuries during which time Indian society has changed, and many other old concepts have been discarded.

The normal Hindu has always been progressive. He has never hesitated to change if he felt that the change would enhance his knowledge and take him in a better direction. And in coming into contact with views and knowledge from other societies, there has been an ongoing reappraisal of our ancient concepts and views. In spite of this we find that the concept of *brahmacharya* and its having an important role to play in the spiritual life has continued. It has stood the test of time; it has become time-honoured.

Had it not been something of enduring value, it would also have changed. But it has not. As it used to be regarded thousands of years ago, so is it regarded even today amongst spiritual teachers, *gurus* and *yogis* – with the same attitude of its being a necessary and important thing.

So, even though Swami Sivananda was very broadminded and up to date in his outlook, a modern sage – a prophet of the new age, as they say – he never hesitated to stick to tradition if he found that it had something of permanent value. He was most flexible, and he also could be inflexible. And that is his disciple also, Swami Chidananda, for the same reason.

Another reason I have always been an advocate of celibacy is that the towering spiritual personalities who have been a moulding influence in my life ever since I can remember – personalities like Ramakrishna Paramahamsa, Swami Vivekananda, Sri Aurobindo Ghosh – were all people who swore by celibacy. They were people who said that it is most important, indispensable. So naturally, when these people who were the source of my inspiration in the spiritual life were so forthright and absolutely clear – they didn't seem to have any doubt about it – I said, well, this is it! So that decided the matter for me in my approach to the life spiritual.

*Brahmacharya* or celibacy is a rational process of preserving and conserving precious energy so that it can be utilised in other very essential and indispensable functions. And if it is preserved like this, it can be converted, just as tangible, gross water is converted into subtle steam. Then it can do wonders. A river may not have much power in it by itself. You may be easily able to row or swim across it. But, if it is dammed up and its waters conserved, then it has the power, when properly channelled, to turn huge turbines and produce electricity. The hot sun, even in summer, does not normally cause a fire, but if you concentrate its rays through a lens, those rays will immediately burn whatever they are focused on. That is what celibacy actually is.

Now, the interesting question is: What is the origin, the source, of this energy? After years and years of theory and discovery, modern physicists have arrived at the conclusion that what exists in nature is not palpable or solid matter as such. It is energy, energy that fills the entire cosmos,

all space. Everything that exists is filled with unutterable energy, energy which takes so many forms. Everything that you see here, every force derives from that ultimate source of cosmic energy.

And our ancients have said that it is this cosmic energy that holds the heavenly bodies in their course. They are all kept moving by this mysterious, inexplicable, indescribable, unimaginable energy. And they regarded that energy as something divine, something that has neither a beginning nor an end. It is eternal and pervades everywhere. There is nowhere that it is not. And it is this energy, which not only keeps this universe going but countless such universes, that is present in living beings as the sex force.

So Hindus regarded this energy as sacred, something that is worthy of being worshipped, not frittered away. They said that this energy is none other than the manifestation of the Divine Mother, the cosmic energy. Therefore, it should be regarded with reverence.

This cosmic force manifests in our own system as *prana* (vital energy, life force). And prana is the precious reserve of the seeker. Any sense activity or sense experience consumes a lot of prana. And the activity that consumes the greatest amount of prana is the sex act. Gurudev has put it very strongly: "It shatters the entire nervous system." Because it creates great excitement, great agitation, and such an intensity of feeling that as an aftermath it leaves the person exhausted and depleted.

The highest of all goals in human life – spiritual attainment – requires the maximum available pranic energy on all levels: mental, intellectual and emotional. It is through prana that one has to restrain one's senses. It is through prana that one has to still the restless activity of the mind. It is through pranathat one has to centralise all the scattered rays of the mind and make it one-pointed in concentration. It is through prana that one has to direct the concentrated mind upon the object of meditation.

Prana is required for spiritual reflection and discrimination. The thinking must be sharp and the intellect penetrating. To understand the inner implications of a guru's instructions requires a special type of intelligence. You may be a very intellectual person, and you may immediately grasp the languagemeaning of something the guru is telling you, but if the guru is speaking of an abstruse subject not within the normal range of your ordinary human experience, you require a special subtle type of understanding. And that understanding develops through brahmacharya.

So as I said, all these various practices require the use of prana, and celibacy insures that an abundance of pranic reserve is available to the seeker. So viewed from this angle, it is a rational and very positive process.

Many orthodox Hindus have said that you can worship God, want to have union with Him, to attain His vision, but still marry and lead a normal life. But our ancients also knew that that is not an easy path, because there are so many distractions, so many pressures, so many tensions, so many demands made upon the person in family life, that to give yourself wholly and totally to God – well, anything may be possible, but not this.

You cannot serve God and Mammon. Mammon sums up the worldly life, earthly life. Because, if you marry, you want mammon. Without mammon you cannot look after your household, keep the home fires burning, the pot boiling, and do everything that is necessary. Only the married person knows all that he has to do. Therefore, they said that renunciation of the earthly life is necessary to go whole hog into the spiritual quest; and the entire energy potential is also necessary if you really and truly mean to make the supreme effort to throw yourself entirely into the spiritual pursuit and its necessary disciplines.

Gurudev Swami Sivananda himself built his intense penance and austerity in yoga practice upon the basis of brahmacharva. So what he spoke about was a leaf from his own book of life. He had had a brief episode of a householder's life way back when he was in Malaysia as a doctor, and perhaps that also must have given him, being a doctor, an idea of how much expending of energy it constitutes. So all the more his comparative experience confirmed him in the belief of the importance of brahmacharya for the yogi and the spiritual person.

This is the rationale behind celibacy. If you conserve this vital energy and divert it to the spiritual process of contemplation, philosophical study and reflection, and meditation, it becomes successful, because you have concentrated your force and you are able to direct the concentrated force by focusing it upon your spiritual practices. If it is preserved, concentrated and diverted into a specific channel, it works wonders.

There is another reason why brahmacharya is important. I am not now talking about exceptional persons who have a sudden illumination and then they are once and for all lifted from the gross physical plane of body consciousness into another, never to return back. In one moment of illumination, Ramana Maharshi became established in "I am neither mind nor body, Immortal Self am I. I have neither time nor space, I was never born." In one split second – one moment he was just an ordinary student and then suddenly he knows that he is what the Bhagavad Gita describes as "Fire cannot burn you; water cannot wet you; weapons cannot injure you; wind cannot dry you. You are unborn, permanent, eternal, beyond time. Death is nothing to you" – he became established once and for all in that experience, and he never budged from that state. All his life, no matter what was going on around him, it did not touch him. It did not affect him. I am not talking about such people.

Vedanta long ago probed into this subject of the human situation, and the sages saw clearly that 999 persons out of every 1000 or 9,999 out of every 10,000 were completely caught up in a state of "I am this body." They knew of their identity only as a physical entity, a being with hands and feet and ears and eyes, eating, drinking, sleeping, talking, doing things. So they are totally body-bound. Their consciousness is held upon the level of the physical body.

This is the situation. But the goal of the spiritual seeker is Cosmic Consciousness, which is their inner reality beyond time, space, name and form. So, when you juxtapose their present state of consciousness and the experience they wish to attain, you can just imagine how impossible this would be if they go on perpetuating this total identification with the physical body and all its processes.

Among all these bodily processes, most have become mechanical. Most people are not intensely aware of eating, drinking, sleeping, voiding. All these things have become automatic. But the one process that most of them purposefully engage in, with great desire for it – wanting it, thinking about it, planning for it and going after it – is sex enjoyment, which means that this is a process that concentrates their entire consciousness, entire mind, entire attention upon the physical, their physical identity. From one angle the sex act is the acme of physicality or animality. It is a process that perforce directs your entire attention upon the physical, and even more, the full focusing of your desire and intention upon that part of your physical nature that you share in common with the entire animal kingdom. Is this going to be in any way helpful for attaining Cosmic Consciousness?

So here is a human being, the crown and glory of God's creation, high above all the rest of the living species, going down to the gross, physical, material animal level and giving oneself totally to it – seeking it, wanting it, going after it, doing everything one can in order to obtain it, indulging in it, and wanting to have it always available. That means that one is voluntarily binding oneself down to a level of physical consciousness.

If you are a spiritual seeker, can you not see that you are working against yourself? You have to liberate your consciousness from the lesser levels and go on lifting it to progressively higher and higher levels of finer and more refined states. For if the whole of the spiritual process of illumination and enlightenment is a process of rising into a higher state of consciousness, it automatically implies liberating yourself from a lower state of consciousness. If you want to move northward it means moving away from the south.

And one of the things that helps you to free yourself from being caught in this physical level is celibacy. Cosmic Consciousness, Absolute Consciousness, is a far cry if you don't recognise the necessity of liberating yourself from your total identification with the body.

**Question:** *Are there particular stages in the spiritual life when celibacy becomes especially important or even essential?*

**Swamiji:** Yes and no. From one point of view, celibacy forms the very foundation, and the foundation is not any later stage of a constructive process. It is the very first stage, the ABC stage. So we may say that it is not at *some* stage that it becomes important or indispensable, but that it is essential right from the very beginning.

**Question:** *If you wanted to call it a stage, then it means you'd call it the stage where you start taking the spiritual life seriously.*

**Swamiji:** Yes, seriously – when you say it and you *mean* what you say. If your aspiration is to be authentic and genuine, and if the aspiration is to take the form of an all-out commitment towards the spiritual experience and an all-out effort to move in that direction, then you must keep moving only in that direction. You cannot run after two things. Because then it will be taking one step forward and one step backwards, and you will never really progress.

The spiritual life starts with your recognition that as long as you keep going headlong in the pursuit of sense satisfaction and pleasure, you are not going to move one step. So all will be academic and theoretical. Our aspiration, our wanting spiritual life will only be in theory – a fancy and a feeling. You have not started. So the beginning stage itself of the spiritual life is a turning away from sense experience and sense indulgence and starting to move in the opposite direction.

It is perhaps precisely for this reason that Maharshi Patanjali put *brahmacharya* right at the very commencement of his eight-stage Raja Yoga and not at any later stage. It is one of the five vows that constitute the first stage. If he had thought that it was only important or essential at a later stage, he would have brought it in at the third or fourth stage. But no, he did it at the very beginning.

Swami Sivananda used to say: "*Brahmacharya* is the basis of immortality." And in many places in the Upanishads it says: "Wisdom experience cannot come to one who has not his senses under restraint and who has not controlled the vagaries of his wandering mind."

So I believe that it is not at some stage, but it is the *all* of the life spiritual. Because spiritual life is a transcendence of your human nature, human consciousness. And if it is a transcendence, you have to leave behind all that constitutes your human nature, your physicality. You will have to commence with it and keep on with it. You view celibacy in a positive manner, not as something anti-nature. You do not at all feel that you are doing any violence to yourself.

Finally, from a purely scientific and technical point of view, one of the yogas where celibacy is absolutely essential and indispensable is *kundalini yoga*. There is no compromise with that. Right from the beginning it is absolutely essential and indispensable. Otherwise it is dangerous to go into kundalini yoga which is based upon pranayama and many mudras, bandhas and asanas.

That's the "no" part of the answer.

The "yes" part is to state that in the total context of spiritual life in India, there are certain stages and states where one can be highly spiritual and yet at the same time be leading a normal sex life. That is true especially in the bhakti path – people who are following the path of love of God, devotion, prayer and worship, chanting the Divine Name, singing His glories. This path does not make any distinction between a celibate *brahmachari*, a married householder, and a retired couple living a spiritually oriented life after they have finished their duties as householders.

So the path of devotion seems to be a dimension of spiritual life in India where total celibacy in its sense of absolute abstinence is not insisted upon. It is not looked upon with disfavour, but it is not insisted upon either. But because the sexual act consumes a great amount of pranic energy, naturally self-restraint is also important. And promiscuous sex was never countenanced, never looked upon with favour. So a sort of celibacy in the form of self-control and fidelity in your sexual relationship with your recognised legal partner can also be regarded as brahmacharya. Here, the husband looks upon all other women as mothers. He has only one woman and that is his lawfully wedded wife. He is what is called an eka-patni-vrata husband, one who has taken the vow of a single wife. There is no question of having a mistress or of even thinking of another woman. And the wife bases her life on the vow of pati-vrata. In a total sense, she has only one partner in life. All other men are like her children; she has the feeling of motherhood in her heart towards all other men except her husband. So here the sex life does not in any way go contrary to spiritual life.

And this has been the case with ever so many devotees, lovers of God, and spiritual India lacks no example of them. Throughout India we have seen the phenomenon of large communities of ecstatic devotees of God, many or most of whom have been married people, living a normal sex life, but nevertheless absorbed in divine love of God. So, this is the "yes" portion. In this stage sexuality seems not in any way forbidden or incompatible with spiritual life.

**Question:** *I presume that Vedantic enquiry, the more intellectual approach to the spiritual life, would also not be incompatible with normal married life.*

**Swamiji:** Yes, yes. But in the Vedantic type of life, gradually, unconsciously, without even intending it on purpose, in the course of time the person would graduate to that level of consciousness where sex would begin to seem superfluous. Because it contradicts the very basic thesis of Vedanta: "I am not this body. I am not the five elements. I am not the limiting adjuncts. I am something quite distinct and different." And for that different, distinct Thing, sex has no meaning. For, It is not within the realm of physical consciousness and physical functioning.

**Question:** *Celibacy is often seen in the modern West as an outmoded, old-fashioned practice. It is often viewed as repressive, life-denying – even antithetical to what spiritual practice is ultimately all about. Many spiritual authorities in the West are now teaching that to realise our full potential as human beings, we must embrace, rather than in any way avoid or repress, our sexuality. These views stand in stark contrast to what the great traditions have always taught. What do you think about this?*

**Swamiji:** I don't agree with the general attitude that has just been expressed. They have failed to grasp the place of brahmacharya in the spiritual life.

It is not outmoded; it is not at all old-fashioned, and it is not repressive or life-denying. On the contrary, it is used as a plank for everlasting life, endless life. Their view of life seems to be a very, very limited and narrow view of life. This is not the only life there is. When you come to have a little glimpse or idea of what real life is, then you will just stand amazed. This present life as such is meaningless. It is a petty trifle, a nothing, if not understood in terms of its being a take-off

runway for catapulting into that greater life.

This life is a means to that great, glorious, grand end and aim of human existence which is to enter into a life that is the life of God, that is one with God's life, the Kingdom of Heaven. That is the whole purpose of human existence. Human life has been given to us as a passageway to Divinity, as a passageway to everlasting life.

No person with a little religious knowledge and awareness or a spiritual view will ever deny the validity of brahmacharya. It is something scientific and a scientific thing never gets outmoded or old-fashioned. Brahmacharya is neither avoiding sexuality nor repressing sexuality. It is giving the go-by to sexuality so that the potential and the power of the sexual process can now be used for something so wonderful that sex pales into insignificance in contrast.

So brahmacharya is neither repressing sexuality nor avoiding sexuality. It is just bypassing sexuality – making use of this sexual potential for something ten times, a hundred times greater. Therefore, the question of repression and suppression is a misnomer. It is due to a lack of proper understanding of what the real spiritual quest is. If it is understood, then these terms will not be used. We are not just human beings; we are more than human beings. Our human status is only a pale reflection of what we really are. The only reason our human status acquires some meaning and significance is because if it is properly utilised, it can raise us up and take us into that which is our own, bring us into the Kingdom – to which we have a birthright.

If you want to understand the practice of celibacy through an analogy that is within the thought forms of today, consider an athlete whose great ambition is to win a gold medal at the Olympics. He will willingly put himself into the hands of a trainer, and if the trainer says, "No more late night revelry, no more sex, no more junk food, no more alcohol," the athlete readily agrees. He says: "I'll agree to this and more also if you want it." Why? Because he wants the gold medal. And no one raises an eyebrow, no one is outraged. Why? Because the gold medal justifies all these so-called "inhibitions." You cannot say that he' s doing violence to or repressing himself, because he is not looking at it that way. He is willing to do anything that the trainer demands of him. It is not imposed upon him by other people. We understand why he is doing it and we accept it.

However, in one way the idea in the West that brahmacharya is suppression is not entirely off the mark. If one represses or suppresses some inherent natural force or faculty, it can bring about undesirable changes in the personality. If brahmacharya is forced upon an individual against the individual's inclination and will, abnormal conditions naturally may result, because the person is being compelled to do something that deep within himself or herself the person does not want to do – compelled by others, by social restraint or by taking up vows that he or she ought not to have taken before having well considered exactly what it implied.

But if an intelligent person, having deeply pondered the whole basis of life, says: "When I want to achieve something great, something mighty, I cannot afford to deplete the energies that I have. The more I conserve, the more I can divert into that achievement and the greater the chance of succeeding." So thinking and having understood the rationale of it and fully appreciating the ultimate achievement it would lead to, if he or she voluntarily, willingly and with great enthusiasm undertakes celibacy, where comes the question of suppression?

On the contrary, what appears to be a sort of denial is actually giving full self-expression to a higher dimension of your being into which you have now placed yourself. So, far from denying self-expression, it is giving full expression to yourself because you are no longer identified with the lesser aspect of your total personality. You are identified with the higher aspect. It is a sort of a liberation and evolution to a higher level. It is something positive, creative, and not anything negative. It is not a denial but an actual expression of yourself in the form of a keen aspiration

and a noble ambition.

When it constitutes such a process, then Freud and the others are off the mark. They have never visualised such a situation, such a possibility. But it is not only a possibility, it is a tradition of centuries, of millennia – someone being prepared to do anything, give anything, pay any price for the attainment of the Highest.

**Question:** *Tantra or the practice of "Sacred Sexuality," is becoming very popular in the West today. Do you think these teachings offer an authentic spiritual path?*

**Swamiji:** No, I do not think that these teachings offer an authentic spiritual path. Why? Because of human frailty, human weakness. The human mind is so made that it always takes the path of least resistance. It always wants the easy way.

*Tantra* is an approach to God through all types of sense enjoyment. Everything is offered to God and so everything becomes sanctified; nothing is profane. One enjoys sense satisfaction and sees it also as part of God's bliss. There is a view, and it has something to it, that while in all human experiences duality persists – there is an "I am enjoying this object" feeling – that in the ultimate sexual experience between a truly loving male, intensely in love with the female and fully reciprocated by the female, there is no consciousness of one's separate individuality. There is a total fusion of the separatist consciousness in each one, and there is only the awareness of bliss experience. There is no experiencer. They say this is a possibility when it is done to its perfection. The two cease to be and there is only one, non-dual experience, Experience Absolute, Brahmic-consciousness. So they say that the human body is an instrument that, if properly made use of, can bring about a rising above body consciousness.

For one in a million it may click.

The pursuit of pleasure is part of the Western view of life – not the denial of pleasure. And one teacher in ten may be an authentic teacher genuinely offering something suited to the Western temperament. But nine of them are very shrewd people. They know there is a market for this, and they are wise to it. The approach is: You can have your cake and eat it too.

Mind you, this was an authentic path that did once upon a time exist in India, especially in the Eastern part. Even now it exists. But it became grossly perverted. People became enmeshed in it. They said they were practising tantra but it was only wining, dining, and sex pleasure. It took them nowhere, but I suppose it took them where they wanted to go. So it was dubbed by enlightened people of that time as the "perverted path." Two paths then came into existence: the authentic path which was called the "right-hand path," and the perverted path which was only after enjoyment. That was called the "left-hand path."

There is an episode in the life of the great Sri Ramakrishna, the guru of Swami Vivekananda. He practised all the yogic paths as well as Christianity, Islam and others, and he discovered that they all led to the same ultimate God-experience. And during one period of his spiritual life he practised tantraalso. A woman tantric approached him and said, "I have been sent here by God to initiate you into the tantric way of attaining God." Day after day she expounded the tantric way. But when it came to the final stage, Sri Ramakrishna, who swore by brahmacharya, replied that through this [his] body it is impossible. She said, "Then I'll have the whole thing enacted before you." So she got a tantric male and a tantric female to enact the ultimate consummation of the practice before him. As he was observing it stage by stage she went on describing it to him: "Observe carefully. Now you see how they are in ecstasy; they are ecstatic. They are losing their own consciousness." And at that stage, suddenly Ramakrishna lost all consciousness. He went into deep *samadhi*. So he vicariously proved to himself that that ultimate sexual experience can lift one up into that state beyond all duality.

And so the science as such exists, but there are very few authentic gurus, and it has to be strictly followed under the personal supervision of a true guru. I am likely to be accused of being uncharitable, but I believe that most purveyors of modern sacred sexuality are interested in making a profit out of it for themselves.

As I told you, the sex force is sacred; sex is sacred. It is one of the most sacred of all things. But sacred sexuality is a misnomer. Once you get enmeshed in sexuality, the sacredness is given the bye-bye. That is due to man's weakness, frailty. Therefore, I am not going to be an advocate of it.

**Question:** *Considering the number of lapses and aberrations in those who have taken a lifelong vow of celibacy both in the West and East, do you feel that perhaps undertaking the practice should be restricted to individuals who have attained a certain degree of spiritual maturity first?*

**Swamiji:** I wouldn't fully subscribe to this view because, first and foremost, people who have attained to a certain degree of spiritual maturity would have reached that at least partially through brahmacharya. The very fact that they have reached a certain degree of spiritual maturity indicates thatbrahmacharya, at least in the broader sense of the term, must have been part of their make up or part of the way by which they ascended to that degree of maturity. And I have no hesitation in saying that the lapses and aberrations you refer to cannot lessen the validity of the concept and the tradition of brahmacharya in any way. They are solely due to the imperfection of the persons concerned.

On the other hand, before one takes a lifelong vow of celibacy one has to make sure one has a real vocation; there has to be an inner call to the life and to embrace celibacy. It cannot be a decision based on sentiment and emotional euphoria, rather it is a judgement through a rational, logical appraisal of the life. I also insist that one should not take the vow of monasticism until one is old enough to understand one's own biology and has had some experience of what one has within oneself, what one has to deal with. One has to face this squarely.

I would also suggest that a person be allowed to take the vow of lifelong celibacy only after they have been kept under observation and tutelage for some time. For example, the Ramakrishna Mission keeps a person as a pre-probationer for one full year. Then he goes through a probationary period for a minimum of eight years. Only then is he eligible to request that he be a full monastic swami. So this type of taking in, sifting and observing would perhaps obviate many of these lapses and aberrations. You only allow a person to undertake that vow after a certain period in the spiritual life.

However, even when all the conditions I have mentioned are fulfilled, extreme caution must be exercised until a stage is reached where brahmacharya is one's normal and natural condition.

Brahman is the highest brahmachari because He is One without a second, and if you are established in Brahman, you are in that same state – where there is no second, where there is no other. There is a stage where one becomes totally devoid or free from the sex idea. There is no sex or man or woman or this or that because one's view has radically changed. Quite apart from whatever is around – the world in which one is living – one is totally changed. One's consciousness is no longer kept upon that level where these things have any meaning or relevance. When consciousness is in another place, all things are seen, perceived, but they make no difference. You look at this, you look at that; you are seeing everything, but it doesn't bring about any change in the state of your inner consciousness, which always remains the same. That is the ultimate transcendence which is a possibility and which is an ideal, which ought to be striven for and which ought to be attained. That is what the guru wants for the disciple. That is what the saints want for the ordinary man. Because, before this there is still risk of a downfall. So our saints say that until the last breath always exercise caution.

Actually, the vast, vast majority of human beings are human animals only; they are totally rooted in body consciousness. So the yogi says that their consciousness only revolves in the lowest three centres, that is food, sex and lower elimination. If some higher awakening comes and they develop compassion for others, a spirit of service, wanting to make others happy, then the consciousness occasionally manifests itself in the fourth centre, the centre of feeling.

If the consciousness persists in the upward trend of spiritual evolution and ideal living, it can come to the visuddha-chakra where one can have many subjective experiences, visions etc., but still the experiences come and go and the consciousness moves up and down, up and down.

If consciousness rises further to the ajna-chakra, one tends to be more and more stable, established, because it is the centre of the mind, the psyche. But it is only when consciousness comes to the sahasrara that there is no longer a chance of a downfall. One is above body consciousness. One is not aware of oneself as a body. One does not think or feel or conceive of oneself as a physical entity at all. There is no moving down. Consciousness is firmly established. But until then there is always a need to be vigilant.

**Question:** *What is the key to success in brahmacharya?*

**Swamiji:** It is how you look at it!

First of all it is how you understand it. Brahmacharya is the diversion to a higher purpose and utilisation of the basic, quintessential energy potential of the universe located in the individual being. It is the individualised or microcosmic aspect of the illimitable, infinite, primordial Cosmic Power that is the macrocosmic aspect or the dynamic aspect of the one non-dual Reality. As you know, the static aspect is Brahman which is the transcendental, non-dual Reality. And the kinetic or the dynamic aspect is that same thing in manifestation or expression, in movement.

The individualised aspect of this Primordial Power, located in all beings, is this latent potential for unbroken continuity of life and existence. This potential is practically everywhere. Just because you may be in a position to describe it and define it or explain it in terms of modern physics or chemistry doesn't in any way alter the actual metaphysical or philosophical fact of its real nature. Physically you may explain it in terms of pressure etc., but that is only an explanation of something that is already a transforming, ongoing process of continuously being and becoming, being and becoming.

This creative potential, creative power, is present throughout the botanical and animal kingdoms. It is this alone that manifests as all the different forces in the individual human being – the power of acting, the power of thinking, the ability to see, hear, smell, taste, to digest, to breathe – everything. And it is this that is equally present in both sexes as the sex energy. Therefore, this being the key to life, one can imagine its importance, and one can also imagine its precious quality.

If one can understand it in this way – realise its real, sacred cosmic nature, as the microcosmic aspect of the macrocosmic *sakti* or Cosmic Power – one takes a healthy attitude of reverence for it. It is not something to be just spat away like spittle. A person may spend away nickels and dimes, but if he has gold coins he will not so easily part with them. So reverence is a fruit of this understanding. Furthermore, the aspirant recognises and sees clearly: "There is something very important that I have to do. I have a great goal to achieve and I require all the energy at my disposal to put into my spiritual quest. I cannot afford to divert it into other channels in order to obtain a lesser achievement." As Swami Krishnanandaji used to say, "It is better to aim at a lion and miss it than to aim at a jackal and hit it."

So the first key to success in brahmacharya is to recognise and understand the sacred and

precious nature of the energy potential one has. When one has this clear perception that it is meant to be conserved, preserved and directed towards the greatest of all attainments, then one has a desire to bebrahmachari. It is seen as a very positive process.

A second key to success, and a way of looking at both brahmacharya and the sex function, is even more fundamental, and it is one of the two factors that to a large extent have been personally utilised by me. It is to clearly perceive that first and foremost what they call the male sexual organ is not a sexual organ at all. It is only a urinary drainpipe. That is what it is, and that is its main function from the moment a child comes out of his mother's womb and sees the light of day, right up to the last breath, till one departs from this world.

Actually, if you look at it, sex is not in that part of our anatomy at all. Sex is not in the urinary organ; sex is in the mind of a person. So it is a question of your mental attitude. If you are convinced and train your mind to think of it in a sane and rational manner – it's only an eliminatory thing; its main purpose is not that which dominates the world and drives it crazy – then you're already free of it. It doesn't obsess you any longer because you don't think of it in the way in which most of our unfortunate human society has been made to think.

Part of the reason for the world's obsession with sex and why it has become such a big problem – premarital sex, adultery, promiscuous sex – is its exploitation by commercial interests and their advertising. To sell merchandise, they blow up the girl-meet-boy phenomenon – a girl's body is meant to be enjoyed, and therefore she has to cultivate a body that can attract as much as possible – as if sex was the only important thing in life. They completely distort its basic purpose. The sooner that this is recognised, the easier will become the possibility of brahmacharya. Because when you come to think of it, the main function of the sex act is the important, indispensable process of procreation.

From a higher metaphysical sense the husband and wife are cooperating with the Creator for perpetuation of the species so that creation will continue. That is its main function, not the experience of enjoyment that accompanies it. That is a secondary offshoot of it. Then why was this function made so enjoyable? It had to be. The procreative function, the perpetuation of the species, was done through the sex act, and if it was not combined with a super experience of pleasure and enjoyment, no one would indulge in it, and its purpose would be nullified. So Mother Nature in all Her wisdom combined these two, namely, the sex act and pleasure.

But if the mind is diverted into higher things, automatically brahmacharya becomes easy. You can succeed in brahmacharya if the mind is totally taken up by something so wonderful, so big, it absorbs you and elevates you, and the mind is simply gripped by it. When you want an infinitely higher enjoyment, then you say: "My discarding this is not any discarding. My discarding the smaller enjoyments of the physical aspect of my being is not at all any renunciation to boast about." On the contrary, you are being shrewd and wise because you want to go after something infinitely more wonderful. It is like throwing away pieces of glass if someone says, "I'll replace them with diamonds." That is another way of looking at the whole phenomenon of celibacy from the point of view of the spiritual life and the highest attainment of illumination and enlightenment.

The third key to success is also something that I myself have used right from the very beginning, and I think it is the ultimate answer. The real secret of success in brahmacharya, the real key, is what I'm just now going to state.

The moment you begin to think that I am Atman unborn, nameless, formless, I have neither body nor mind, I am satchidananda (Existence-Consciousness-Bliss Absolute), Self-sufficient, I am of the very nature of Bliss Absolute – if you thus totally shift your consciousness to your reality, to

your essential, eternal, true identity, then, finished! Brahmacharya is no longer a problem. The problem of brahmacharya ceases to exist except only once in a while due to old impressions. If some factor outside of you happens to act as a stimulus, then an idea may come.

Mind you, it is not only what your mental-intellectual mechanism thinks about yourself, it is also your feeling about yourself. If both your thinking and feeling are elevated to such a height, elevated to that dimension – it's not only a question of height, it's a different dimension altogether – and you move into that dimension, this lower dimension ceases to be of importance, ceases to have any impact upon you. It is there; it may function, but you are not at all affected by it in any way.

Once you start cultivating staying put in the consciousness of your own essential identity, then brahmacharya is no longer a problem. It is solved. So the ultimate key to success in brahmacharya is atma bhav, to become absolutely convinced that you are something totally beyond body, mind, senses etc. The mind, due to its habitual wrong thinking, may periodically bring in a contrary idea that "I am so and so." Be indifferent to it. Dismiss it as nonsense. Refuse to entertain it. Don't pay any attention to it. Just be. Abide in your own Self. This is the master key more than anything else.

If you want to put it in devotional terminology, there is a nice little composition by Swami Yogananda. It goes something like this: "I am the bubble, You are the sea. Let me cease to be the bubble, make me the sea." And so the devotee prays to God: "I am Your child, what You are, that I am. You are divine, so I am divine. You have no body, so I have no body. I am pure Spirit, all pervading, like You. Take me up into Your state of consciousness."

So the devotee puts it in a different way. But the ultimate key to success in brahmacharya is the Vedantic process of shifting your consciousness – rejecting the body consciousness and becoming established in your true Self-awareness as something where there is neither male, nor female, nor body, nor sex, nor personality.

## 12 - Brahmaćarya by Swami Trigunatitananda

a direct disciple of Šri Ramakrishna

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'No force can be created; it can only be directed. Therefore, we must learn to control the grand powers that are already in our hands, and by will power make them spiritual, instead of merely animal. Thus it is clearly seen that chastity is the cornerstone of all morality and of all religion,' says Swami Vivekananda. (C.W. 8.46)

The following article on Brahmacharya or continence provides a complete and comprehensive picture of the subject and can serve as an authentic manual to anyone wanting to know about continence. The value of this writing assumes great importance in view of the fact that it was written by Swami Trigunatitananda, a direct disciple of Sri Ramakrishna. It first appeared in 1935 in 'Udbodhan,' the Bengali monthly of the Ramakrishna Order. Now, this forms a part of the book 'Religion and Its Practice' published by Advaita Ashrama, Kolkata. It is not known who translated it into English. The subheads in the text have been added at the Vedanta Kesari Office

for better comprehension.

*Swami Trigunatitananda was a highly venerated monk and was known for deep scholarship, commitment and enormous power of endurance. He was the first editor of Udbodhan and widely travelled in India. In 1902 he went to USA, at the instance of Swami Vivekananda.* ***(Sw. Trigunatitananda je došao u SAD na poticaj odnosno usrdnu molbu svog duhovnog brata Sw. Vivekanande)****. He was the head of the Vedanta Society of Northern California, San Francisco, and guided scores of sincere aspirants until his untimely demise in 1915.*

**Human Birth: A Rare Opportunity**

Truly does Shankara say that human birth is very rare indeed. The human form is the highest, and man the greatest being, because in that form alone lies his greatest and best chance to attain salvation – to attain Knowledge. All other creatures, be they gods or angels, have to come down to this world and attain salvation through a human body. This is a rare privilege – this human life. And such a privilege we are foolishly abusing. Without appreciating the value of such a privilege we are bringing down untold miseries on ourselves by our evil actions. Can there be a greater irony of fate? Can there be a greater fool than one who, getting such a rare chance, busies himself with worldly things and aspires not after Knowledge? Far from striving for Knowledge, we are on the contrary getting more and more steeped in ignorance. What is the reason? Man, who was almost free from diseases, who used to do whatever he willed, who used to sing; 'I have no fear of death, etc.,' and was thoroughly convinced of it – why is he today beset with a thousand fears, worried by distracting thoughts, and sinking in the abysmal ocean of discontent? What is the reason? It is all due to lack of continence. Time was when a child could by his reply, pregnant with wisdom, strike dumb his enquirer, though an intellectual giant; when children like Nachiketas and sages like Shukadeva were born. Why has such a society been brought to such a pass? It is because we have lost that ancient fire, that ancient force in us, due to lack of continence. Without continence nothing great can be achieved.

**What is Brahmacharya**

What is Brahmacharya or continence? It is the conservation of the sexual energy. In all spheres of life, whether spiritual or material, whether pertaining to this world or the other, this conservation of the sexual energy is absolutely necessary if success is to be attained. Without absolute continence, you can neither have perfect health, nor be able to do good to others, or attain realisation. The famous Dr. Nichols says, 'The suspension of the use of generative organ is attended with a notable increase of bodily and mental vigour and spiritual life.' Therefore there is no hope of success in any sphere of life, whether material or spiritual, unless man maintains absolute continence. Sri Ramakrishna used to say, 'When a man succeeds in the conservation of his sexual energy, his intellect reflects the image of Brahman, even as a glass gives a perfect image when its back is painted with mercury solution. The man who carries this image of Brahman in his heart is able to accomplish everything–he will succeed wonderfully in whatever action he engages himself.' So without continence our life is useless.

The dictionary meaning of the word Brahmacharya is that ashrama or stage of life which a man undertakes for the study of Brahman or the Vedas. The Vedas are generally studied in boyhood, so the first of the four ashramas or stages of life is called the Brahmacharya Ashrama.

The taking to this ashrama is obligatory on all, specially on the Brahmanas, the Kshatriyas, and the Vaishyas. Why it is obligatory? Because all the great and noble qualities of character are cultivated and easily acquired in this period of life. Nowadays it has become a fashion, so to say, in many countries to impart vocational education to children. No attention is paid to the improvement of their moral side, let alone the spiritual. In former days, however, this was not the custom with us. The primary attention was given to the building up of character; next came the imparting of spiritual education; and last of all, some used to impart vocational training also. Then everyone knew that character and knowledge were things that were needed most, and that money and all other things would come of themselves to one who possessed these two. Character and knowledge are not subservient to money; the truth lies the other way about.

This ashrama or stage of life is obligatory because of the fact that noble qualities are cultured in this period. Manu says, 'In order to increase the force of his character, a Brahmachari, living in the house of his Guru or preceptor and having perfect control over his passions, should duly practise these (viz. serving the preceptor, repetition of mystic syllables, austerities, non-injury, forbearance, etc.).'

This stage of life is the very basis of all other stages of life. The other stages, viz. the married life, the life of a recluse, and that of the sannyasin – all these stages of life wholly and fully depend on this period of Brahmacharya. Just as a building, though large and beautiful, is unstable if it is built on a shifting ground, even so no duties of any stage of life can be performed with any degree of success if this period of Brahmacharya has not been fully utilised–nay, one is not even thought fit to enter any other stage of life.

The Lord speaks in the Bhagavata: 'When the Brahmachari (i.e. the boy undergoing Brahmacharya) shines like fire due to the faithful performance of great penances, when his sins and past evil tendencies have been burnt down by them and he has acquired love for Me (the Lord), then the preceptor will examine him (with respect to his knowledge); having passed the test the boy should offer honorarium to the Guru and take his purificatory bath with his permission, and then that good scion of the twice-born classes may take to a householder's life or to the life of a recluse or forthwith to the fourth stage of life, viz. sannyasa, according to his own choice.' So we see, this stage of life must be gone through by all.

**Continence and Character**

Continence is such a great power, so noble, so necessary for all, that it should not be confined only to the first stage of life. It is wrong to think that it should be practised only in boyhood. Its function is not finished with the mere laying out of the foundation-stone of life; it is not ended with the climbing of the first step of the ladder of life. It functions throughout life. Without Brahmacharya it is impossible to build one's character even as it is impossible to raise a building without mortar. Again, just as a particular part of a building totters where the strength of mortar is lost or weakened, so also that part of our life is exposed to dangers wherein the strength of Brahmacharya or continence is lacking.

The qualities that are practised in the first stage of life are, all of them, equally necessary in all other stages of life. Even in the householder's life, continence is of great importance, not to speak of its necessity in the other three stages. Without Brahmacharya it is absolutely impossible to lead a householder's life according to the injunctions of the scriptures. Without self-control householders can never be true to their ideals. Sri Ramakrishna used to say to all, not excepting the householders, 'Make the knowledge of oneness your own first and then do your work'; 'Take

firm hold of the post, i.e. God, and then go on whirling'; 'Keep the greater part of your mind fixed on God and with the rest attend to your ordinary rounds of duty.' With these and many other beautiful similes he used to teach householders how they should lead their lives. If one is to live as a householder up to these instructions, the first thing that is necessary is Brahmacharya.

First of all, control over the senses is required. The power of curbing, at will, the outward tendencies is to be acquired first. In one word, he must be perfectly self-controlled. It is for this reason that some speak of the householder's life as the greatest stage of life. It is indeed a very pure ashrama. It is not for brutes but for the purest in heart, for the perfectly continent. For the human brutes the Lord has not prescribed any ashrama. In no scripture can it be found that in the householder's life one can give free reins to one's passions. Just imagine for a moment how pure is that ashrama where saints and monks, and even the Lord Himself, come to be born! What great caution one must exercise here! There can be no welfare without Brahmacharya, be he a student, a householder, a recluse in the forest, or an itinerant monk; neither can national welfare come without it; nor will the world know of peace.

**The Concept of Continence Beyond Indian Borders**

It is not only in our country or our religion that Brahmacharya is so much emphasised or has such a great hold; all the countries and all the religions of the world extol it. In ancient days absolute continence was not observed in other parts of the world; it was the Vedic Rishis who first practised it in India. We have it in the Prashna Upanishad that when six Rishis, viz, Sukesha Bharadwaja and others – all devoted to Brahman – came to Rishi Pippalada to acquire the highest knowledge, the latter asked them to observe Brahmacharya for one year more at the end of which he promised to initiate them into the highest knowledge. Again, in the Chhandogya Upanishad we have the dialogue between Indra, Virochana, and Brahma where Brahma taught Indra the knowledge of Brahman after making him undergo Brahmacharya for one hundred and one years.

From India this idea of Brahmacharya spread to Egypt among the Neo-Platonists and to Greece among the Pythagoreans, and more or less to many other countries of Europe, in later days. It was again from India that this idea spread to various countries of Asia. The Persians took it from India. Then the Buddhist preachers carried it far and wide. The Essenes took it from the Buddhists; and the Christians partly from the Neo-Platonists and partly from the Essenes. These Christians, in their turn, spread it in many other countries. It is seen that in all those countries where this idea of Brahmacharya has gone – there have arisen many great men. And no men have done greater service to their countries and to the world at large than these men of continence. We may take St. Paul and Sir Isaac Newton as examples. So I say that those who want to do any real good to themselves or to their country, should practise Brahmacharya irrespective of the stage of life they might be in.

**Six Allied Disciplines of Continence**

One should not think that Brahmacharya is to be observed only by the pious; it is equally efficacious to those who do not care for religion, who do not believe in God or transmigration of the soul or in the Vedas. Because 'the six treasures', as they are called, viz. the control of the senses and the mind, forbearance, abstinence, faith, and mental concentration – all of which are

included within Brahmacharya – are of the highest value to those who want their own good and that of their country, be they materialists or unbelievers in salvation or in the hereafter. Those among the materialists who are good and great have a very high regard for these 'six treasures'. Those who do not possess one or other of these six treasures, can never achieve anything really great. These are indeed six treasures.

What do they care for in the world – those, who have control over their passions and their mind? He is really poor, a beggar, who does not possess these six merits even though he be a mighty emperor. A moneyed or propertied man passes his days in fear or anxious thoughts, but the possessor of these six virtues is greater than monarchs, is even worshipped by the gods. He is filled with bliss and contentment to overflowing. Out of the fullness of these 'six', earned by him, he can freely give to others. What can give more joy than this? In times of danger the rich flee for their lives leaving their friends and relatives to their fate, whereas those who are rich in these six superior merits pass their days without the least trace of fear – nay, they encourage and help others. Those who possess Brahmacharya are real lovers of their country. Blessed indeed are they.

**Some Objections Answered**

Now it might be urged against these world-renouncing Brahmacharins or monks that they go against the commandments of the Lord as they do not marry and enter the householder's life. From the very beginning of creation the two paths of reaching God, viz. through restrained enjoyment and complete renunciation, are in vogue. The Lord has willed it so. The Vedas say that whenever the spirit of renunciation comes, one should renounce and be a monk, no matter, whether it comes before or after marriage. 'One should undertake that supreme journey (i.e. should take to the monk's life) even from the first stage of life, viz. that of a student, or from the householder's or from the forest-recluse's life; one should undertake the supreme journey the very day one is seized with the spirit of renunciation.' Sanaka, Sananda, Sanatana, Sanatkumara, Shuka, and others were all monks even from their very birth.

Some might say that if one renounces the world without marrying and begetting children, one is not absolved from the natural debts[11] and cannot get liberation. But in the Bhagavata (11.5.41) Karabhajana, son of Rishabhadeva, says to Janaka, 'The man who leaves off all works or duties and takes wholeheartedly to the worship of Mukunda (God) has no debt whatsoever to be discharged – be it to the gods, Rishis, relatives, manes, men, or other beings.' In the Mahabharata (167.26) the sage Narada says to Shukadeva, 'Without marrying, be the controller of your senses.' Jesus Christ too says, 'And there are eunuchs who have made themselves eunuchs for the Kingdom of Heaven's sake' (Math. xix. 12).

Some apprehend that if one is to lead a celibate life, one will be prone to many diseases. It is wrong. Dr. Nichols says, 'It is a medical–a physiological fact that the best blood in the body goes to form the elements of reproduction, in both sexes. In a pure and orderly life this matter is absorbed. It goes back into the circulation, ready to form the finest brain, nerve, and muscular tissue. This life of man, carried back and diffused through his system, makes him manly,

11 A Hindu is said to be born with three natural debts, viz. the debt to the gods, to the Rishis, and to the manes. The first is to be discharged by sacrifices (Yajnas), the second by the study of the Vedas, and the third by begetting children. The scriptural injunction is that no sacrifice can be performed without the assistance of the wife. Hence unmarried persons cannot discharge the first and the third debt.

strong, brave, heroic. If wasted, it leaves him effeminate, weak, and irresolute, intellectually and physically debilitated, and a prey to sexual irritation, disordered function, morbid sensation, disordered muscular movement, a wretched nervous system, epilepsy, insanity, and death.' In the Jnana-Sankalini Tantra, Shiva says, 'Torturing the body is no austerity – Brahmacharaya is the best austerity. A man of unbroken continence is no man but a god'.

We too see it often, before our very eyes, how weak, chicken-hearted, and narrow-minded are those who are wicked and slaves to their passions, and how gloomy and miserable are their lives. And how forceful, vigorous, courageous, and blissful again are the lives of those who are virtuous and have brought the senses under control.

Sri Ramakrishna used to say, 'Whoever can give up the sex idea, can spurn at the world.' He who has given up the sense-enjoyments, the outgoing tendencies of whose mind have been stopped – know for certain that God is not far away from such a heart, His shadow has already fallen there, He can no longer keep Himself away from such a devotee who cares not for anything else. Then he feels an ecstatic joy in every pore of his body. So intense is the joy that caught in it he loses all outward consciousness. He goes into trance and enjoys this ineffable joy in one continuous stream of consciousness. If that highest bliss is to be got and enjoyed without any break, the desire for these fleeting pleasures of sense-objects which ultimately lead man to terrible miseries should be mercilessly eschewed – not that kind of hypocritical renunciation which lasts for a day or two, but the wholesale uprooting of even the least vestige of such desires. If anyone succeeds in doing this, he will feel that what he was so long enjoying was but an infinitesimal part of that ocean of bliss filtering in through one or other of the sense-organs, and that now through every cell of his body he is enjoying this infinite bliss – that this flesh-and-blood body has been changed and transfigured into something divine, to be a worthy receptacle for the divine Bliss. Can perversity go any further than foregoing this infinite Bliss for petty sense-enjoyments?

**How to Conquer Lust**

The only way to conquer lust is to look upon all women as our own mother, as images of the Divine Mother. Just as one is filled with devotion and prompted to worship when one sees an image of the Divine Mother, so should one be filled with devotion, be prompted to worship when one sees a woman. Never should we allow the idea of woman to rise in our minds. To know a woman as woman is to open the gateway to hell, while to know her as the Divine Mother is the way to salvation. We have to change the angle of vision. If we do so, we shall be free from the fear of temptation.

We have been born again and again, but what have we done to raise ourselves, to become divine? We have run again and again after these sense-enjoyments and suffered untold miseries. But never too late to mend. A moment's sincere resignation of oneself and everything one possesses at the feet of the Lord is quite sufficient to ensure one's Liberation. Yes, it must be sincere. This single act will revolutionise one's whole outlook on life. One will no longer see men and women but divinities. The hellish idea of sex and all sense of worldly enjoyments will appear stale or vanish altogether, and instead will be found a joy infinitely superior in blessedness.

**Conclusion**

The world as it is, is full of misery; but it lies within the power of each man and woman to transform it into all-bliss. Every man is God, every woman is none else but the Divine Mother. Change thus your present outlook on life, and the kingdom of Heaven is now and here. Brahmacharya is at once the means and the goal of life.

**Thirumoolar (Tirumandiram) on Celibacy**

Though there are lots of contemporary resources on celibacy, something that's ancient always has that esoteric charm. And what more, the 'Tirumandiram' is well respected around the world for its treatise on Yoga and Shaivite philosophy. The following quotes are taken from the translation of Tirumandiram.

(http://www.himalayanacademy.com/view/tirumantiram)

The Tirumandiram itself is a tome on all aspects of yoga and is well worth the effort to read it and understand it in more detail if time permits. Again you can see that celibacy just comes as one aspect of Tirumandiram and it is never considered as the end of all spiritual practices. But, the poems bring out the essence that it is certainly a solid platform for whatever growth one aspires for.

Please note that in the below quotes Bindu directly means semen:

**Bindu is Transformed into Mind and Kalas**

"When in the body for three days it remains thus, It becomes a part of the Mind;
As Kala Bright–Intelligence illumined;
For those immersed in thoughts holy, it is there retained;
For those who in sex intercourse indulge,
It will depart, their mental powers deteriorated."

**Waste Bindu, the Body Perishes**

"They know not the destruction that wasting of Bindu results in;
They resolve not their decay to prevent by will power determined;
They who thus perish in this perishing body
Know not the way they perish;
And give it up not."

**Waste Not Bindu**

"He to lust a slave becomes,
Will in constant fear be;
His body deteriorates,
And his life ebbs away;
He will not Grace receive,
And in Siva Yoga lasts not."

Conserve Bindu and Attain Siddhis
"If Bindu stands retained in body
Life ebbs not;
Great strength, energy, intelligence alert,
Tapas, contemplation and Maunam (silent-ness)
And siddhis enduring,
–All these are attained,
–If Bindu be conserved true."

The following quote may come across as misogynistic, but lust being so powerful a force, needs extreme considerations to eventually win over. Hence we need to understand that this is purely contextual.

**Lust is Death's Messenger**

"If you hold women as Death's messengers,

Love's passion vanishes away;

Death there is none;

For ages innumerable will you in Divine Light be,

Your Impurities forever totally rid."

**Conquer Bindu and Conquer Time**

"He that has conquered Bindu has conquered Time;

He that has wasted Bindu has perished before his time;

They know not that Bindu that has been preserved

In time becomes one with Kundalini,

Their breath controlled in the Yogic way."

The next morning Tibetan Chander Sen continued his talk: "I have been shown beyond a question of doubt that the human intelligence can be transmuted into Divine Intelligence. As this was made plain to me, I found that I could enter the Kingdom of God and that Kingdom was right within. Now I know that God is the only power, Omnipresent and Omniscient; and that sin, discord, sickness, old age, and death belong only to a past experience. I now perceive the reality and know that I had been lost in the mist of illusion. Time and space have completely disappeared and I know that I now dwell in the subjective and that it belongs to the objective world. Had it been possible for me to have held to the promptings and the glimpses the finer senses have revealed from time to time, how many weary and anxious hours would I have been saved. While in youth I, like the greater portion of humanity, decided that there was but one life to live and that was the gratification of self in every way, so I determined to get the most out of that life. I made self-seeking the principle aim in life and I gave the animal passions full sway, with the result that I dissipated the life fluids of my body until it was but the empty shell that you first saw. Let me bring forth a picture that will more graphically illustrate my thoughts."

He sat silent for a moment and a picture like those already described appeared upon one wall of the room. This was the picture of himself as we had seen him a short time ago. It was that of an old man, tottering along, leaning on his wooden staff. Following this was the likeness of the man as he appeared this morning. He continued, "The first represents the one who has dissipated the energies and life fluids of his body until nothing but the empty shell remains. The other represents the one who has conserved his energies and the vital life fluids within his body. You look upon this in my case as a complete and entire rejuvenation, which is true. But I look at it from another angle. How many could be as fortunate as I was, to have the help, sympathy, and assistance of those dear ones as I have had?

"In order that you may get my thought, let us follow the life of a person from birth to the end, as so many look upon death. The child is born. It is unconscious of the life-carrying fluids which course through its body, as they are inactive because the organs that generate life fluids are inactive and not yet developed. During this stage of development, if the child is normal, it is beautiful, active, and bubbling over with life. The life fluids are built up stronger and stronger, until the child reaches the stage of development where the life fluids are active, and they may be dissipated. If this dissipation takes place, in a few years the child begins to show age. The eyes lose their luster, the body its activity and grace. The features become set. In a few more years the brain loses its power of coordination with the muscles and the body is that of a decrepit old man or woman, but the empty shell of the former self.

"Then take the person who has conserved all the life fluids and allowed them to circulate in their natural course through the body, and see how strong and vigorous that one is. Should that one go on always conserving the life fluids, even though he did not perceive any higher idea of life than to be born, live a short time upon this earth, then pass on, the span of that life would be extended from three to four times that of a person who has dissipated the life fluids. If he does perceive that there is a greater scheme in God's plan for him, he will at all times conserve the life fluids in the body, as he soon finds that they are a necessary adjunct for perfect development.

"It was only a short time ago that your learned men began to know of the delicate system of arteries and veins composing the circulatory system of your bodies. It is still left for them to determine that there is a far more delicate and subtle circulatory system throughout the body, which carries the life force to every atom. Through your nervous system this life force is sent to a set of cells in the brain. These cells, in tern, act as a distributor for the force and it is sent out to every atom of the body along the nerves, for which it has an affinity. It also acts as a protection

for the nerves. If the life force is dissipated, the cells become set and cannot change for the new cells (that are formed to take their place) and the new cells are thrown off instead of the old ones, which gradually decompose and die. If the life force is conserved, the cells change as readily at five hundred years as at ten.

"It will be found that when all the life force is conserved, the body can be so charged with life that you can speak life into all forms. You can paint a picture, model a statue, or take any of your handiwork that expresses your ideal and breathe the breath of life into it and it will become alive. It will speak to you and to others who can see the life inspiration that you have spoken into it; and it will be active because you, the Lord God of you, has spoken and it is as He wills. But those forms will not assume the human, unless you carry them to the God Life. If you do give them life you must carry them through to the pure God Life; then they are perfect forms, as you are perfect, and you have fulfilled your responsibility. This you will find is true genius.

"There is one vital error that I wish to point out. The genius, as you consider him, as he begins to develop, has consciously or unconsciously acquired the ability to conserve and send the life forces in their purity through their natural channels; this condition has animated his body and the creative faculty and he sees that there is something higher for him to express than the ordinary. While he conserves the life forces and gives them free rein, he will go on to more and more glorious achievements; but if he allows sex lust to creep in, he quickly loses his creative power. The body has been first built up by conserving the life forces until the cells are of a finer texture than the lower order of person who has dissipated the life force. By this time the genius has risen to fame and, not having developed his deeper perceptive or God power, is carried away by self-glory. He forsakes his guiding light because he has not been fully awakened; in the urge for greater excitement, he begins to dissipate the life forces and quickly loses all power. For if man does raise his thought above the animal passions and conserves the life forces until the body has begun to take on the finer texture, then allows himself to fall back, he will go back much more rapidly than one that has not been thus awakened.

"When one has been awakened so that he will conserve all the life forces and let them be distributed to the nerves in the natural way, then let them go coursing along the nerves to every atom of the body, without deforming it with thoughts of sex-lust or passion, the exhilaration will be permanent and the sensation will far transcend that of sex. the serpent will be lifted up and will need to crawl on its belly through the murk and mire of lust and passion.

"If man could understand that this life fluid is many times more vital than a corresponding amount of pure blood, he would conserve instead of dissipate it. But he shuts his eyes to this fact (he may be entirely ignorant of it) and goes on, either in blindness or ignorance, until the Reaper arrives. Then a wail goes up, for he does not admire the harvest.

"You look upon old age with veneration and snow-white locks as a crown of honor, which I would not detract from in any way. But as you look upon the picture, I leave it for you to decide which is the more to be honored, he with the snow-white locks, who has by ignorance or direct perversity brought decrepitude upon himself or the one who, in maturity, becomes more vital, strong, and better equipped to meet the advancing years and because of them is more kind and generous. I recognize that the one who reaches the end through ignorance is to be pitied, while the one who knows and reaches the same end, is unspeakable."

## Three important factors which have usually led to a break in celibacy:

**1. Keeping counters**

This is one method which I have tried and I have failed miserably in the past. Having counters and goals for limited period for maintaining celibacy may seem to be a motivation for keeping up the practice, but I have seen that it causes more harm in the long run. First of all, it creates unnecessary anxiety and pressure in following counts of days and secondly it creates a false ego once you are successful for a week or two. This is detrimental as it leads to boldness in trying to see objectionable material and test out will power without ejaculation. The idea that works is to accept celibacy as a solid foundation and a part of your lifestyle and carry on rather than giving too much importance to it by tracking with anxiety.

**2. Treating celibacy as goal in itself**

Celibacy should not treated as a goal in itself, hence it is practical to have other goals you may want to achieve in life whether in terms of academics, family, sports, spiritual or professional career and track that and use celibacy as a means to put more energy into your other pursuits. Again, this reduces a lot of stress and makes you keeps on the path of your goals. Otherwise you might end up spending too much time on celibacy materials alone and lose sight of your actual, more meaningful goals.

**3. Not having a holistic approach**

Conserving and replenishing energy have multiple channels for rejuvenation such as eating nutritious and simple food, getting good sunlight, doing regular exercise and spending time on meditation or yoga to quote some examples. And these channels complement each other beautifully. And all of these help in making the practice of celibacy easier. Unless there is a holistic lifestyle comprising of the good elements listed, the sexual energy finds some outlet eventually. I personally have found out that alcohol or other intoxicants makes you a bit loose when it comes to ideals and the probability of a fall is increased. And same is the case with too much stimulants.

Fundamentally we should understand that a lot of these good habits and positive changes are inter-connected and once we get this right, the cascading effects of goodness will certainly make positive changes in our lives.

Understand that when things go out of control there is no necessity to blame yourself – If you blame yourself, there is a higher chance of getting into a guilt rut and other negative reactions which absolutely is not required, as anywhere it happened outside your realm of 'free-will'. The karma theory also kinds of resonates with this idea. As more sexual thoughts have been pent up in your memories overtime, it takes a while for you to achieve perfect celibacy.

Dissociate yourself and question the sexual thought – This is even more important as you understand your thoughts are different from your self and of course you can observe your thoughts from a separated perspective. All the memories and sexual feelings affect your thoughts and actions but not the self. The dearth of freewill to have a full control of celibacy occurs at this thought level. But once you start identifying with your self more and more and separately observe your thoughts, you can reason this out whenever dangerous circumstances arise.

Stay Blessed.

## 13 – Kaupin: Celibacy/Abstinence/Underwear for Brahmacharya

Expert: Dhananjay - 1/31/2012

**Question**

Sir, Any specefic underwear-brief for success in Brahmacharya? I presently use boxer briefs but do not find them supporting.

**Answer**

The best male undergarment for excellent Brahmacharya leading to great strength, power, health, well being, energy and confidence is the KAUPIN (loin cloth) also called LANGOT [in Hindi], KONAKAM, KOVANAM [in Tamil], LANGOTI [in Kannada and Telugu]. Words cannot describe the multitudinous benefits one gets from wearing the 'Kaupin'. The overall benefit for the male wearing this simple and yet extremely health promoting traditional underwear cannot be stressed enough. It is a must for all men wishing health and strength and especially the Brahmachari striving to conserve his semen and get free from sense stimulation.

Ordinary underwear (brief) fits like a bag or covering around the buttocks and the genital region. It is held in place using a rubber-elastic. The very design of the ordinary brief is incorrrect, unscientific and completely useless in serving the purpose it is meant to serve. The main purposes of the genital undergarment in the male are as follows:

1. To cup and firmly support the male gonads or testicles (within the scrotal sac) firmly in integration with the body and prevent them from shaking.

2. To hold the penis (urinary organ) in a stationary position and prevent it from shaking.

These two requirements are very important to ensure conservation of energy and for the optimum health of the genito-urinary system. It is a well known fact that not wearing any undergarment results in shaking of the penis and testes which leads to immense loss of energy and genital problems. When the penis and testes are held firmly in place and supported correctly using the 'Kaupin', the nerves leading to these organs are releived of stress which otherwise results if not wearing a supporting undergarment or by wearing the ordinary brief (which does not hold the testes and penis firm but lets them hang & sag). If the testes are not cupped firmly in place, the 'spermatic cord' (which holds the testes in the scrotum) gets loaded and eventually stretches. This leads to complications with much pain.

The ordinary brief is merely held around the waist by the use of an elastic and offers very little/inadequate support to the testes and penis. It is extremely important for the penis and the testes to be in integral motion with the lower abdomen/body and not indulge in independent movement during activities such as walking, running, exercising etc… If such movement (shaking) of the penis and testicles were let to happen, it firstly leads to loss of Prana (vital energy), secondly strains the nerves leading to these organs/glands and finally causes strain on the spermatic cord. It has been well documented that such shaking and inadequate support is one of the causes of a host of abdominal/sexual/genital problems (such as Hydrocele, Hernia etc..) in later years. Use of the 'Kaupin' completely erases such possibilities and promotes excellent health and strength. Also, the firm waist band of the 'Kaupin' supports the lower abdomen and diaphragm from excessive strain, thereby greatly reducing the chances of abdominal problems.

To the Brahmachari, the benefits extend further. When there is a sexual stimulus, the mind sends sexual signals to the reproductive glands and these respond with arousal. This arousal then results in the transmission of further signals back to the brain and the circuit gets completed, leading to repitition of the cycle leading to more arousal and finally the expulsion of semen. In the presence of the 'Kaupin' which firmly cups and hold the genitals together, the physical organs cannot respond with much arousal. Hence the circuit is not completed. This offers the Brahmachari a better chance and more time to compose himself and negate lust by displacing lustful thoughts and replacing them with other thoughts. In the absence of the 'Kaupin' and the presence of the normal western underwear, the penis immediately starts to get erect under such conditions (as the brief cannot prevent an erection) and the circuit gets completed leading to acceleration of the sex stimulus. Also, accidental touch or contact of the hands with the penis/scrotum while wearing western briefs poses a strong possibility of sexual stimulation/arousal leading to loss of semen. In case of the 'Kaupin', this possibility is ruled out as accidental touch does not cause such a reaction (the sex organs being held firmly together and without the chance for erection are less prone to stimulation through touch).

Once a Brahmachari uses the 'Kaupin', he will never go back to ordinary briefs. The 'Kaupin' is a must for the Yogi/Brahmachari. It helps get free of wet dreams faster. The confidence, strength, power and well being one experiences from this traditional undergarment is such that one feels very unhappy to wear briefs after trying the 'Kaupin' for a month or so. In men who wear the 'Kaupin', genital/hernial problems are practically unheard of. A variation of what we call 'Kaupin' in India is called as 'Fundoshi' in Japan. It is the traditional undergarment of the Japanese. The Japanese have made good use of its benefits and to this day continue to reap the merits. The 'Kaupin' has been the traditional and preferred undergarment of the ancient Indian Yogis and Rishi's who lead very healthy lives. They used to meditate wearing nothing but the 'Kaupin' as a mark of detachment. The modern brief was unheard of until a century ago even as regards the common man. Parallely, the modern genital/abdominal problems encountered by men were also unheard of a century ago when everyone in India wore the 'Kaupin' by default.

During the practice of Yogic asanas and Bandhas much force and pressure is exerted in the abdomen. The 'Kaupin' works well in handling this pressure without trouble. Meditation becomes easier when the genitals are firm in place using the 'Kaupin'. Wearing the 'Kaupin' helps develop Vairagya (dispassion). It becomes easier to raise the 'Kundalini Shakthi' in the Muladhara Chakra to higher planes and enter Samadhi. All great, realized masters wore no other undergarment but the 'Kaupin'.

The realized sage Shri. Shankaracharya while praising the 'Kaupin' says:

*"Kaupinavanthaha Khalu Bhagyavanthaha"*

– "Fortunate is he who wears the Kaupin" (having detached himself from the world)

The 'Kaupin' is easy to make and very cost effective. All it requires is two pieces of cotton cloth stitched together in the form of a 'T' shape. The horizontal bar of the 'T' is then tied around the right of the waist (using a single loop knot with two free ends) as a waist-band and the tail of the 'T' (which originates from the back) is passed under the buttocks, genitals, made to pass through the front of the band, pulled down once again cupping the genitals firm, making it pass under the buttocks and reach the back of the waist band from where it originated. It is now tucked deep into the waist-band (at the back) and held in place using an ordinary metal 'paper-clip' (used to hold sheets of paper together) to prevent loosening at the back. Unlike western briefs, the 'Kaupin' can be tightened as much as one wants and to one's comfort, leading to the perfect fit (should be moderately tight but not too tight). Since it is held in place at three pints (front waist, groin and back of waist), the forces are perfectly distributed to cup and support the

genitals. This is very correct and the best scientific design (unlike western briefs which have only one support at the waist and the rest remains loose and hanging).

The 'Kaupin' can also be made using a triangular piece of cloth (as seen in the video used by traditional Indian wrestlers or 'Pahalwans') with waist bands at the sides and a tail. The following video which I happened to come by on youtube will be useful in learning how to tie the 'Kaupin'. (Tie the waist knot on the right side of the hip and not in the center under the navel as shown in the video). Link: http://www.youtube.com/watch?v=W6jL-eZtKCI&feature=related.

Care should be ensured that only pure cotton cloth is made use of to make the 'Kaupin' and not synthetics. Cotton being cooling and absorbent does good to the genital area. **The 'Kaupin' should be removed while sleeping (especially at night) to ensure that the penis gets full and unconstricted flow of blood.** Dimensions of the cloth to be used for making a T-shaped 'Yogic-Kaupin' for those interested are given below.

Cloth cutting Dimensions:

1. TOP of the T (waist-band): 2.5 INCHES wide and 57 INCHES LONG (for a waist of 34 INCHES)

2. TAIL of the T (which cups around the genitals twice): 10 INCHES wide and 50 INCHES long.

2. The rectangular tail is stitched perpendicular (at right angles) to the exact center of the waist band. The final garment will be slightly smaller than the above mentioned dimensions further to incorporating a piping (at the edges) by the tailor and shrinkage after wash. A meter and half of cotton cloth generally gives three such 'Kaupins'.

3. After a few days of use, one becomes so comfortable and in tune with the 'Kaupin' that one forgets he is wearing it, being hardly aware. It becomes so much a part of the body and one's lifestyle that one cannot do without it. One then realizes that the western brief feels very inadequate. These observations I make, on personal experience and further to many years of using the 'Kaupin'.

**ॐ तत् सत्**

(That Supreme being is the absolute truth)

## Final notes

Yogeshwar Muni: *"Celibacy" in Sanskrit means moving with God. Enoch walked with God; he didn't die. This is what is meant by divine-power moving. It is surrendered to the Absolute (not resisting the ultimate reality) and letting It do its thing.*

The compilation ***Book on Yoga-Celibacy*** was prepared by Željko Šantić Aniruddha, under the supervision of Swami Brahmajñānānanda.

For a more studious reading on the topic of sublimation of sexual energy, Sw. Brahmajñānānanda highly recommends the book ***The Way to Peace, Power and Long Life***, written by his sadguru Swāmi Nārāyanānanda.

Sw. Brahmajñānānanda, who corresponded with Swami Shivananda Saraswati Maharaj of Kamakhya during the 1980's, also recommends his book ***Brahmacharya for Boys and Girls:*** http://en.caya.hr/brahmacharya-for-boys-and-girls/

Thanks to the selfless contribution and funding of noble individuals, free downloadable translations of the mentioned books will also be available in Croatian language.

Upon their translation, the books *The Way to Peace, Power and Long Life* and *Brahmacharya for Boys and Girls* will be available on the Zagreb Yoga Centre's web page: http://www.yogacentar.hr

Eat with awareness and without haste. Eat only sattvic food, in moderate quantities.
As long as there is food in your stomach from the previous meal, do not start eating another meal. Eat only when you feel real/genuine hunger.

Do not eat after sundown. Go to bed on an empty stomach, before 10 PM.

Rise early in the morning and meditate before sunrise.

In the Zagreb ***Yoga Center*** we practice many spiritual techniques that make brahmacharya easier.

For example Anuloma-Viloma-Ujjayi-Bhastrika pranayama *(this is a combined technique that also includes Maha Bandha and visualizing certain light processes/forms, sound vibrations and sensations of specific flows of vital energy)*, Atma-Vichara, Mantra japa, Yoga-Nidra, Natural meditation, Nauli, Khechari mudra, Brahmacharyasana, Shirshasana (Śīrṣāsana), etc.

Students of the Zagreb Yoga Center are interested in connecting with individuals who can help them realize certain practical projects like acquiring equipment for inverted body positions (hanging upside down), kaupinam, reverberation suit (with emphasis on the head piece – scafander), building a meditation centre (built on Vastu/Sthapatya Vedic Architecture principles) which would enable organization of a dark room contemplation retreat, and an occasional silent room retreat...

Sw. Brahmajñānānanda has been practicing inverted body positions since his early childhood and had for years practiced sleeping in the position resembling the Trendelenburg position, with the legs slightly bent at the knees and the lower legs/calves placed on a big soft pillow. It is important to know that the **Shirshasana** has a great effect of decreasing the *vata dosha* and *kapha dosha*, and a high effect of increasing the *pitta dosha*, which means individuals with an increased *pitta dosha* should not exaggerate in practicing the headstand.

Exercises that include inverted body positions (such as the headstand) or hanging upside down using gravity equipment are a great way to sublimate sexual energy, seeing that you preform them according to the instructions of your spiritual teacher or an experienced and spiritually minded physician. If you are able to acquire or produce an exercise tool comfortable enough to be used for staying in an inverted position (hanging upside down) for longer intervals of time, or you know of someone who has made such a tool, please let us know.

Please, take note that beginners (yoga amateurs) are not recommended to stay in an upside down position using gravity equipment for more than twenty minutes, and even that is considered to be too long a period for a beginner. In some cases, hanging upside down may prove to be harmful to one's health.

We have many valuable information regarding devices made for hanging upside down (such as inversion tables, inversion sling, rope wall, etc.). Sw. Brahmajñānānanda suggests that inversion (gravity) devices be made with a comfortable hip support, so that the pressure on the body is distributed more evenly. In this way, the person using the hanging equipment can rest in the "bat"-asana without getting blisters or bruises.

Gravity boots put a lot of weight on the ankles, and the feeling of relief can be achieved only when one takes them off. What we are interested in finding is an improved version of an inversion table with comfortable hip support and straps for the lower part of the legs, so that the pressure on certain body parts made by the standard inversion equipment is dispersed and distributed more evenly. Of course, we are also open to other ideas.

Until you purify your body, nadis and your mind, complete bramacharya is not achievable. Many stress related factors and toxins that are a result of overeating make you feel dead tired. Deep and healthy sleep is not the only thing you need for good health and rejuvenation, but it most certainly does help.

Yogi sleeps two to three hours a day and is aware during his sleep. Some yogis do not sleep at all.

When you lay down (to sleep or rest), position your bed so that your head is turned towards the south, and your legs towards the north.

Will at least some of the toxins abandon your head while your legs are in an elevated position, and your head in a lowered position? If your organism is full of toxins/impurities, and you sleep with your head in a lowered position, will more toxins circulate through your head?

Whatever the answer may be, take into consideration that sleeping with your head in a lowered position might not be good for you.

Try sleeping in a bed that is in an inclined/slanted position, so that the head end of the bed is elevated six inches (15.24 cm). If the bed is very long, raise it up to 7.08 or 7.48 inches (18 or 19 cm); and if we are talking about a children's bed, raise the head end up to 2.75 inches or 3.14 inches (7 to 9 cm). Sleep in this position for a number of days/weeks and see if your health is improving. You may realize that Inclined Bed Therapy is beneficial to your health.

Many natural body urges (like the urge to defecate, to urinate, to release flatus, to vomit, to sneeze, to yawn, to sleep, to shed tears or cry, to cough, the urge for belching, for fast breathing by overexertion...) should not be suppressed.

The squatting posture is the best posture for defecation (as well as for washing the anus with clean water after defecation) and urination.

Do not defecate and urinate simultaneously.

The anus is an organ of action and its function is the elimination of feces. Ashwa means "horse" in Sanskrit, and mudra is a "gesture" or "sign". **Ashwini** (asvini, ashvini) **mudra** is the practice of rhythmic contraction of the anal sphincter, which allows the flow of prana (apana) to be directed up the spine through the central energy channel called the Sushumna nadi.

When defecating, hold back the elimination process once or twice by contracting the anal sphincter muscles. This may be done at any time during the process of defecation, but it is best to be done at the moment just before the feces begin to pass through the anus, when the peristaltic contractions of the bowels are the strongest. Just hold the contraction for a few seconds, and release. Do this every time you defecate (and optionally immediately after defecation).

Do not use force when urinating. Do not empty the bladder at one stretch.
While urinating, always urinate with break(s) and control. Each time after urination, a bit of cold water should be poured on the urinary/sexual organ or area.

When bladder control is lost, mix 200 mg of vacha *(Acorus calamus)*, 300 mg of brahmi *(Bacopa monnieri)*, 250 mg of gotu kola *(Centella asiatica, Hydrocotyle asiatica)* and 200 mg of jatamansi *(Nardostachys jatamansi)* and take it with herbal tea twice a day.

Urinate before going to sleep.

If you have premature ejaculation, nocturnal emission (wet dreams) and/or impotence make an herbal formula mixing equal amounts of ashwagandha (Withania somnifera), bala (Sida cordifolia) and vidari kanda (Pueraria tuberosa). Take one teaspoon of this mixture twice a day with warm goat's or cow's milk during a period of 3 months.

The genitals are gross physical organs that eliminate urine and sexual fluids. To prevent urinary incontinence and unwanted ejaculation, practice **Vajroli mudra** (The Thunderbolt Attitude, Technique of the genitals). Vajra means "thunderbolt, lightning, diamond, adamantine". Vajroli mudra strongly influences the nadis that supply the sex organs with spiritual energy. The object of Vajroli Mudra is to be perfectly established in Brahmacharya.

When you urinate, stop the flow of urine in midstream, once or twice. Hold the flow back for a few seconds, and then let go. Do not force this technique; just try your best to restrain the flow. This should be done every time you urinate and optionally immediately after urination.

When having an orgasm, try to restrain the orgasm while at the plateau of sexual energy which usually occurs before the orgasm. Do not try to just stop the orgasm, but try to "surf" the wave of the sacred pre-orgasmic sexual energy, without orgasmic release or deflation of the energy level. Just hold for a few seconds (or more), and let go. This should be done each time you're having an orgasm. In order to accumulate sexual energy, avoid sexual activity and orgasmic energy release/discharge.

A great tool for transforming sexual energy into great mental power is a kaupinam.
Swami Brahmajñānānanda suggested production of yoga underpants/slips with the function of a kaupinam (caupin, caupina, kaupin, kaupina).

These yogic "strength underpants" could be made so that the genitals are constantly enveloped with elastic natural cloth gently pressing them against the body.

We are interested in acquiring a one-piece kaupinam made of natural fibres which would be more practical than the traditional one. The material could for example be a cloth made of natural silk or a thin fabric made of a very fine flexible cotton.

Kaupinam should be made so that it doesn't irritate ones back while lying down. The fabric/cloth should not be hemmed in the usual way because it should not irritate the skin while one wears it.

With a small amount of elastic fibre in the material (part of the kaupinam covering the genitals), a more practical kaupinam could be made. One version of such a kaupinam could look like strengthened slip underpants.

Have you ever placed a metal pot over your head and tried to produce a buzzing sound ZZZZ or the mantras OMAZU and AZOM?

Did you know that in this way you can revitalise your pituitary and pineal gland, the endocrine glands whose optimal function is relevant to your spiritual development?

It would be very useful for individuals who have spiritual aspirations if a group of engineers could construct a reverberation helmet (scafander) which would cover the entire head and enable reverberation optimal for achieving higher states of consciousness.

A suitable material for this purpose could be a composite material with an optimal ratio of

specific metals corresponding to the nine "planets" (navagrahas) in jyotish.

A cone or pyramid shape extension with a crystal on top could be positioned above the vertex.

Certain medicinal herbs, eatable plants and herbal remedies/preparations, used in proper doses, can also help you sublimate sexual energy:

Brahmi rasayana, Brahmi ghrita, Saraswatarishta, Triphala juice,

***Bacopa monnieri*** (brahmi), ***Acorus calamus*** (vacha, sweet flag), ***Mucuna pruriens*** (atmagupta, kapikachhu, velvet bean, cowhage), ***Evolvulus alsinoides*** (shankha-pushpi, vishnukranta), ***Nardostachys jatamansi*** (jatamansi, bhutajata, tapasvini), ***Convolvulus pluricaulis/ microphyllus*** (shankhava, mangalyakusuma), blue-flowered variety of ***Clitoria ternatea*** (girikarnika, aparajita), ***Canscora decussata*** (shankhini), ***Centella/Hydrocotyle asiatica*** (manduka-parni), ***Celastrus paniculatus*** (jyotishmati), ***Tinospora cordifolia*** (guduchi, amrita), ***Terminalia arjuna*** (bark from the Arjuna tree), ***Eclipta alba*** (bhringaraj), ***Withania somnifera*** (ashvagandha), ***Santalum album*** (chandana, white sandal), ***Ocimum gratissimum*** (vana tulsi), ***Ocimum sanctum/tenuiflorum*** (purple-leaved "Krishna tulasi", green-leaved "Lakshmi tulasi"; "Rama tulsi" has light green leaves and is larger in size & "Shyama tulsi" has dark green leaves), ***Onosma bracteatum*** (gojihva, gobhi, kharaparnini, gajaban), ***Scutellaria lateriflora*** (blue skullcap), ***Phyllanthus niruri*** (bhumyamalaki), ***Commiphora wightii/mukul*** (guggulu), ***Aloe arborescens*** & ***Aloe barbadensis Miller*** (kumari), ***Vitex negundo*** (nirgundi), ***Cinnamomum camphora*** (karpuram; camphor from camphor tree), ***Boswellia serrata*** (shallaki; Indian version of frankincense), ***Crocus sativus*** (nagakeshara), ***Rosa centifolia/damascena*** (shatapatri, rose flower buds and petals), ***Hypericum perforatum*** (St John's-wort), ***Juniperus communis*** (hapusha, juniper berries), ***Rhodiola rosea*** (golden root, roseroot), ***Coriandrum sativum*** (cilantro), ***Elettaria cardamomum*** (green/true cardamom), ***Curcuma longa*** (turmeric), ***Abelmoschus esculentus*** (okra, lady's fingers), ***Asparagus officinalis*** (garden asparagus), ***Vitis vinifera*** (especially varieties of purple/black grapes with small berries), ***Synaptolepis kirkii*** (uvuma omhlope), Jivaniya (the groups of vitalizing herbs mentioned in Charaka Samhita), etc.

###

Shukra means bright, pure, radiant, the "essence" of something.

In Vedic astrology, Shukra (sanskrit for brightness, clearness) is identified with the planet Venus.

**Shukra tissue** (reproductive tissue) depends on the health of all the other tissues (dhatus) in the body.

The shukra tissue is created as part of a long chain of metabolic transformations, starting with the digestion of food and including the transformation of food to nutrient fluid (rasa), blood, muscle, fat, bone, bone marrow and finally, to shukra tissue.

Shukra dhatu is the seventh and final dhatu in the dhatus' formation cycle and it contains the essence of all of the other dhatus (tissues) of the body. Shukra tissue is not only producing sperm and ovum (female egg), but also **ojas**, the finest product of digestion.

Prâna is not lost in the production of physical sperm in the absolute sense. Prâna is lost in the 'surcharging' of the sperm with life energy. The physical thing called sperm by itself has no power by itself (like the electric wire without electric current). It is the induction of enormous amounts of life energy into the sperm that makes the sperm potent and capable of creating another life.

Three supports/pillars of healthy life are proper food, proper rest and observance of brahmacharya (abstinence from sexual activity). Brahmacharya is purity of heart and mind, i.e. refraining one's mind (and body) from the indulgence of sex and sex related matters. Sex-abstinence is lacking if one thinks, sees, hears, chats, touches, etc., with a desire of sex.

From the sublimation of shukra fluids, ojas is formed and ojas then becomes a part of every dhatu providing it with strength and stability. Ojas creates vigor, immunity, bliss, lightness, stamina, luster in the skin, sparkle in the eyes, clarity of mind and spiritual well-being.

Ojas (great mental strength) is vital to the health and happiness of everyone. Anyone who wants to enhance mental clarity, immunity, and spiritual well-being will find these recommendations useful, because they enhance the shukra tissue and thus enhance ojas. Anyone who wants to enhance mental clarity, health and happiness must enhance the shukra tissue and thus enhance ojas.

To raise the Kundalini Shakti fully, there must be **three-fold purity**, viz., purity of the body, purity of the nadis (subtle nerves, "astral" tubes that carry Prana Shakti) and purity of the mind. Without gaining this three-fold purity, the Kundalini Shakti can never rise up fully. When this three-fold purity is attained, the Shakti automatically rises up fully to Sahasrara and one attains Samadhi.

In general, the stronger the practices of efficient traditional yoga (hatha-yoga asana, pranayama, advanced meditation techniques...) are, the less sexual activity a person should engage in, as their practices require high levels of shukra's strength and strong ojas.

For the monk (sannyasin, monachus), building up one's shukra power (sexual energy) is necessary for its transmutation into ojas (great mental energy). High levels of ojas are necessary for performing intense spiritual practices.

Final aim of brahmacharya (transmutation of sexual energy) is to help man negate and erase the negative traits/tendencies (vâsanâs) lodged within him due to past negative karma and thereby make it viable to reclaim the true state of purity and divinity that he represents as the soul/atman.

In order to tonify the shukra dhatu, a category of herbs called vajikaranas (they build sexual energy) and shukra vardhaka (which Improving quality of semen or/and ovum) are the best for this purpose.

Reproductive tonics are for example guduchi, guptapala/svagupta, bala, maca, ashwagandha (especially for men), oat, vidari-kanda, lotus, gokshura, shweta musali, kumari, wild yam, shatavari (especially for women), schisandra (wu-wei-zi, magnolia vine)…

When you abstain from sexual desires and fantasies during your waking state, they shall soon vanish/perish from your night dreams. Even though he had a high level of sexual energy, Swāmi Brahmajñānānanda did not experience problems with wet dreams (nocturnal emmissions). This is partly because he would never eat dinner, but would instead only drink medicinal herbal tea with honey and some lemon juice. When he would retire in the evening, he would go into relaxation (yoga-nidra) and hold his attention on the all-pervading Supreme.

To help in prevent wet dreams (nightfall pollution problems) one could use rathnapurusha/purusharatna *(Hybanthus enneaspermus, Ionidium suffruticosum)*, holy basil root, ashwagandha, vidari kanda, bala (Indian country mallow), cowhage (velvet bean), liquorice root, shuddha shilajeet, safed musali, guduchi/giloy, dridhranga/sphatika, shatavari, gokshura, madhusnuhi *(Smilax china)*, dried-pomegranate peel powder (with dried and ground pomegranate seeds), sage tea, methi (fenugreek), turmeric, triphala churna/powder, gulkand (rose petal jam), talamkhana, vidhara (vridha daraka)...

Foods & herbs for enhancing the reproductive tissue (vrishya, remedy which increase qualitative promotion of the virya) are, for example, non-homogenized milk, basmati rice, jivanti, asparagus, broccoli, dates, date milk-shake, mango, mango milkshake, almond milk-shake, rice pudding, cumin, ajwain/ajowan fruit powder, turmeric, black cumin, fo-ti (he shou wu), saffron…

Foods to nourish all seven dhatus (**bringhana**) include some types of fruits, kichudi (kichari, khichudi, khichari, khichuri, khichadi, khichdi, khichri, khichdee, khichrī, khecheri, kitchari, kitcheree...), some vegetables, some grains, some beans/legumes, some dairy products, some spices that enhance digestion, easily digested nuts (soaked, for instance) and other seeds.

Some herbs nourish all seven dhatus: ashoka (deodari, ulkatah, kastadaru), amrita (somavalli, guduchi), arjuna tree (powdered bark), guggulu (guggul), kumari *(Aloe barbadensis & arborescens)*, mulethi (licorice), pushkarmula (elecampane root), pippali...

Ayurvedic dietary principles warn that consuming honey that has been cooked, baked or added to hot liquids contributes to ill health over time (because it produces toxins, called ama).

Raw honey is pure, unfiltered, unheated *(honey heated above 45 degrees Celsius loses its medicinal qualities)*, unpasteurized and unprocessed. Mixing raw honey into your herbal tea allows honey to act as a vehicle for the active principles of the herb. Ghee is also used as a carrier for medicinal herbs and bhasmas.

Equal quantities of ghee and honey by weight are a bad combination as ghee has cooling qualities, and honey has heating ones. It is maatra/maana viruddha, i.e. incompatible due to the equal quantity/measure. It leads to immense vata (vayu, "wind") aggravation.

Bringhana includes especially fresh organic fruits such as mangoes, grapes, dates, bananas and apricotes; dried fruits such as figs and black raisins; warm raw whole milk and dairy products such as ghee, lassi (from raw kefir) and panir (a fresh cheese made of cow milk); beans like mung dhal and urad dal, nuts such as almonds or walnuts; cereals like shashtika red rice and Einkorn wheat; seeds like pumpkin and sesame seeds, pseudocereals like quinoa, vegetables like stewed fresh okra (ladies' fingers), powder root of liquorice/licorice plant in proper combination with other medicinal herbs, spices such as pippali (long pepper) and trikatu...

If your digestion is strong/powerful, eat urad dhal seasoned with equal parts of turmeric, cumin, coriander and fennel.

A banana cooked in ghee (saute in clarified butter), with cinnamon and cardamom, could be a tasty ojas-building delicacy for people with good digestion.

Combining certain types of food may have opposite properties or/and opposite effects on the tissues, may exert some unwanted effects on the body when processed in a particular way, may exert undesirable effects if/when combined in a certain proportion, may have unwanted effects if consumed at the wrong time, et cetera.

**Viruddha-ahara** (incompatible food combinations) can be summarized as follows: desha (contrary to climate-habitat-place), kala (contrary to season), agni (contrary to digestive power), matra (contrary to measure, quantity), satmya (contrary to adaptibility), dosha (contrary to bodily factors), samskara (contrary to processing, mode of preparation), virya (contrary to potency), koshtha (contrary to bowel habits), avastha (contrary to one's state of health), krama (contrary to sequence, i.e. order of eating), parihara (contrary to restrictions), upachara (contrary to observances), paka (contrary to cooking), samyoga (contrary to combination), hridaya (contrary to palatibility), sampata (contrary to richness of quality) & vidhi (contrary to mealtime rules).

Aphrodisiac effect of the herbs can be further elaborated into different actions: shukra utpadaka or janana (spermatogenic medicines – promotes sperm production), shukra stambhaka (preventing early ejaculation – useful in delaying premature ejaculation, uncontrolled sexual desire, anxiety related sexual complaints etc.), shukra rechaka (assisting easy expulsion of semen), shukraa-vardhaka (shukrala – improving quality of semen), shukra balya (shukrabalakara – rejuvenation of the sperm in specific and strengthening human semen in general), shukra

uttejaka (shukrottejaka – stimulants of seminal fluid) and shukra-hrasaka (shukra hara – decreasing semen, food habits and medicines which diminish the sperm count).

Stress, lack of rest, drug addictions, late-night work, few of the cosmetics, many of food additives (some of preservatives, colouring agents, etc) do reduce the sperm count. Taking food and drugs that produce impotence will not help you in sublimation of sexual energy.

Ayurvedic classical literature emphasizes the spouse as the kama uttejaka (kamottejaka – stimulate sexual urge trought sexual desire).

Herbal concoctions/preparations and a diet which proves to be beneficial to ones health, may prove to be damaging to someone else's health, and it may also prove to be damaging to the same individual in different psychophysical conditions and circumstances.

**Ama**/impurities, are formed through poor dietary habits (espetialy overeating) and low/weak or irregular digestive fire. Cup your hands together in front of you. This is your ideal serving size for each meal. If you are accustomed to filling your dish with food, try eating this hand-sized portion from a smaller plate or bowl. Take a small piece of food in your mouth. Chew each bite until it is liquid. Avoid eating while doing other activities, like watching television or driving, so you can give full awareness every taste of each bite.

Ama (literally to mean things like *unripe-uncooked-raw-immature-undigested*) is a form of un-metabolized waste that cannot be utilized by the body. Mentally and emotionally, ama leads to a large lack of vital energy and enthusiasm, low self-esteem, worry, depression, anxiety, fear of the unknown, a foggy mind, and unclear thinking.

Generalized signs and symptoms of ama in the body include abnormal flow of vata vayu, mental confusion, clogging of the channels (may cause symptoms like sinus congestion, lymph congestion, constipation, fibrocystic changes, etc.), fatigue, heaviness, feeling unclean, abnormal/muted taste, poor appetite, indigestion, stagnation and sexual debility. Many modern diseases are a direct result of ama accumulation.

Ama are toxins that accumulate in the tissues and clog the channels (the 13 types of shrotas). For example, metabolic toxins coat the intestines and hinder the absorption of nutrients into the body. So, one might feel a false sense of hunger although the digestion process is still not completed.

Ama tends to accumulate in the system and block the shrotas, causing a variety of problems. Amavisha is a more toxic type of ama, mixes with the doshas or tissues or waste products of the body and causes more chronic problems. Garvisha is a type of ama associated with bioaccumulation of environmental toxins.

Ama can come from improperly digested foods, environmental pollutants (contamination of air, water, soil, food...), mental and emotional disorders and from a variety of other sources (noise and infrasound & ultrasound, light & visual pollution, electromagnetic contamination and other harmful types of radiation, and so forth).

Avipattikar(a) churna/powder is effective in acid dyspepsia (indigestion) characterized by loss of appetite, stomach discomfort, nausea, sour and burning vomit, heartburn (retrosternal burning) and burning sensation in the throat. It is indicated in gastritis, dysuria, constipation, low digestion strength and urinary tract disorders.

If the cell pores are blocked they can start to build up toxins inside or even suffer from malnutrition as nutrients can't get in from the outside. As a result, even though one may have eaten a very nutritious meal, they soon get hunger signals from the body because certain tissues truly are starving.

For instance, trans fats *(trans fatty acids are formed when manufacturers turn liquid vegetable oils into solid fats via a process called hydrogenation)* alter the configuration of cell membranes

and they block important enzymes that are necessary for the metabolism of fats and the result is cellular oxygen deficiency despite breathing exercises.

People eat more to satisfy this **false hunger** and it starts to create more ama, and gets dragged into a downward spiral of increasing imbalance on all levels. In such cases, Ojas Shakti (great mental power) is reduced because of the decreased flow of nutrients to the Shukra dhatu.

Sadhaka/sadhika has to undertake a long journey of first abstaining, then overcoming and finally becoming fully independent of desires related to sense temptations by realizing the true nature of the soul's bliss that is infinite in comparison to sexual pleasure.

Occasional **fasting** (especially on the new moon, ashtami tithi, ekadashi tithi and full moon) will improve your digestion and purify your mind.

Depending on your body condition, you may fast without having any food or liquid, or you may only consume distilled water, or freshly squeezed juices from organic fruits.

If you are pretty healthy, with the support of an experienced ascetic you could purify your mind through a 21 day fast with drinking only clean water.

Prana (primal life-force), tejas (inner radiance) and ojas (primal vigor) are the essential and beneficial forms of vata, pitta and kapha dosha that sustain positive vitality. Unlike the doshas, which are factors of disease, they promote health, creativity and well-being and provide the support for deeper yogic meditational practices.

You can promote/revitalize **Ojas Shakti** through meditative absorption, brahmacharya, stress-free life, pranayama, mantra-japa, a balanced sattvic diet of fresh foods, golden turmeric milk, abhyanga, some remedies (many rasayanas, triphala, vajikarana, shilajit, jeevaniya gana, guduchi, jatamansi, guggulu, bala, punarnava, arjuna, bhringaraj, brahmi, manduka-parni, shankapushpi, pippali, yashti-madhu, atmagupta, amalaki, tulasi, jivanti…) and surrendering to Supreme God.

Prana and tejas are rooted in ojas and can be regarded as aspects of ojas. Tejas is the heat and light energy of ojas that has an oily quality and, like ghee, can sustain a flame. Prana is the energy and strength that comes from ojas after it has been kindled into tejas. Ojas proper is the potential, the stamina of the mind and nervous system for holding tejas and prana. Ojas has the capacity to turn into tejas (inner heat), which has the capacity to turn into prana (inner electricity).

Ptahhotep (from book *Initiation* by Elisabeth Haich):

"Union in the spirit is possible, but union in the body is not; two bodies cannot occupy the same space. Because of the longing for unity, people try to unite their bodies, and therefore slide down into sexuality. Nature exploits the longing for union, the yearning for the long lost paradisiacal state in order to beget new generations of people. The great disappointment is only that sexuality cannot create union. What's impossible is simply impossible. And all creatures in addition to being tired through the drain on their energies, are sad after sexual intercourse, simply because *the soul remains unsatisfied*."

Allama Prabhu:

"Oh Lord, this is the true height of the form
of the undivided Absolute Divine;
It's neither form nor formlessness
This undivided form of the Absolute;
It's neither time nor timelessness,
It's neither of this nor the other world;
Not touched by sorrow or by joy;
Above all merit and all sin;
It's neither cause nor consequence;
Not bound by duty or by works;
Not worshipped nor the worshipper
Thus, being beyond all sense of Twain;
He shines – our Guheshwaralinga!"[12]

"My body I have made a garden,
My mind a spade
I have dug up illusion's weeds,
Broken up the clods of worldliness,
Harrowed the earth, and sown the Spirit's seed."

"The thousand-petalled lotus is my well,
My water-wheel, my breath;
From my subtle nerve I have channelled the water."

"And to keep out the five Bulls of sense
That might trample my crops,
I have set up all round Patience and poise as fence.
Behold, Oh! Guheshwara![12]
Night and day I have lain awake To protect my tender plants."

"To a flowing stream
All body is legs;
To a burning fire
All body is tongues;
To a blowing wind
All body is hands
Oh! Guheshwara,
To your Sharana
The whole body is Linga!"

"Unimaginable the light in the eye!
Indescribable the ring in the ear!
Incomparable the taste on the tongue!
Immeasurable the peace
Of the inconceivable central nerve (Sushumna nadi)!"

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12 *Guheshwara* = guha + Ishwara
*Ishwara* = God as an omniscient, omnipotent and omnipresent super-conscious Spirit of the universe
*guhā* = within the cave of the spiritual heart, cave
*Guheshwara* is godly divine power which is not involved in any worldly pleasure of sex and lust.
*Lingam* = an upward facing, upright phallus as a symbol of *Kundalini* power; the space where *Sushumna Nadi* is attached to the *Kanda*

There are many serious misconceptions about the kind of yoga-celibacy we are referring to, therefore, here we will try to sort out as many of them as possible:

We are not referring to the sort of celibacy forced upon others because of a lack of a mate. We do not mean the avoidance of affection and love between a man and a woman, but rather a dramatic increase of profound love, appreciation, unity and affection between the sexes. We are not referring to the sort of celibacy which is a result of negligence and/or poor health throughout one's life. We are not referring to the sort of celibacy which is a result of some sort of hang-up, self-punishment or guilt about sex. We do not mean the sort of celibacy misused as a demonstration of "holier than thou" egotism. We are not referring to the sort of celibacy which is a result of false religious beliefs or fanaticism. We are not referring to the sort of celibacy which is a result of any sort of sexual dysfunction, erection difficulties, etc. Such deficiencies should immediately be resolved with a healthy, raw food diet along with the use of vital adaptogenic "potency" herbs such as rhodiola rosea, calamus (sweet flag), maca, etc.

We are talking about transforming the sexual desire to serve your truest needs and highest fulfilment! We are referring to a daily exploration of ever higher states of consciousness and deeper states of joy and bliss through transmutation via direct connection with nature's pranic vitality, deep and blissful meditation, with the all-important goal of self-realization. We are referring to the avoidance of all forms of sexual stimulation (including masturbation, pornography, and even thinking or talking about sex) to the best of one's abilities and as comfortably as possible through natural and yogic methods of deep meditation, deep relaxation, transmutation and rechanneling one's sexual and emotional interests and energy toward spiritual aspirations. Transmutation involves the exchange of a lower fulfillment for a higher one indefinitely or until the most complete state of joy, love and realization is reached.

Priredio Željko Šantić Aniruddha pod vodstvom/
supervizijom Sw. Brahmajñānānande

Kao daljnju literaturu na temu sublimacije seksualne energije
Sw. Brahmajñānānanda preporučuje osobito ovu knjigu svog sadgurua:

***The Way to Peace, Power and Long Life***
***(Put k Miru, Moći i dugom životu)***
by Swāmi Nārāyanānanda

O temi sublimacije seksualne energije Sw. Brahmajñānānanda
preporučuje odgovarajuće knjige svog sat gurua Sw. Nārāyanānande i
knjigu ***Brahmacharya for Boys and Girls*** by
Swami Shivananda Saraswati Maharaj of Kamakhya

Zahvaljujući radu i novcu plemenitih ljudi,
ove knjige pojavit će se i na hrvatskom jeziku.

Kada knjige *The Way to Peace, Power and Long Life* i
*Brahmacharya for Boys and Girls* budu prevedene,
bit će dostupne na webu zagrebačkog Yoga Centra:
www.yogacentar.hr
caya.hr

https://www.youtube.com/watch?v=1tLsZW-Mp8M

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The realisation of God (brahmajñana) is a realisation of the unlimited consciousness as one's own true Self. The complete realization of Godhead is not possible without maintaining the threefold purity (purity of the body, the nadis, and the mind), as well as practicing devotion and surrender to the Supreme. Purity is necessary for achieving success in the practice of holistic yogic celibacy, which implies control over one's sexual instincts, transcending sexual thoughts and attaining freedom from desires related to physical pleasure.

The Evolutionary Force (Kundalini Shakti) comes to be awakened through the threefold purity, concentration of the mind and the revelation of truth; which are the result of practicing spiritual techniques, surrender to That which transcends us, and knowledge, respectively. However, this Shakti (Primal Power in Man) remains dormant if an individual wastes their own sexual energy each time they feel it (when it is aroused). Real spiritual development, therefore, depends on how well you are able to sublimate sexual energy.

The sublimation of sexual energy (yogic celibacy, brahmacharya) implies diverting its downward flow upwards, up the spine, towards the brain and the crown energy centre. Earthly marriage and physical oneness cannot last forever, nor do they lead to true fulfillment. Brahmacharya (yogic celibacy) is a gateway to attaining ultimate truth, peace (shanti) and bliss (ananda).

Brahmacharya (holistic celibacy) allows the spiritual aspirant to achieve greater material success, emotional independence and greater spiritual achievements. Brahmacharya leads to better health, increase of enthusiasm, as well as a more youthful and attractive appearance. An individual practicing yogic celibacy can easily achieve the ability of deep mental concentration and immersion into deep meditation.

An individual practicing brahmacharya achieves physical and psychological strength and attains psychological powers unattainable in any other way. Such an individual becomes independent of the body and the mind. The perfect brahmachari gains dominion over body and mind, and the ability of conscious astral projection at will, as well as the ability to perceive anything from any time or space. They come to be raised/elevated to higher states of existence and experience the highest state of being (samadhi).

You can find some of Swami Brahmajñanananda's (who has been teaching yoga aspirants since 1988) notes and considerations on brahmacharya in the chapter *Final notes* in the *Book on yogic celibacy*, in his article "Radost i moć celibata" *(The Joy and the Power of Celibacy)* and in some of his other written works. Open up to That which transcends your sensory perception, your mind and your individual consciousness... May the Grace of God descend upon you… May the Evolutionary Force guide you toward the Supreme Consciousness!

book ***Brahmacharya for Boys and Girls***:
http://en.caya.hr/brahmacharya-for-boys-and-girls/

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